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# PAKISTAN STUDIES

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English / Urdu Research Journal

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

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**Editor: Dr. Mohammad Usman Tobawal**

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University of Balochistan, Quetta (Pakistan)**

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**Vol 18 No. 2 July-December 2023**

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- The article should comprise an abstract, introduction including (limitations and suggestions), and references.
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**EDITORIAL**

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

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

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

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

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

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

***Prof., Dr. Muhammad Usman Tobawal***

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July--December, 2023

## The Critique of Modern Beauty in Balochi Poetry

### In the Study of Gul Khan's Poetry

By

<sup>1</sup>Muhammad Amin

#### Abstract:

*If a poet, specifically speaking follows the direction of romanticism and his creation becomes an artistic piece. In this paper "artistic" means to suppose novelty, contingency, spontaneity, self-creation, contradictory and probably consistency in art. This cerebration involves his art into the modern art. I suppose Gul Khan Nasir's social mode as a romantic task which makes empathy possible. When man empathizes anything on intellect plan, then his expressions come from his self.' Thus self always supposes novelty, contingency, spontaneity, self-creation, contradictory and probably consistent (Tahir and Amin).<sup>2</sup> This cerebration makes Gul a modern poet. In this paper I will focus on the sources of modernity of Gul's poetry, because modern philosophy is based on epistemological inquiry. In which the source of knowledge is primary than other things. In this paper further I will entertain the discourse of "source of" through Gadamer's philosophy which argues language is not something that could be conducted by man. In first portion I will discuss analytically Gul Khan's artistic mode with Gadamer's philosophy, and count the importance of debate. In second position I will make a debate on Gadamer's philosophy, finally in third portion I will try to analyze entire cerebration or debate to conclude it with the debate of "conducted beauty".*

---

<sup>1</sup>Muhammad Amin, He teaches philosophy in private institutes. He wrote four books in Balochi and edits a research book series in Balochi which known as Rajmaan. As a Baloch author he is known as Amin Zaamin Baloch.

<sup>2</sup>Tahir, Muhammad., Amin, Muhammad. (?).Gul Khan Nasir as an Artistic Poet A Discussion of Idealistic Version of Art through Romanticism. unpublished

**Keywords:** Modern Beauty, Balochi Poetry, Gul Khan Nasir

**Introduction:**

This research paper carries the following importance about the modern beauty of Balochi poetry of Gul Khan Nasir:

1- Whatever sources Baloch poetry gets from others to build up a modern beauty. This beauty basically has been conducted; but when researcher gauges it in Gadamer's philosophy, in which conduction of anything does not remain natural.

2- Romanticism is not a worthwhile position in art, because it produces language to conduction.

3- Balochi poetry of Gul Khan's is modern in its romantic paradigm; thus it does not make it modern beauty natural.

Generally, Gul Khan had been conceived as a poet who had been influenced by surrounding on bases of intellectual empathy with concerning thing which influenced him. The empathy of intellect leads man towards oneness. Oneness makes feeling to a man whatever another lay man, in uncertain condition, feels; on the bases of empathy other man goes to feel same un-certainty in intellect plan as well as and vice-versa. (Tahir and Amin)<sup>1</sup> There was a probability to Gul Khan that he made him one with the situational circumstances and feels the anxiousness of a lay man. When he got oneness then whatever he created, they all came from his self. If the self is the source of creation then creation has been assuming into art. Thus we can make his poetic version artistic and his peculiarity of emotional attachment romantic. In this paper I try to produce some question to understand the language as the medium of hermeneutical experience, language as the determination of hermeneutic object and language as the determination of hermeneutic act.

**1- Language as the Medium of Hermeneutical Experience**

Primarily first we have to know the language as the medium of hermeneutic experience, because this makes paths to understand hermeneutic object and act. First question I raise is that Why Gadamer

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<sup>1</sup>Tahir, Muhammad., Amin, Muhammad. Gul Khan Nasir as an Artistic Poet A Discussion of Idealistic Version of Art through Romanticism. unpublished

talks about the conversation in the portion of Language as the medium of hermeneutic experience?

When I go to deal with language as the medium of hermeneutic experience, I try to make an account to understand we do not conduct conversation rather according to Gadamer we fall into Conversation. But how do we know that we do not conduct conversation? I presume each word follows other word. We seek the flow of word when we experience the conclusion. Because the phenomenon of conclusion is always there, and without experience we do not know what conclusion comes out. We do not get sure on conclusion, because we use language as a medium to make an involvement in conversation. Thus, we get that conversation leads us. And language becomes a medium that push to fall us into conversation. Conclusively, we know we do not conduct conversation but we fall into Conversation. Now it is time to answer the question that Why Gadamer talks about the conversation in the portion of Language as the medium of hermeneutic experience? This question carries two answers:

**Answer 1:** Because we use language as a medium for falling into conversation, but this position does not show to us that it constructs conversation or paths to lead it, rather the almost availability of conversation makes it possible we use language.

**Answer 2:** The proper understanding of subject matter is task of hermeneutics (Gadamer. 1989., pp. 385). Conversation makes understanding possible because meanings are intact in conversation, and intact meaning always obtains a subject matter which gets possible to demonstrate only through language; that is why' considering language as a medium and this medium is not presupposed<sup>1</sup>. Next question is that why do we follow this process? Because we make it our intellect need to reach at truth meaning. If we follow our intellect need there should be the horizon of proper understanding available because it makes destine of truth meaning possible probably. Now we should follow that do we recognize the meaning when falling into conversation? For understanding this position first we have to answer some questions

1- What possibilities of understanding are available?

2- How to move towards proper understanding?

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<sup>1</sup> Gadamer quotes F. Schleiermacher before starting part three of his book "The Ontological Shift of Hermeneutics Guided by Language" (pp. 381). According to Schleiermacher "Everything presupposed in hermeneutics is but language".

### 3- How do the conversation and language recognize meaning?

**Answer 1:** The possibilities of understanding consist on conversation but when individual discloses himself to other. Individuals reach at the point of understanding, this destination is known as genuine application of hermeneutics.

**Answer 2:** Understanding becomes probably proper when partners are aware about the alien, because this alienation is supposed to be here. According to Gadamer “partners recognize the full value of what is alien to them”. The common dictum and diction become sources to get proper understanding, because the text does not necessarily deal with the comparison to fixed point of view of meaning, because the text does not carry a single question or meaning.

**Answer 3:** Conversation and language recognize meaning when individual does not intend to “understand the text itself”. When interpreter intend to understand text in itself thus he reawakes text with his own meaning. And his constructed meanings become decisive for him ultimately this single decisive position gets built in force. This is a risk of text. Of course there is a conversation with text he makes. But this conversation is free from alien because of decisive mode.

### 2- Language as the Determination of the Hermeneutic Object

Tradition develops beyond the written form but in the sphere of meaning. Whatever forms the tradition gets from experiences. Thus, tradition is not a fragment piece of past. Although the tradition is involved the unique co-existence of past and present. And it is a medium of transformation of meaning between past and present. Therefore, it does not depend on retelling of anything. This makes genuine opportunities to tradition that it opens more its horizon. We can reach to proper understanding through the hermeneutic object. Writing is an objective quality, moreover it produces objectivity. That is why language gets its identity from writing. In this process the tradition is only thing which is here. Therefore, no inscription is free from literature. Literature gets existence on the basis of those things which are remaining residuary in tradition. In this sense conclusion is prevailed. But the unique form of conclusion has been created by writing. Basically as I am aware literature is the name of that creation. Because literature is an involvement and it gets its contemptuous in every period. This position intrinsically shows the fall of conversation. If we focus, thus we get that writing is secondary in relations of language, because language is primarily not presupposed in hermeneutics. But writing has foundational



reality. We count the sharing of language itself in the pure identity of meaning is the reality of writing. But the expressions go down in writing thus it is the second position of writing that makes it secondary. For making experience objective we consider writing is a real phenomenon, as Gadamer says “writing is the abstract ideality of language”. Basically writing meanings are identifiable and repeatable too. In here repeatable does not mean to return in original source. Rather understanding of writing is not a repetition, meanwhile the meanings of present come out from writing and it shares them. We can conclude our position that we talk to text and we make conversation to text and these all situate in present. Thus we do direct experience and it leads us to proper understanding. As I concern after reading Gadamer that the position of proper understanding supposes the acceptance of the alien of speech. In this situation we destine to reach meaning and speech because “meaning with a self-alienation”. To destine to the meaning and speech is called transformation back of Hermeneutics. Basically this is Hermeneutic Object that determines Language.

### **3- Language as the Determination of the Hermeneutic Act**

I think the producing a connection between language and understanding is a hermeneutic act. If we take understanding as a verbal or traditional phenomenon thus we find generalization form'. This generalization supposes understanding has fundamental connections with language. And as we know understanding is an interpretation in-itself, because it creates a hermeneutical horizon with the meaning of text. If a man wants to develop a relation with text so he has to make a relation to text through translation. But translation supposes proper understanding should be available, because' horizon of interpretation is required for establishing horizon of fusion. But this position gets more possible through verbal interpretation, because interpretation is only source to involve text into conversation. Thus right language is necessary for interpretation. This does not do culmination of one single interpretation rather' interpretation concerns with text, and what kind of interpretation, it culminates. Interpretation makes understanding explicit but it does carry the meaning of that the interpretation is a source of achieving it, rather it provides place to words.

### **4- The Relation of Experience and Object**

Man can know things better in his present rather past, because he makes direct experience. When man reads text he gets a present relation with text because of his conversation which he has built to text. In here present is

experience, conversation is object and knowing the process of experience and conversation is act. For Balochi Poetry Baloch has adopted a new literal beauty. But still Baloch is narrating world-view in its own perspective. In short Baloch remain stay in its own world-view. When Baloch faces and entertains itself with modernity that means it conceives its entertainment is its own world-view and it feels that it is facing its own world-view. And concerning relation which is made between its world-view to another, that makes its beauty order per se. when as a nation Baloch conceived other beauty to its own then Baloch does not keep recurrence of past because this beauty not only becomes a reality for other which got actualization others paradigm but this beauty also remains real for Baloch as a notion of new world-view. The paradigm of differences is available between human languages and language gets unfolding in concerning limitations or paradigm. Because every language biologically an organ. Likewise mind utilizes its abilities through language. If we consider language in above mentioned cerebation thus we find vast varieties of language to make a comparative study. When we adopt others' concept of beauty, ultimately we make it fixed with us; nonetheless we do not want to abandon the adopted beauty because it gets fixation in our paradigm. The clicked question is that do we fall into the others' beauty or have we conducted it? In a first and ultimate case, we wriggle that we made a romance with foreign beauty and made it fix with us. So, next position is that to trace the conditions of romance what we followed, or conducted. If we do follow the conditions of romance so, in first step we are countable in the "conduct"; in short, we conducted other's beauty. Because there is no any plan to gauge feelings, sensibilities. Feeling and sensibilities are in a flow, which are free from any conducted background. If we count our adopted beauty as a flow, and presume that we have fallen into the beauty of other's, which became an intrinsically real for us as such as it is for other. But why did we fix it with the privileged thought process? Why we did not have any less privileged cerebation? May be answer is very simple to say "because we love privileged cerebation" if we find any lofty sensibility to less privileged, it could be quite possible to fall into that beauty. I think this presumed answer might become ad hoc modification of adopted conception of beauty. When we have fallen into other's (privileged) beauty, then of the romance of it we wished to be perceived in other's paradigm. Now the paradigm of other is not for other, but it became as such familiar and real for us. This wish effected upon us; thus, this affection makes us adjust into other's beauty or conception of beauty. If our presumed argument is available in above mentioned argument, then it makes romance conditional because it follows cause and

effect, likewise it makes romance a cause. Philosophy of hermeneutics of Gadamer does not conceive conditional position as a “flow”, rather conduct. In a second and ultimate case, we conceive foreign mind as more authentic and strengthen regard us. And we follow this pattern to build us strengthen. When we determine the destination to build us strengthen before made it clear that public support our efforts for making a novel beauty in literature. Notwithstanding, public presume foreign beauty aesthetically valuable and choose it for making our-self aesthetically valuable. Thus we could not abandon adopted beauty. Basically, above mentioned beauty is clearly a conducted piece of art. First, its foundations show the de-legitimization of collectiveness, which is alive and essential foundation of our literature, which does not let individual to fold him with external world. This stand of collectiveness challenges the objectivity that individual orderly minimizes his individuality when he moves to know object. Foreign beauty cynically an oriented thing which always needs a less privileged competitor for making its own position privileged. For making to remain its position privileged, thus concerning beauty wants to approach natural state where individual to be able to do what he wants to do. In this stage sexuality becomes core discussion of time. When we adopt foreign beauty thus at first stage we de-legitimize our collectiveness. We want to fold ourselves to know the external world. On the basis of objectivity we find ourselves in romanticism which is not ironically valid. Thus we conduct romance with foreign mind. Nonetheless, we compete the western art on the basis of romanticism, thus we intend to make our novel beauty strengthen. Thus, we need to make a less privileged position; ultimately we count our own beauty traditional. We conceive ourselves natural, instinctual, sensitive and etc. to count sexual discourse as a debate of progress and development.

**Conclusion:**

Above mentioned discussion made it clear that we conduct beauty and language. Rather, language always falls into a tradition not in the paradigm of conduct. Because conducted position shows alienation, contrary, “to fall into” shows its own consciousness.

**References:**

- Gadamer, H.G., (1989). Truth and Method. Second revised edition, translated and revised by Joel Weinsheimer and Donald G. Marshall. London: Sheed and Ward.
- Tahir, M. & Amin, M., (N.D). Gul Khan Nasir as an Artistic Poet A Discussion of Idealistic Version of Art through Romanticism.  
*Unpublished*

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## Psychological Interpretations of Female Characters in Gautstave's Madame *Bovary*:

By

<sup>1</sup>Nazir Ahmed Kasi, <sup>2</sup>Saman Salah, <sup>3</sup>Emena Ghulam**Abstract:**

*The present research analyzes female characters in the selected novel. The selected text of Madame Bovary focuses on specific behavior patterns in the female characters. This paper analyzes these characters under psychological aspects by Sigmund Freud who gave the concepts of ID, Ego and super ego. The novelist Gautstave Flaubert has beautifully highlighted women characters specifically the character of Emma who's various mental stages has been reflected through the events and circumstances in the novel. In the light of the theory of personality and instinct derive given by Sigmund Freud. The findings of the study indicate that Emma due to her over-ambitiousness is struggling due to dominant ID which concludes that human desires if beyond reality may cause psychological trauma especially to women who already have been discriminated ion the basis of gender.*

**Keywords:** ID, Sigmund Freud, content analysis, female characters.

**Introduction:**

Madame Bovary is a great piece of realistic literature written by Gautstave Flaubert. It tells the story of Emma Bovary; a beautiful woman who is married to a doctor named Charles Bovary but continues to have affairs with other men in order to fulfill her sentimental dream of finding a romantic soul mate. Sadly, she was unable to achieve this goal because she married a busy doctor. She commits suicide at the end because she is embarrassed and burdened by her sins.

---

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<sup>2</sup> Dr. Saman Salah, Assistant Professor, department of English, SBKWU, Quetta Pakistan.

<sup>3</sup> Emena Ghulam, MPhil Scholar, SBKWU, Quetta Pakistan

### **Therapy:**

Therapy is a term connected with examination of human mind. The theory of personality organization and the dynamics of personality development are the foundations of this approach, which serves as a guide for providing solutions to human mental behavior and issues. This personality theory was first proposed by Sigmund Freud at the end of the 19th century and has undergone numerous revisions. This study uses psychoanalysis to understand Emma Bovary's mental health issues.

**Character of Emma Bovary**

The protagonist of the novel *Madame Bovary* is Emma Bovary. She is morally corrupt and unable to accept and appreciate the realities of life, despite her beauty, as evidenced by the fact that several men fell in love with her. She existed in a fantasy and imagination-filled world. She used to peruse heartfelt books a ton that took care of discontent in her for her normal life and she envisioned about everything ideal. She always fantasizes about the purest and most inconceivable love and romance. She died of embarrassment as a result of her lust to satisfy this desire. A lot of researchers have used the novel "*Madame Bovary*" as a limitation in their research. The majority have chosen "*Emma Bovary*," a character in the book, as their primary sample. Rook (2014) debated Emma's forbidden desire for sex despite her motherhood by examining the topic of "sexuality and motherhood." After investigating *Madame Bovary*, the great European novel *Quixote* concluded that "imagination is a plaything." According to Starobinski (1970), "Emma is aroused only if her imagination works on her," he observed Emma being influenced by her imagination. A Ph.D. made an attempt. Kaur, a D research scholar, (2014) conducted a critical analysis of *Madame Bovary* using the Lacanian theory of desire and lack. As per him life of Emma is worldview of Lacan's hypothesis of out of reach want. Nomen (2001) mentioned a problem in his study: how *Madame Bovary* reveals the idea of realism by relating a few incidents from the novel that reveals the open truth about life. Emma Bovary's character has been compared to other female protagonists in a few studies, such as Kate Chopin's character in "*The Awakening*." Roifah and Eliyanah (2014): "Motherhood and sexuality in Flaubert, novel explores the explanation of relationship in Gustave Flaubert's *Madame Bovary* between Emma's role as a mother and her sexuality," an article written by Amanda Kane. According to Rooks, this narration relationship provides a superior understanding of motherhood oppression and women's sexuality. Analyzing *Madame Bovary* by Flaubert, according to a 2002 study on envy and retaliation by Arlow JA, Emma sexually and financially betrays her husband. Emma is a woman who is oppressed by bourgeois formalities, as stated by Rebecca Gould (2012) in *The Sublimity of*

Charles Bovary, which results in the sources of tragedy in her life. She observed Emma's mental anguish and its effects on her. In another 1969 work by Alsylvia Smith, Emma's character is compared to Therese in Emile Zola's *Therese-Raquin*, who concludes that adultery provides Emma's distress and boredom with temporary relief. In another piece of work by Siddika, Emma's character is compared to Elizabeth Bennett in Jane Austen's *Pride and Prejudice* by analyzing the theme of "perfection in womanhood." Another study goes by the name "The failure and disappointment of Emma Bovary in her frantic search for love in *Madame Bovary* by Gaustave Flaubert." (Sukmaningtyas, 2003) In this study, Emma Bovary's behavior will be examined in light of Sigmund Freud's personality theory and instinctive inclination. By connecting the events of the novel to what the theory says about them, I will concentrate on Emma's struggle to satisfy her desire or derive. **Statement of Purpose** The purpose of this study is to expand Sigmund Freud's theory of personality and instinct and gain a better understanding of Emma Bovary's personality, the protagonist of *Madame Bovary* by Gaustave Flaubert, by studying her mental issues under which she frequently struggles, sometimes resists, and ultimately fails to realize her most cherished dream. This will allow us to better understand Emma Bovary's personality. **Problem statement** Everyone struggles mentally, emotionally, and physically to get what they want most in life, just as Emma Bovary has a complex behavior in which she tends to achieve her one most beloved desire. The findings of this study provide some psychological explanations for her behavior.

#### **Source of Study:**

The data in this study is obtained from two sources; Primary source and secondary source. The primary data is about population and sample i.e.; novel *Madame Bovary* (1957) and character Emma Bovary. The secondary data is about the psychoanalytic theory of Sigmund Freud which is obtained from psychology books and articles.

#### **Data Analysis:**

The data is analyzed and interpreted from primary and secondary source as much as possible to draw the conclusion through following techniques:

- By both skimming and scanning of novel *Madame Bovary*.
- By studying character sketch and analysis of Emma Bovary from different sources.
- By making summary and notes of necessary data out of the population.
- By triggering and marking the events in novel that would best fit in psychoanalytic theory.

- By reading the critical analysis done on novel and character by different scholar.

In Emma Bovary, I would adhere to the principle of pleasure and desire immediate fulfillment. An individual has a set of needs that must be met, and if those needs aren't met right away or at specific times, tension develops. According to Freud, this immediate need is caused by the pleasure principle, which reduces tension. Libido refers to the life instinctive energy. It basically talks about sexual urges. Life instincts, also known as eros, include love and other actions that are good for society. Emma's personality and instincts heavily influenced her life. When she first lived in a convent, she enjoyed reading romantic novels, and one of her favorite books was "PAUL OF VIRGINIA." Emma wanted her life to be like the ones in the books after reading them. She desired a genuine, whole person who loved her very much. Due to her need for love, she fantasizes a lot about her marriage and also has high expectations for Charles. But none of her expectations were met, and her husband started to bore her. As a result, the id part of her personality did not immediately find fulfillment in her marriage; as a result, she became extremely depressed and found her husband to be dull, as she stated: "though a man clearly ought to be familiar with everything, succeed in a huge number of exercises, acquaint you with energy in the entirety of its power, to life in the entirety of its effortlessness, start you into all secrets! However, this one teaches nothing; she hated him for his placid mobility and stolid serenity; she knew nothing, wanted nothing. For the very joy she brought him herself" (MB, page 54). Emma's life was filled with sorrow. Day by day, she was disappointed. She gave up drawing, needlework, and household chores and continued to isolate herself from everyone. As she stated, she believed that getting married was a mistake. "Before marriage, she thought she was in love, but the happiness that should have come from this love never came, so she must have been wrong," This demonstrates that her husband, whom she believed to be like the hero she read about in the novels, was completely different from that, and that, driven by her identity, she seeks comfort, happiness, and true love outside of her marriage. (MB, page 30) After that, they relocated to Yonville, where she met Rodolphe. She began to place a premium on his presence. He gives her everything she desires. In the face of Rodolphe, she believed she had found her true love by having him around. She began to love him, and it is through her id that she forces Rodolphe to find sexual fulfillment. He took her on a ride, and she was very impressed by her because Rodolphe was an expert at seducing women. He also seduced her, and when he told her



he loved her, he said, "What's the problem? He stated which is it? I can't figure it out. You must have a false impression of me because you are in my heart like Madonna on a pedestal, secure, and flawless. Only, I can't live without you, your thoughts, and your eyes! Oh, be my angel and friend. MB, page 173) As a result of this confession, she became even more drawn to him, and she believed she had found her hero, similar to the one in the books she used to read. As a result, she gives him everything she has and commits an obvious adultery motivated by her identity: "The velvet of his coat held the contents of her habit. She cheated on her husband by having an extramarital affair with Rodolphe because she even considers leaving her husband and becoming Rodolphe's mistress. She tilted back her white neck, her throat swelled with sigh and swooning, she wept with a long shudder, and she surrendered. Her immoral behavior is also regarded as this, and she used to laud Rodolphe by saying: "You are both my king and my idol." You are admirable, attractive, intelligent, and powerful!" MB, p. 203). In her relationship with Rodolphe her id part blinds her almost she even rejects her own responsibility towards her husband and her home. But this relationship also ended, she again got very depressed and found a letter by him that he does not want to continue the relation any more. Due to this she suffers a lot she could not even imagine that she will be deceived by Rodolphe. Again the tension arises and she could not speak and eat for many days but again the id demands resolution of such tension and she tries to reduce or solve this when she met Leon. Again she committed adultery with Leon. In Paris she came across Leon. Therefore, her id forces her to be attracted towards him. So she got in love with her as she said: "She found him charming; couldn't stop thinking of him, remembered how he had looked on other occasions, the things he said, the sound of his voice, everything about him and pouting her lips as though for a kiss she said over and over again: Charming yes! Charming! ..... and in love? She asked herself 'In love with whom? With me?'"(MB page 115) But Emma shows her bad behavior towards him she was more aggressive and became blunter and more fearless. So Leon thinks she has changed into another person because what she was totally different from present Emma. She becomes very jealous when she saw him with other women as evident: "She inquires about his companions, like a virtuous mother. 'Don't see them, she would say 'Don't go out, and don't think of anyone else. Love me!' she wished she could have him continually under her eyes. (MB, page 294) Leon didn't want to spoil himself with Emma and end their relationship because her attitude was too much for him to bear. Also at the end, Emma thought he was bored and stopped being attracted to her, so the relationship came to an end. Her behavior is greatly

influenced by her identity; she acts in accordance with it. She was impulsive, selfish, and desired immediate gratification. Sigmund Freud says that her behavior includes her life instincts, which she searches for outside of her marriage. Her instincts, which are unconscious and unconcerned with the consequences of her actions, include the fundamental urges of life. The part of a person's personality known as the ego operates on the basis of reality. Ego is a kind of common sense that tries to control Id's impulsive or instinctive demands the majority of the time. It aids the individual in her judgment and decision-making. At first, it was her ego that wanted her to marry Charles. She had a romantic dream of getting married and wanted it to be in line with real social norms or reality. She makes unsuccessful efforts to attract her husband. She reads him a poem, but there was no mention of her husband in any of the poems or literature: According to theories, she considered it sound to fall in love despite everything she tried. She used to sing slow, melancholy songs or recite all of her love poems to him in the garden under the moonlight. She remained unmoved as before, and Charles did not appear to become more affectionate or emotional. She then spends the majority of her time reading, and it is her ego that leads her to believe that it is wrong to oppose her husband. Then it was her ego that made Rodolphe attempt to seduce Emma on the horse journey, but Emma believes this is the wrong approach. She believes that having this affair is immoral, but she eventually gives in to him. She stated: She wasn't sure if she regretted giving in to him or if she wanted to love him even more. She almost turned on fear for him as the humiliation of feeling her weakness turned into a bitterness that was only tempered by sensual pleasure “(MB, page 183). Another aspect of Emma's ego can also be seen when Leon declares his love for her. Emma believes that because she is married, she cannot love Leon as clearly: “No, my friend, she responded, "I am too old, and you are too young." I'm gone. You will love other women just as much as they will love you. She listed every reason why they couldn't fall in love. As they had been previously, they ought to continue as merely good friends (MB, page 284). She tries to remain loyal to Charles while rejecting his love. And at the end, her ego is the one who convinces her to kill herself to get rid of all her guilt. Therefore, it is her ego that initially sought to suppress stress as a result of her love affair with Rodolphe. She tried to kill herself out of ego because no one helped her pay her debt, so she went to a drugstore and took poison.

**Consequences of Emma's Behavior Superego of Emma:**

The part of a person's personality that is concerned with social or moral values is called the superego. Superego provides a person with the

guidelines they need to make decisions. The part of ourselves that helps us distinguish between right and wrong is called our superego. The superego's role is to control our behavior and thwart the id's immoral desires. When Rodolphe tries to seduce Emma at an agriculture festival and she believes in the ethical or moral values of her society, Emma's superego can be seen when she says; "But surely said Emma, we must to some extent pay attention to the opinions of our neighbors and conform to the accepted standard of morality" (MB Page 128). As a result, Emma is also in favor of accepting morality, indicating that she attended a convent school and received a moral education there. Emma rented a hotel room and referred to it as "our room" in order to conceal her adultery from Charles because she believes that a wife should morally obey her husband no matter what and should be faithful to him. Because of this, she chose to commit adultery in a hotel room so that her actions would not be viewed with shame by her husband; They mentioned "our room" and "our carpet"; She even stated that our slippers and armchairs were gifts from Leon that she had promoted at her whim (Page MB; 234-235). Superego is also evident in Emma's character when she was in debt and nobody lends her the money to pay the debt so she asked Guillamin to lend her some money in return of money wanted Emma for his own sexual pleasure which she refuses. This shows that her superego because for her it is wrong or act of prostitution to get money she has to sell her body to satisfy the sexual lust of her. Conscience is actually the part of superego includes the knowledge of the things that is bad by society. These bad behavior lead to feeling ashamed, guilty or often has bad consequence. In Emma Bovary at the end of novel her conscience gains its strength. As conscience is part of personality so her conscience is also filled with guilt or remorse for the things that she has done. In the end of the novel the biggest problem was that Emma faced financial problems although her two love affairs also ended with no pleasant consequences but the problem in which she got her self-caught in that without anyway getting rid of it was financial problem. She used to spend a lot of money to buy presents for her two lovers and she used the money of her husband. For Leon she used to spend money for decorating his house, she used to pay even for his dresses and hotel room where they used to spent night together on the other hand she also used to bought present for Radolphe including signet ring, riding-whimp etc. There was a creditor named Monsier Lheurexe he used to provide with goods it was he who persuaded Emma to take care of her husband Charles financial matter so as a result Emma asked her husband to give her the power of attorney and Charles due to his love for her gave everything. But Lheurex in the end sold Emma's notes to other creditor and she was left

with no money and it was said that if she was unable to pay the due amount within two hours all her house hotel furniture and other goods will take away from her, as said:

“By order of his majesty, in the name of law, to Madame Bovary...within 24 hours. What? To pay the sum total of three hundred and twenty pounds’...which is to be enforced by utmost rigor of law and notably by execution of distraint upon all her furniture and effects” (MB111 pg.304). She found herself caught in this problem and wanted an extra time so that she may be able to pay her debts but Lheurex did not agreed at all and threatens her ,so her reactions were; “She went weak; she begged and prayed, she even laid her pretty long white hair on the draper’s knee. Let me alone! Anyone’d think you were trying to tempt me! You curl, she cried. I’ll tell people what you are. I’ll tell my husband”....well, well I have got something to show him too. And he took the seventy too pound receipt given by to him by Emma. Do you imagine he added that poor dear man won’t understand your little theft? She sank back, stunned as by a knockout blow. I beg you Monsieur Lheurex, just two or three more days! She started sobbing. You drive me to desperation! She said. That’s too bad! It is no us he said as he closed the door behind her” (MB111pg305). As Lheureux coerces her and requested that she pay the sum with in due date so she has left with no decision and went to her darling Rodolphe however she won't give her any cash. She experiences a form of anxiety when she discovers that there is no way out of this mess, which Freud refers to as moral anxiety. Moral anxiety is characterized by self-inflicted shame or self-punishment. Emma was also concerned because she was aware that her husband Charles would learn everything about her adultery if she didn't pay the debt. As a result, she decided to punish herself by purchasing arsenic from the chemist's shop. She consumed that poison while serving in the war, and when she returned home, she fell ill severely and passed away that night; she then looked around her slowly, like she was walking out of a dream. At once, her lungs started to work quickly, her tongue came out of her mouth completely, and her rolling eyes became pale like the globes of two gloomy lamps. Emma suddenly let out a horrible, frantic, desperate laugh before she vanished (MB111pg336). Emma killed herself because, in the end, her superego overruled her actions and she felt very guilty for her immoral behavior. As a result, she made the decision to end his life. As a result, her strength ultimately comes from her superego, which believes that she has done wrong by betraying her husband and that taking her own life is the only way to solve her problems. "The goal of all life is death," as Freud described it in his death instincts. It is also known as the destructive instinct, and the energy

of this instinct is very aggressive. In the case of Emma, who took her own life, it was her death instinct, which came from her unconscious desire to die because she had been through traumatic events in order to fulfill her desires and found herself in debt. Additionally, according to Freud, the primary function of this instinct is to protect, so Emma used her death instinct to protect herself and find the only way out of her problems. As a result, Emma spent her entire life daydreaming, emphasizing the fantasy world over the real world. She was driven by her superego and decided to kill herself because she found peace and comfort in death. She had an extramarital affair, but none of those men were able to fulfill her desire for a sexual relationship. At the end of her life, she was filled with sorrow and despair. She had a financial problem, and no one was there to help her pay it. Her conscience was full of regret, and she was driven by her superego.

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## **A Marxist Study of Hamid's Moth Smoke and the Reluctant Fundamentalists:**

By

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### **Abstract**

The stories of suppressed and subjugated people find voices for advocating their cause in the ideology of Marxism, which pleads their case by rejecting and refusing the power, control, and might of the bourgeoisie in the economic, political, and capitalistic spheres, granting the proletariat a sound situation for survival and stepping forward in a classless society. This paper aims to explore "Reluctant Fundamentalist" and "Moth Smoke" through the Marxist lens with its key elements "hegemony" and "class struggle". The application of the Marxist approach to the text written by a Pakistani young writer Mohsin Hamid unfolds the imbalance in society and the flaws in the social system. In the mentioned novels the young graduates struggle for existence against the dominating corrupt aristocrats who treat them as commodities. It delves into how societal structures impact their choices, reflecting the border themes of alienation, inequality, and the search for identity in a globalized world. Hamid's novels present a picture of the socio-economic imbalance occasioned by globalization and the bourgeois mindset active at national and international levels, necessitating the temperance of unchecked capitalist immoderations with Marxist regulations.

**Keywords:** Marxism, hegemony, class struggle, inequality

### **Introduction:**

Marxism favors economically downtrodden and marginalized segment of society. It promotes social transformation through the proletariat's

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challenge to the bourgeoisie's ideology and authority, as well as the destruction of all mounds and mounts of control, power, and the class system. No savior from the far-reaching heavens is anticipated. It is necessary for the impoverished and the devastated to pick up the cudgel to wipe out society of the detrimental effects and evils of capitalism. Furthermore, Marxist critics have created a model of the kind of society that see, "a base (the material means of production, distribution, and exchange) and a superstructure, the cultural' world of ideas, art, religion, law, and so on". (Barry 157). The base of this society reflects how money influences the functioning of every institution of the society. As a result, every part of society from its social, political, and ideological standpoint exists or remains only because of money. Moreover, "Marxism classifies two kinds of social classes: bourgeoisie \_those who control the world's natural, economic and human resources \_and the Proletariat, the majority of the global population who live in substandard conditions and who have always performed manual labor" (Tyson 54). The research focuses on the societal crises that arise as a result of capitalist society's hegemony and class struggle. Daru, the protagonist of *Moth Smoke*, is a young Pakistani man of lower socioeconomic status who is trying to make his way in the world. He finds himself divided between two distinct societies: the typical Pakistani middle class and the Westernized upper class. He engages in a perpetual struggle against the upper class's cultural hegemony and their endeavors to preserve their privilege and power. Daru's ultimate efforts to assimilate into the upper class fail miserably, resulting in his exclusion and marginalization at their hands. *The Reluctant Fundamentalist* also depicts the exploitation of Changez, a youthful Pakistani individual who has prospered abroad. Changez confronts challenges in reconciling his Pakistani Muslim identity with Western preconceptions and stereotypes. He is perpetually engaged in opposition to Western hegemony and politics of identity in the capitalist era. Despite the challenges and prejudice he encountered in the West, he is ultimately compelled to fly back to Pakistan and accept his identity as a Pakistani Muslim. The two literary works specified for this paper *Moth Smoke* and *The Reluctant Fundamentalist* illustrate the hegemony that young Muslim males face and the discrimination of identity that results in class struggle. In two completely different societies, Darashikoh (Daru) from *Moth Smoke* and Changez from *The Reluctant Fundamentalist* are both involved in the struggle for success. The American culture is portrayed as the dominating one, and it fascinates both Daru and Changez. Daru resides in Pakistan, is unable to travel abroad, and yearns for the American Dream, whereas Changez resides in the United States and strives to attain success in the American

society. This exemplifies the economic politics faced by young Muslim males as they strive for success in two distinct societies.

### **Literature Review:**

Marxism offers an "explanation for the causes of human exploitation and misery". It is also viewed as "a strategy for social change". Marxism opposes "the dominant ideology of the bourgeoisie" (Eyerman, 1981: 48). Marxism has the emancipator project according to Dickens (1990). All exploiting social classes provide a moral justification for its rule, referencing it as a natural component of societal progress. They manipulate the truth to obscure their oppressive and exploitative system. Singh (1989) alludes to Marx that his "new principles for the world" were developed out of "the principles of the existing world" (P. 2421). Singh unequivocally asserts that Marxism possesses the ability to face the power that hampers its progress. Its objective is to induce a positive transformation in society. Ree (1997) turns to Lenin who is of the view that the Proletariat needs a state for two reasons. One is to strike down "the resistance of the exploiters" and two "to lead peasants to socialism" (P-31). The proletariat can overthrow the bourgeoisie regime through a unified initiative that does not provide relief or assistance to its victims. Marx criticized capitalism in *Marx and Capitalism* for its lack of justice and morality in ethics, as well as its irrationality and inhumanity in politics. It promotes the exploitation of the proletariat by prioritizing profit maximization and the rapid expansion of the material world as its primary objectives. *Moth Smoke* and *The Reluctant Fundamentalist*, two novels authored by Mohsin Hamid, have garnered critical and international recognition. Both novels delve into the thematic elements of hegemony and class conflict. Previous research has examined these novels from various perspectives, including political, psychological, and neoliberal and others. Yaqoob (2010) examines the psychological damage inflicted on the novel's characters as a result of human intervention and environmental degradation through an analysis of the impacts of the polluted environment. Awan, Andleeb, and Yasin (2016) present an appealing psychoanalytic examination of two novels authored by Mohsin Hamid, namely *Moth Smoke* and *The Reluctant Fundamentalist*. An in-depth analysis is conducted of the novel's protagonists, including their motivations and the psychological growth that occurs over the narrative's course. Furthermore, they analyze the influence of the cultural and political surroundings on the decisions and transformations of the characters within the novels. In their scholarly work, Dagamsheh and Downing (2016) present an incisive examination of Mohsin Hamid's novel

Moth Smoke and Reluctant Fundamentalist, which delves into the repercussions of hegemony and class conflict in Lahore, Pakistan. They examine the novel's portrayal of the repercussions of economic deregulatory policies, widespread poverty, inequality, and the pervasive culture of violence. While other research has addressed these issues, this study is unique in that it investigates Marxist theory on a national and international scale. It exposes themes of alienation, exploitation, and societal inequalities of the working class nationally and internationally.

**Statement of Problem:**

Moth Smoke and The Reluctant Fundamentalist are narratives that center on class struggle, human exploitation, injustices, corruption, and the contrasting outlooks of various social divisions in life. Having a profound understanding of the novel's central theme, the researchers will nevertheless analyze it through a Marxist lens, which emphasizes hegemony and class struggle.

**Significance of the Research:**

This research is of great importance when examining contemporary society and its challenges, which are primarily attributable to capitalist culture and the results of a one-sided society that favors the upper class. It identifies the causes of social and psychological issues in the narrative and society as a whole, as well as how these issues impact Darashikoh Shezad, Changes, and other characters.

**Objectives of Research:**

1. To explore the causes of social conflicts in Hamid's Moth Smoke and the Reluctant Fundamentalist.
2. To examine the effects of materialism on Hamid's characters in Moth Smoke and The Reluctant Fundamentalist.

**Research Questions:**

1. What are the causes of social conflict in Hamid's mentioned novels from a Marxist perspective?
2. How does materialism affect the personality of the characters in Hamid's mentioned work?

**Research Methodology:**

In conducting this study, the writer employed a sociological approach and a qualitative descriptive method. Gerard (2001) states that qualitative methods are typically less concerned with testing hypotheses derived from theory. The purpose of this approach was to depict the social state and the

conflict within capitalist society, as exemplified in Mohsin Hamid's novels "Moth Smoke" and "Reluctant Fundamentalist." Based on Marxist theory, the researchers utilized class struggle and hegemony in this investigation. This research paper undertakes a comprehensive analysis of the novels authored by Mohsin Hamid, focusing on the relationships between social inequality and human exploitation, as well as the various manifestations of human exploitation. The data utilized in this study were obtained from the primary texts of *Moth Smoke* and *The Reluctant Fundamentalist*, which were published in 2000 and 2007, respectively. The researcher directs their attention towards narratives or dialogues that are pertinent to the subject of study, which is social inequality and human exploitation.

### **Discussion:**

Hamid's novels present a picture of the socio-economic imbalance occasioned by globalization and the bourgeois mindset active at national and international levels necessitating the temperance of unchecked capitalist immoderations with Marxist regulations. *Moth Smoke* and *The Reluctant Fundamentalist* both illustrate the effects of class distinctions and the power of hegemony. Constantly, the protagonists of Hamid's works struggle to reconcile their identities in a capitalist society. They ultimately face the decision of whether to adhere to the hegemony of the powerful or their identities. Hamid directs readers' attention to the challenges faced by the working class against an imperialist environment and to the pervasive politics of identity that permeate our societies through his stories. The narratives present the capitalist Western society as more advanced than its Eastern counterpart, drawing comparisons to material wealth, economic development, and technological progress. The working class of Eastern society is depicted as backward, uncivilized, and undeserving, whereas Western society is portrayed as dazzling, desirable, and attractive. Both novels present protagonists who are compelled to decide between their native culture and that of the West. They are faced with the difficult decision of which to embrace, given that they are unable to accept their own culture. They desire acceptance and assimilation into Western culture, but they are not completely accepted by them. The elite individuals of Pakistan accept and revere Ozi (Aurangzaib) in *Moth Smoke*, whom he introduces to the American way of life and culture. Daru, conversely, is regarded as an outcast due to his inability to imitate this way of living. On the other hand, Political identity also affects Changez in *Reluctant Fundamentalist* who endures humiliation and discrimination in addition to having his American identity questioned. The complexities of capitalist nations motivated by economic interests are

emphasized in both novels by Mohsin Hamid. By the capitalistic essence of society, the protagonists of the narratives navigate a corporate culture in which profit motives frequently take precedence. Daru is initially regarded as a promising member of his community in *Moth Smoke* due to his exceptional academic performance. Attaining an education at an American university, which is emblematic of social advancement and success in the prevailing discourse, is, nevertheless, unattainable due to his financial limitations. The economic obstruction highlights the inequitable power structures that sustain the elite class's sway and enable them to pursue such ambitions. Daru strives to become a member of the elite class despite his sense of exclusion and marginalization from the American ideal, which is admired in his community. Attempting to assimilate and associate himself with their privileged social standing, he embraces their lifestyle, behaviors, and social status. His desire to attain recognition within the prevailing cultural structure and emancipate himself from his social standing is reflected in this imitation. Despite the efforts he makes, Daru is unable to attain the status of the privileged as a result of his confined financial resources. The incapability to imitate the elite serves to emphasize the constraints and fundamental inequity of the ruling class. This demonstrates the structural barriers that hinder individuals, irrespective of their merit or capabilities, from attaining equivalent social standing and opportunities. Lopa Patel asserts that "We witness Daru's degradation from being a well-educated middle-class professional to being a common criminal." (2012) ) Murad Badshah, who is a friend of Daru's, supplies him drugs and is a Rickshaw driver; and Manucci, the servant of Daru's, both are representatives the psyche of lower class. Thus Amitava Kumar remarks that "There are no working-class heroes in *Moth Smoke*, although Daru's boy servant, Manucci, comes close to being a more likable model than his employer." (2000) On the other hand, Darashikoh describes his friend Murad Badshah in *Moth Smoke* in the following words: "He speaks what he thinks is well-bred English to deny the lower class origins that color the accent of his Urdu and Punjabi. But like an over-ambitious toupee, his artificial diction draws attention to what it's meant to hide." Through this analysis, *Moth Smoke* unveils the consequences of Marxism, specifically the aspects of hegemony and class struggle. Daru's narrative functions as a critique of a society in which value and prosperity are assessed about material possessions, social standing, connections, and inequitable power relations rather than the denial of opportunities for individuals such as himself. Changez's experiences as a young Pakistani protagonist are also examined in "The Reluctant Fundamentalist," which illuminates the difficulties he

encounters while studying and working in the United States. As his sense of alienation in New York grows, the narrative emphasizes the challenges he faces in assimilating into American society on account of his background. Changez attains initial professional achievement, which serves as evidence of his intellectual abilities and competence. Despite his accomplishments, he develops an increased sense of his past, which distinguishes him from the predominately American community in which he finds himself. These feelings of alienation and consciousness of his social class distinction contribute to his increasing unease and incapacity to completely integrate into American imperialist society. Changez is subjected to hatred and inequality throughout the narrative, which intensifies his sense of alienation. The adversarial treatment he encounters highlights the difficulties encountered by those who are considered unique in a society that is predominantly composed of members of a particular group. The act of discrimination acts as a catalyst for Changez's self-reflection, compelling him to confront the fundamental inquiries of his identity and his true place in the world. During Changez's visit to the publishing company of Juan Bautista, a Chilean publisher, the Chilean publisher's inquiries shook Changez's confidence in the company "Focus on the fundamentals" that represents the company. "Does it trouble you," he inquired, "to make your living by disrupting the lives of others?" He finds himself agreeing with Juan Bautista admitting: "In any case, Juan-Bautista's words plunged me into a deep bout of introspection. I spent that night considering what I had become. There really could be no doubt: I was a modern-day janissary, a servant of the American empire..." (Hamid, 2007, p.151) As soon as Changez realizes his complicity in the grand scheme of American imperialism, he returns to Pakistan and quits his career in the United States. He thinks that the rhetoric utilized by his company's officers made him oblivious. Changez, having assimilated the fundamentals of global capitalism that were exerting control over countries in the Third World, including his own, reluctantly betrayed his nation and became a "traitor." Following his encounters and a growing feeling of alienation from American society, Changez resolves to repatriate to Pakistan, his country of origin. Mohsin Hamid's two works ultimately illustrate the power of money and how it can complicate and influence identity. Hamid successfully constructs characters in both *Moth Smoke* and *The Reluctant Fundamentalist* who grapple with the delicate equilibrium between loyalty to their native land and reverence for Western civilization. This exemplifies how hegemony and class distinction can profusely influence identity and mold our perception of ourselves.

**Conclusion:**

The current research analyzes two fictional works authored by Mohsin Hamid: *Moth Smoke* (2000) and *The Reluctant Fundamentalist* (2007). The research investigated the concepts of hegemony and class conflict as a result of the inequitable distribution of wealth and power in the society. Changez and Daru, the protagonists of this narrative, symbolize the youth of contemporary Pakistan. They desire to either reside in the United States or establish an equivalent society in Pakistan. They encounter difficulties in reconciling their personal identities with the culture they have assimilated into while attempting to adjust. Their sense of being shunned by the Western culture in which they are immersed can negatively affect their identities and self-esteem. This narrative by Hamid offers an insight into the struggles and daily lives of the working classes of the Third World in the United States. It emphasizes the impact that the prejudice they face has on their capacity to integrate into the culture. Their reading facilitates in comprehending the complexity of class conflict, the schemes of bourgeois hegemony, and the detrimental impact it has on the socially empathetic indigenous culture.

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## **A Comparative Study on English Vocabulary Learning Strategies between Public and Private Colleges of Balochistan:**

By

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### **Abstract:**

*English enjoys the prestige of being the official language of Pakistan. Pakistanis, belonging to multilingual Pakistani society, learn English as a foreign language. Learning a language as a foreign language comes with several obstacles and challenges; out of which vocabulary building in long term memory is regarded as a significant issue. This study aims to conduct a comparative study on different vocabulary learning strategies between the students of public and private colleges of Balochistan. The study administered adapted questionnaire to 240 students who belonged to public and private colleges. SPSS was used to analyse the collected data through descriptive analysis. The findings of the study revealed that the students who belonged to private colleges were more active in learning and retaining new words of English as compared to those of public colleges. On one side, the findings revealed a comparison of vocabulary learning strategies among students of public and private colleges; on the other side, the findings exposed the huge difference between education standards of both sectors. The results signify that enhancement of education standard and introduction of updated vocabulary learning strategies of English language have a direct nexus with students' retention of new words.*

**Keywords:** Vocabulary learning strategies, public, private, college, Quetta, Balochistan

### **Introduction:**

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English, as the universal language, assumes an undeniably significant role in everyday life, with the expanding communication of economy and culture between countries, the significance of English is perceived more throughout the world. Therefore, English is taught almost in every part of the world in order to make the easiest way of communication between people. Vocabulary is the rudimentary element essential for understanding a language. Therefore, obtaining wide vocabulary is perhaps the biggest difficulties in learning a second language. At the point when human beings become familiar with a language, they have to master four abilities that are listening, reading speaking and writing. In the meantime, vocabulary knowledge is fundamental to them, since lack of vocabulary knowledge influences all the four language learning abilities. Therefore, one can't comprehend a sentence without realizing what the majority of the words mean, the coherence of single word interface with the other word in order to make a proper sentence. Similarly, American Heritage Dictionary characterizes vocabulary as "the summation of words utilized by, understood by, or at the charge of a specific individual or group". More than a century back, vocabulary tests became popular in schools. Vocabulary size was observed to be a dependable indicator of mental age, and vocabulary improvement was viewed as "one of the best single measures of knowledge" (Langer, 1967, p. 157). Moreover, Vocabulary has been perceived as crucial to language use in which deficient vocabulary knowledge of the students lead troubles in second language learning. People would not object to the statement that rich vocabulary will keep students' position advanced in the classroom. They will better understand what is in their textbook and what is teacher teaching them, their learning capacity will be highly proficient. Of course, people with similar vocabulary sizes may differ in their understanding and knowledge, but the size of a person's vocabulary is still often found to be a good predictor of general competence (Duncan et al., 2007; Kaplan & Saccuzzo, 2013). Vocabulary learning strategies (VLS) Ellis (1985) characterizes vocabulary learning strategies as how the learners accumulate new words second language learning 12 rules and how they accumulate existing ones. Rubin (1987: 20) categorized the vocabulary learning strategies (VLC) in to three main categories based on the knowledge about language learning strategies which are learning strategies, social strategies and communicating strategies. Learning strategies can directly contribute to learning language where as social strategies and communicating strategies can only contribute indirectly for language learning strategies. As it is a comparative study between public and private colleges of Quetta, so the researcher adapted a questionnaire

which contained 28 items in it having useful strategies which the students use for vocabulary learning strategies (VLC).

**Importance of the Study:**

Vocabulary is an essential building block of language and as such it makes sense to be able to measure learners' knowledge of it" (Schmitt, Schmitt & Clapham, 2001, p.55). Therefore, for acquiring a second language or foreign language effectively, it is the word bank that helps and looks after all the four skills for learning a language. Thus the significance of vocabulary acquiring is having a great consideration in research and second language teaching method. Numerous students, mastering the meaning of a word intends to master the definition of the word in dictionaries. Schmitt (2000: 23) says that word meaning comprises of the connection of the word and its referent, and the latter means the person, thing, action and situation. The meaning of a word in dictionaries is one of the essential importance components. However, a word has different meanings in different contexts. The words people use in their daily life popularly mean the denotation of a word meaning from the main meaning in various contexts. It is the connection between the substance, sender, and receiver, circumstance and reason (Carthy 1990: 61). For example, the basic meaning of the word PET in the dictionaries is "a domesticated animal kept for companionship or amusement". However, when in casual circumstance it is used to address the individual you like or love. As English is one of the dominant languages worldwide and is known as lingua franca, it has great importance in the field of education in our country Pakistan as well. After the national language Urdu, English is considered as the official language of Pakistan. English is viewed as the basic part for learning since all the medium of guidance depends on English language. Similarly, Quetta being the capital city of Balochistan is obviously superior to the other urban communities of the region as a whole in education, especially in the field of learning English. Therefore, to meet the challenges of the world and to compete at international level English language is very essential to be learned in this present era. To obtain the main purpose, numerous public and private organizations have been built up and endeavored to accomplish this objective of learning English. Thus, for learning English, the vocabulary building is significant. As vocabulary building is the initial step for learning any foreign or second language. In this manner both the sectors public and private are utilizing various strategies for vocabulary building. Also, this study will recommend the most ideal, preferable and suitable strategies for the students of Quetta which will help the teachers to encourage their students for gaining awareness of various subcategories of vocabulary learning

strategies, in order to upgrade their vocabulary learning successfully .this study will help future researcher as well. This study is a comparative study between public and private sectors of Quetta. Thus, it will be helpful for the learners in understandings the flaws of the public institutes, As compared to public institutes, private institutes are far better because private institutes run on the basis of profit, which is incentive to the management for more efficient usage of the resources in order to generate maximum utility .despite knowing the fact that private institutes will charge a huge amount of fees, mostly people choose it in search of quality education. But this is not in the excess of the majority of the people, just because of lack of oversight, shortage of funds and corruption the higher authorities appoint their favorites and there quality education begins to collapse. The institutes need to ensured proper check and balance measures on the managements so that appointment of highly qualified and transparent people is assured , and to make sure the growth of the institutes and flourishing both the sectors so that learners from both public and private institutes can compete at higher level .This study will not only be sufficient for the private sector but it will be helpful for the public institutes , as public institutes are less considered by the learners because they lack quality education.

**Research Objectives:**

The research objectives of the present studies are as follows:

- I. To explore difference in the vocabulary learning strategies employed by the students of public and private colleges of Quetta
- II. To explore useful vocabulary learning strategies employed by the students of public and private colleges of Quetta

**Method:**

The present study adopted quantitative research design. The researcher used Statistical Package for Social Sciences (SPSS) version 24 for Windows as a statistical tool for the current study. The aim behind adopting quantitative research design for this study was collection of factual and exact information through data collection and data analysis. The results obtained from quantitative analysis of questionnaires (data collection instrument) were used to address the research objectives of the present study.

**Instrument:**

**Participants:**

Total participants of the present study were 300 college students. Out of which 150 students belonged to public colleges of Quetta and 150 belonged to private colleges of Quetta. All the participants of the study

were female college students belonging to both public and private colleges of Quetta.

Cluster random sampling method was used for the selection of participants of the present study. Cluster random sampling, according to Johnson and Christensen (2008), is “a form of sampling in which clusters (a collective type of unit that includes multiple elements, such as schools, churches, classrooms, universities, households, and city blocks) rather than single unit elements (such as individual students, teachers, counsellors, administrators, and parents) are randomly selected” (p. 235). The researcher randomly selected students from colleges of both sectors as the participants of this study.

**Procedure of Data Collection:**

Data for the present study were collected by the researcher herself. She went to colleges to collect data. Prior to data collection, written permission of the heads from concerned colleges was taken. The researcher distributed questionnaires to the students inside the classrooms. Questionnaire items were read out aloud by the researcher to make every statement clear to the students. The researcher remained present in the classrooms while the students were filling in their responses. The objective behind remaining present in the classrooms was to answer any confusion that arose in the mind of any of the participants. Students were assured of their anonymity and no personal information was asked in the questionnaires. They were asked to participate voluntarily. The researcher completed the process of data collection from 300 participants in a time span of two weeks.

**Findings of the Study:**

SPSS was used to perform descriptive analysis on the collected data in order to answer both research objectives of the present study. In the following paragraphs, results of cognitive and meta cognitive learning strategies from all four categories, which are cognitive, learning strategies, metacognitive learning strategies, communicative learning strategies and social learning strategies are discussed

**Discussion:**

To explore difference in vocabulary learning strategies the researcher examined two main colleges of Quetta, one from private sector and the other from public sector. There was a huge gap between the students of both the colleges the students from private college were much more competent than those of the public college. According to the findings of the data the students from public college they rarely use English dictionary for knowing the meaning of a word and prefer using a bilingual dictionary which helps them knowing the meaning of the word from English to Urdu

.As the students from the public colleges are used to get things translated for them in order to understand it well. the students from public college do not contemplate on knowing the pronunciation of the word because they mostly carry a hand dictionary with them and that doesn't help the students in getting the proper pronunciation, because they find it difficult to decode the phonetic signs given in the hand dictionary in order to pronounce the word. The researcher also observed that the students from the public college only go for the meaning of that specific word they do not go before knowing the synonym and antonym of the words and most of the students from public college don't bother about knowing the usage of the particular word in a sentence what they aim to know is only the meaning of the word. Living in this modern era of technology, most of the college students own personal android phones. If they do not own their personal phones, they can use their parent's phones for using an electronic dictionary, which is far better and easy for getting the meanings and pronunciations. Just by clicking at the audio sign students can easily learn the pronunciations of the words, whereas, the students from public colleges does not use this facility. The students of the public college are taught in a very accustomed and limited manner, they are not habitual of getting in to the depth of learning. Students very rarely get to know the meanings of the words through grammatical or collocation pattern. According to the study they even don't go for knowing the meaning through parts of speech very few of the public college students go through the prefix root and suffix for guessing the meaning of the word. The findings of the data collected also showed that the students from public colleges use to ask their teacher for the meanings of the words they find difficult to understand and even they repeat the word loudly to remember it. Sometimes when they feel it difficult they skip the word. Students from public college use the translation method for learning a new vocabulary, they note down the word and write its meaning In Urdu translation so that they could remember it. One more thing was observed by the researcher, learning process of the students of public College was very much limited, they only try to learn things which were concerned for their examinations, they do not even try to go beyond that specific boundary, and it showed the limited excess of learning form the students of public college. As far as the students of private colleges are concerned they are way more active in learning vocabulary, because they have been provided with an atmosphere especially at college level and are emphasised and motivated to speak only in English. thus, the findings of the data collected from the private college students are that the students from private college focus more on using an English to English dictionary for knowing the meaning

of the word and they don't go for using a bilingual dictionary. Students from private college are eager to know not only the meaning but also they go for the synonym and antonym of the word, it shows that the students go for deep learning because they are curious to learn more and more words for a single word and also they search for the proper usage of those words in different sentences. This way they build up a good amount of vocabulary which is a very useful strategy for learning vocabulary. It's also observed that the students of private college use electronic dictionaries which guide them in the easiest way and help them getting the correct pronunciation of the word. The students of private college are keen learners who are always in search of new learning methods they use electronic dictionaries for looking at the grammatical and collocating patterns of the word and they learn the meaning of the word by guessing the suffixes and prefixes attached to the words, this strategy of guessing the meaning of the word is also one of the fine and easy strategy used by the students. The students of private college often discuss the words meaning with their classmate and even ask the meaning from the native speakers they create an image of the word in their mind for remembering it, even they break the word into pieces for getting its accurate meaning. The students from private colleges make use of their knowledge by guessing the meaning from the given topic but they never skip any difficult word they come across. The students from private college note down the meanings only, they do not go for translations as they try to learn alternative words out of the word for enhancing their vocabulary. This research study showed that the students of private college are way more capable of learning new vocabulary, because they try to upgrade their vocabulary by studying beyond the limits of examination. They try to acquire more and more of vocabulary so, that they could not only be successful in the exams but also be enough qualified for competing at higher levels. After going through the process of data collection the researcher observed, that the useful vocabulary learning strategies employed by the students of public college was writing a word, repeatedly which helped them learning a new vocabulary. The students feel much comfort in this process, they feel hesitation in speaking they are more into writing and then learning and they considered useful for them. Students of public college were found to make a mental image of a word for remembering it as the advanced form of dictionaries are in the excess of most of the students no matter which sector they are studying in, these latest technologies has made things easy for the students so that they could learn it rapidly. This process was found useful for both the students of public and private college. One of the useful strategy used by the students of private college was to make use of that specific vocabulary in



their daily conversation, as the students of private college are more confident and they have been provided an atmosphere where they can speak to each other and this process is considered helpful form them for learning .the students of private college prefer reading and reading it loud to themselves and they add it in their daily routine by using the vocabulary .the students of private college also make a mental image of a word for learning it, as they use advanced dictionaries like Mnemonic dictionary which is very helpful it carry stories with the word students search for and that makes it interesting for the learners to grasp a new word by remembering the story or image given for the word.

## Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Cognitive strategies	Equal variances assumed	.087	.768	3.189	298	.002
	Equal variances not assumed			3.188	297.147	.002
Metacognitive strategies	Equal variances assumed	7.006	.009	1.393	298	.165
	Equal variances not assumed			1.398	291.830	.163
Communication strategies	Equal variances assumed	1.020	.313	6.248	298	.000
	Equal variances not assumed			6.255	297.909	.000
Social strategies	Equal variances assumed	.016	.899	3.857	298	.000
	Equal variances not assumed			3.864	297.483	.000

### **Conclusions:**

In the course of past two decades, many researchers have brought up the significance of vocabulary learning strategy as key to upgrade for learning foreign or second language (Nemati, 2013; Yang, 2007). According to the findings of the study the questions form cognitive learning strategies and metacognitive learning strategies were mostly used by the students of public and private college students, like use of bilingual dictionary, guessing the meaning of the word, asking meaning from teacher, using parts of speech in guessing the meaning, repeating the word, writing for its meaning using a new word into their daily conversation are mostly practiced vocabulary learning strategies. These findings somehow support the findings by Fan (2003); Gu, (2003); Gu and Johnson, (1996); Nassaji, (2003); Khaldieh, (2000). these findings portray that the vocabulary learning strategies applied by the public and private colleges of Quetta were somehow similar in application but differences were in the mean score where the order of the strategies were different .

### **Limitations of this Study:**

Limitations of the study were that the researcher being a female chooses only the female students from both public and private colleges.

### **1. Implications**

The research can help the students to build their vocabulary learning strategies, the outcomes of the study can be purposely applied to help the students in learning English vocabulary in both the sector public and private. In the case of some weak students the encouragement of the teacher would play a vital role. Teachers can assign them different new tasks in order to plunge them in learning English vocabulary. Furthermore, it is suggested that due to limited sources the researcher choose colleges within the capital of Balochistan, further researchers should concentrate to choose students from all over public and private colleges of Pakistan .In order to generate significant results of vocabulary learning strategies, interviews should be included for data collecting process because a questionnaire may not include all the VIS.

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## A Critical Reading of Shakespearean Tragedy

### *King Lear* through the Lens of Existentialist Philosophy

By

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#### **Abstract:**

*The present research explores Shakespeare's King Lear through Existentialist philosophy. The major contributions on Existentialism have been given by Friedrich Nietzsche, Simon de Beauvoir and Sorer Kierkegaard. The method used is content analysis under qualitative research design. Existentialism is to assimilate the opportunity of human when they will; their current situation will completely change. By exploring King Lear, the findings of the study indicate that our lives are unique in relation to what we maintain that it should be. Additionally, existentialists are firm believers in the idea that people's lives can sometimes look very different from what they are. Shakespeare's this expert craftsmanship well characterizes the characters with an existentialist personality. Besides, the present study also indicates that Shakespeare was a writer of all times since what he presented through his characters and events in his plays are people who exist in all times under different faces.*

**Keywords:** King Lear, content analysis, Existentialist philosophy

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**Introduction:**

Through existentialism and the social relations of humans' conscious, unconscious, and subconscious states, this paper will focus on an identity crisis that a person experiences in their life, whether because of himself or others. "Existential anxiety and identity crisis are common that are associated with identity problems and symptoms of depression and psychological distress," according to Abdel (1997). Shakespeare wrote King Lear in 1605. Shakespeare presents the struggles of character, particularly in men. Through the characters of Gloucester's fall from power, Edmund's disloyalty, and Lear's wrong decision that causes him to fall, the identity issue is well presented. Edgar likewise goes through character change, where he decides to become Tom, to stow away. Edmund was also forced to cheat on his own father by identity. Shakespeare tells the story of these men questioning their own identity, which is a true reflection of one of the characteristics of existentialism, which is that people are free to choose whether they choose to do nothing, choose incorrectly, or escape from freedom of choice, which damages people's lives greatly. King Lear, Gloucester, Edgar, and Fool are just a few of the characters that Shakespeare brilliantly portrays as having an identity crisis and living a self-questioning existence. King Lear was unaware of Lear's identity crisis, which caused him to lose his sanity. King Lear would later discover that Lear was a very good person. The reader is led to believe that Lear, now that he knows he is getting older, is losing something from himself to some extent. Despite the fact that he was also losing his mental sanity, this did not reflect the king, who had been in charge for so long. When a person uses his words against himself for his own bad decisions regarding his daughters, they cause a crisis of identity. Some characters, like Gloucester, have experienced a feminine identity crisis by being feminized metaphorically by his own sons. In the last scene, Edgar states about his dad by losing his eye that a draining ring with losing a valuable stone. According to Rudnytsky (1999), "word stone, metaphorically serves as Gloucester's eyes, as well as his genitals." Cornwall blinding is more than just a punishment; it's a form of castration. When Gloucester loses everything his sons, his lordship, his castle, and his masculinity his feminist identity is emphasized even more in the scene where Edgar says, "Dark and vicious," referring not only to the womb from which he comes but also to the bleeding holes that replaced Gloucester's eyes. Edgar's identity change is distinct from that of Lear and Gloucester, whereas Lear's repeated actions are a reflection of his identity crisis and self-questioning existentialism.

### Theoretical Concerns:

Kaufmann (1956), states that "Human encounters are far away unique in relation to philosophical or deliberate reasoning as they show up in our life". Lear believed he would have a happy ending in life with his two loving daughters, but both of them turned out to be unfaithful to him and prevented him from remaining with them. "Touch me with noble anger, And let not women's weapons water drops, stained y man's cheeks" Ragan tells him that he cannot keep his knights with him, implying that women's tactics are the use of tears to prevent him from crying. Lear is so much scared by tears that show he is so close to home. It is in one's grasp to choose for him. His choices make him anything that he is. "According to Sartre (1969), "a man is nothing but that much he makes himself." Sartre is one of the organizers behind existentialism, who has faith in free decision and freedom of thought. He believes that our actions will truly reflect who we are. Gloucester has likewise confronting ladylike personality emergency through a figuratively feminized by his own children. Edgar says in the final scene, "and in this habit, met I my father with his bleeding rings, their precious stones new lost" (5.3.188-90). Rudnytske claims in 1999 that the word "stone" serves as Gloucester's eyes and genitals in a metaphorical sense. " According to Sartre (1946), "a man chooses for humanity when he chooses for himself." Corn walls blinding is more than just a punishment. When Gloucester lost everything—his sons, lordship, masculinity, and castle he realized that the choices he made for himself must be the same for everyone. The scene in which Edgar says, "The dark and the vicious place where thee he got, cost him his eyes" (172-173) further emphasizes his feminist identity. Both the blemishes that have taken the place of Gloucester's eyes and the womb from which Edgar is born are referred to in the phrase "dark and vicious." By asking Tom, his son who has also lost his identity, for assistance, he not only lost his masculine identity through his eyes but also became powerless. He questioned his own capabilities and even sought assistance to jump for suicide. A severe existential crisis occurs when a person believes he is bound and unable to make a choice, but still has free will, as Gloucester does when he chooses to live elsewhere but kills himself. "Do's anyone here know me?," Gloucester asks, referring to his existential self-questioning about his own power, identity, and ability. Where are Lear's eyes if this is not him? As well as who are you? Mine eyes are not o'th best" (197-198). There is a good chance that Lear was scared when Gloucester lost his eyes, and that fear caused him to question his own existence. Lear's self-questioning existentialism and identity crisis are reflected in his repeated actions. "Many others have emphasized, living



things are survival strategies for their potentially immortal lives," according to Dawkins (1989). Edgar is the real-life existentialist and willing loser of identity in the novel. Edgar's shift in identity is distinct from that of Lear and Gloucester. Because he was forced to hide and switch identities from prince to beggar by circumstances, Edgar chooses to change his identity. Existentialism clearly states that critical thinking begins with acting and feeling rather than considering it a process based on abstract thinking (Thomas, 2004). Whatever King Lear thought was completely different from what he did. The king intended for his daughters to praise him and distribute his kingdom equally. However, the circumstance was entirely different. According to Abdel (1997), "existential anxiety and identity crisis are common and associated with identity problems, depression symptoms, and psychological distress." However this present circumstance could undoubtedly be settled with a conversation of Ruler with his girls, where he had a free decision and he chose to toss one out which makes Lord lose his personality, with questioning his reality. "Fool" is a different character who is free, loyal, and also having trouble figuring out who they are. Who freely chooses to spend his life making other people smile? He is living his life according to his own set of beliefs. My essence and salvation are my freedoms. (Curton, 2012) "I cannot lose it without ceasing to be" Because he is living with his own decision, this character freely displays life facts, such as the king's poor choices. However, the existential perspective disagrees with the idea that you should live your life as a "Fool" so that you can freely communicate with anyone. Instead of blindly following others, we can be who we want to be by adopting existentialism's values. The entire thought is to turn into the individual one decides to be by taking on the ideas and thoughts of existentialism" (Stuart, 2016). It is not possible to live a happy or comfortable life by following other people. Every person has their own life, with distinct objectives and approaches. In addition, in order to achieve those objectives, some people may abandon their freedom of choice, and others may follow. Their lives could be completely destroyed as a result of this. "Every human being is a living entity and he is the only one who can give meaning to his own life with interest, passion, and authentic approaches," according to Soren Kierkegaard, considered the first existentialist (Sokol, 2009). Gloucester could improve rather ending it all. Approach asserts that it is "nothingness," in which a person has numerous options for bettering the second half of his life rather than living in hell. Living life on your own terms is fundamental. Gloucester shouldn't make the same mistake that Lear did. The manner in which Lear made the decision, believed that his daughter was unfaithful. The equivalent was

Gloucester gone with similar wrong choice against his child, which led both towards a damaging life. "As a human being cannot be accumulated and individuality is the core essence of every existential being, one must not be viewed through religious aspects of society (Guinon, 2001). The existence begins with activity and starts alternating through our choices. Our ideal choice with opportunity will give a superior life. Our lives will have a new meaning if we make free choices and take free actions. Simply believing isn't enough for a superior life. Lear had the idea that he would distribute his kingdom equally among his daughters, but one bad decision ended his life. According to Michel (2015), existentialism clearly identifies critical thinking as a process based on abstract thought that begins with action and feeling. Lear's contemplations are altogether different from what he did in real life. The gist of this article is that existential philosophy focuses on the individual and hopeful belief in freedom in the understanding of life and deals with absurd, harsh, and creative actions. One of the bringing together upsides of existentialism is the possibility that individuals have no "quintessence," as Simone de Beauvoir expresses that "De staff l'être did l'être est de n'être pas", "The being whose pith is having no substance." An existence without quintessence is as living without oxygen or living without an objective. According to Sartre (1969), the individual is said to be in a state of "nothingness." "Sartre (1946) states that "Presence goes before pith". The existences of humans, according to existentialists, establish their essence, give their lives meaning, and define their lives. A person's life is defined by what he does and how he does it. According to existentialists, if a person lacks essence, he or she does not have a life—like Gloucester, who chooses suicide because his or her existence lacked essence. According to Hamilton (1964), Williams (1966), and Wilson (1975), "the behavior of living things can be seen as resulting from the efforts of their constituent efforts to push themselves into the future." According to Barash and Lipton's (1997) statement, "we are beginning to learn what our essence is up to, and how our behavior is likely to tend whenever we let down our guard and allow ourselves to be pushed and pulled by the evolutionary whisperings of our own DNA." Our decision indicates our existence, which is fundamentally based on whether we stay or leave the situation. Our center substance is in our reality which is named as DNA by Reckless and Lipton. According to Pascal in 1961, "Existent thought not only in gesturing toward the crucial role of human knowledge and will but also in other respects, such as when he identified the loneliness and isolation of the sentient human being." "The struggle of individuals to achieve an authentic life in the face of pressures for figure traditional values," as the

psychiatrist and philosopher Karl Jaspers put it in 1951, Many traditional values and norms must be adhered to in order to improve our lives, but one cannot be themselves if they do so because social and cultural norms and values will undoubtedly alter an individual's essence and existence. "If we must judge evolution in terms of ethics, then if anything, it is downright bad (cruel, selfish, short-sighted, and indifferent to the suffering of others)," states Lilan (1970). The essence's results are just as admirable for their subtlety and complexity as the process itself, but they lack any benevolence or saintliness. Human essence is without a doubt a person's best friend. According to Heidegger (1962), those who experience a crisis and lose their core values are referred to as "thrown into the world." However they are free yet claim not to be free. Taking the French conflict as an illustration, individuals have the option of supporting the government or revolting against it. Few make the decision to support the government or to rebel. Indeed, even the people who uninhibitedly too choice to be with the public authority, they professed not to be free. "Sisyphus possesses a kind of nobility, precisely because he knows that his efforts are in vain," Camus emphasized in 1955. Sisyphus won't ever succeed, similarly as we won't ever prevail with regards to dominating the roulette match, in negating our science, basically with regards to resisting demise". In response to a scientist who was trying to solve the existential crisis, I said that even if we succeed in the medical field to solve the problems of the human body, biology will still fail to solve death. It is very important to accept our own existence; otherwise, by estimating our limitlessness and calculating the earth's abundance with galaxies, we are creating images of our surroundings that make us believe we are their prisoners. Is not that we have been randomly scattered throughout the vastness of the earth and the galaxy of stars, but rather that within this prison we are able to construct images of ourselves that are sufficiently powerful to deny our nothingness? Instead of comprehending their own essence, establishing their own values, and arranging their lives as they wish, humans are sufficiently capable of blaming the entire universe for their own actions.

### **Discussion:**

The issues of authentic and unauthentic freedom of decision-making, freedom, and self-becoming fascinate readers in Shakespeare's King Lear, which this paper attempts to treat as an existentialist approach (Crumbaugh, 1969). It took existentialism a century to become a popular movement, almost entirely in postwar France in the 1940s and 1950s. It has a significant impact on both social conditions and literature. Soren

Kierkegaard, Friedrich Nietzsche, Edmund Husserl, Martin Heidegger, Jean-Paul Sartre, and Simone de Beauvoir are the primary contributors to this work. Sartre only explains the central idea of existentialism: bad faith, commitment, authenticity, angst, and authenticity in detail. This hypothesis of existentialism is introduced principally by Dostoevsky and Sartre. The central existentialist methodologies are really reflected in his one of "Expert craftsmanship" "Ruler Lear". This novel likewise alludes to verifiable, social states of a person confronting an emergency. This novel gives the existentialist idea and impact of existentialism on pursuers. It also suggests the philosophy of contemporary existentialists and philosophers, who share a profound fascination with the characters in the novel. My goal is to present the critical perspectives of well-known critics, scholars, philosophers, and existentialists. However, every one of the savants have a similar plan to cause us to comprehend and understand current realities of a free person to pick, in ethically as well as values and carrying on with his existence with his own will. These philosophers wish to absorb human freedom; if they do so, rather than merely feeling, their lives will be completely altered. This trend originated in the past. According to the Parisian newspaper, faith existentialism cannot be explained; rather, it can only be lived. The foundation of existentialism is to give the foundation of the conviction that everybody is allowed to decide to act, the manner in which they need, and there they couldn't track down a way that whether this set in stone. Each person must develop their own set of life values. However, existentialism's true aesthetic essence rejects the idea that one can live a better life and improve the lives of others by allowing them to have free thoughts and values. In the event that one can't transform him so essentially check out to change the existence of others. This development is extremely fixated that how an individual will pick that how they will carry on with their lives. With our powers, our acts explain our choices. We choose our actions through our choices, which gradually create ourselves. The value represents you, you choose whether to be good or evil, and the character you end up with is determined by your choice. There is no shall or ought to. Ethnological suppositions have root from existentialism, that what exist and how it exists? There is no such thing as existence; it's our way of being genuine. It is not to live a life that is provided for you by outsiders, nor is it to adopt an attitude that is influenced by upright and conventional individuals who believe they are in charge of society. The true essence of life is not the degree to which you reject your own freedom and flee from it. Free assessing will decisions each individual liable for choosing for themselves. Sartre says that only free people can see the world as it is. Kindness and passion, not deeds of

principle, are sufficient justifications for providing assistance. High performance necessitates a particular approach to life setup selection. Even though your adopted value is yours, it does not accurately reflect how you really feel about what is right and wrong. Because the idea that you have a choice when you think doing something is right must be right for everyone. "When a man chooses for himself, he chooses for mankind," which means that every action sets an example for the entire human race because choosing freedom for oneself means committing to freedom for all (Sartre, 1946, Sartre (Scurton, 2012)). This is likewise a reality that everybody doesn't become what they decide to be. We become the person we are because of our social and natural surroundings. These traits are referred to as "facticity" by Sartre. All of these properties that a person's facticity possesses are accessible to anyone for investigation. They include physical characteristics like height, weight, sex, skin color, class, race, and nationality as well as psychological and mental properties like desires, beliefs, and family history. If a person is religious, he or she has a mirror of religion, whereas a secular person has a mirror of secularity. In actuality, this is not the case to this point (Leon, 2001). According to Thomas (2006), existentialism clearly identifies critical thinking as a process based on abstract thought that begins with action and feeling. Life is very different from a well-planned life in so many ways. Human experience is entirely unexpected things which are deliberately and thoughtfully planned. According to Fertig (1966), "Human experiences are far away from philosophical or systematic thinking as they appear in our life," existence has the powerful appeal of being a human being who is both emotional and intelligent. According to Sartre (1969), "a man is nothing but that which he makes himself." Faith and external forces are not binding on anyone; indeed, even same leaning individuals can challenge the power and can change things. Freedom comes with a price because no one can choose or make decisions for you. The decision and activity are generally yours. Then nobody can stay away from their obligations and neither one of the wills lose their ethical privileges other than you nobody reserve the option to pick and choose for you, and you will be completely answerable for your free activities and choices. However, none of the characters in the novel took responsibility for their actions or decisions. Existentialist approaches will not work for anyone. At times individuals circumvent being free as Sartre expresses that "sentenced to be free", however the truth of the matter is that we in all actuality do pick when we assume we are not. Even during France's war, when people are forced to choose between accepting Nazi rule and accepting freedom. Even at that point, some of them were escaping the

pressure to choose, which they dubbed "Bad faith" after Sartre. The definition of bad faith is that a person has the right to choose, but to choose not to and pretend not to be free is actually betraying one. Facticity and Amazing quality are the fundamental ideas. Our life is based on facticity, and transcendence is a vast realm of possibilities. We can create our own circumstances and become what we are, so it can be better defined. The primary objective of Anglo-American philosophical approaches is mental sanitization. The entire thought is to turn into the individual one decides to be by taking on the ideas and thoughts of existentialism" (Stuart, 2016). Human quintessence is the dearest companion of a person and Human experience is very surprising things which are efficiently and logically planned. According to Soren Kierkegaard, the first existentialist, "every human being is a living entity and he is the only one who can give meaning to his own life with interest, passion, and authentic approaches." For example, King Lear's novel decision destroyed his own life, while Gloucester's blind faith in his wicked son was his own wrong decision, which led both to downfall and destruction and ended in death. If a person is religious, he has a mirror of religion, whereas a secular person has a mirror of secularity. In actuality, this is not true to this point. The genuine substance of human existence his self-being and uniqueness with acknowledgment of characters with their own actual embodiment, not being phony or making others fool.

### **Conclusion:**

The analytical identity crisis in Shakespeare's "King Lear" is discussed in this paper. This turns out to be a tragic existentialist event. The decision is entirely up to the individual. He does not require others to follow him. Additionally, each individual is in charge of his or her own actions. The pith of life is valid presence. The state of nothingness is experienced by the person who does not comprehend his essence. A substance makes a men's self. Without it, he can do nothing. Similar to how his existence will cast doubt on the existence of humanity as a whole. Existentialists accurately define these individuals. These people get away from making their own decisions. Existentialism characterizes being valid and false to one's self. The issues of "real" and "unauthentic opportunity" of direction, opportunity, self-becoming have brought up issues as a main priority of each and every individual, who is free however claims not to be free. The life we have is our own, not given to us by the people around us, who tell us what to do and what not to do. The way of life is harmed by identity crisis. A person who is alive feels like he is there, but he doesn't know what kind of person he is. He won't entrust himself with the remainder of

the world. He wouldn't know how significant his own was. He might end his life feeling alone. Both an existential and an identity crisis can be detrimental to one's life. One will attempt to separate oneself. It is much more accurate to say that an existential crisis can occur at any time, at any age.

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## **A Glance of Women Rights in accordance with the Last Sermon of Prophet Muhammad (PBUH)**

By

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### **Abstract:**

*This research intends to learn about current women's rights and contrast them with the Holy Prophet's final sermon (PBUH). The study's primary goal is to examine women's rights in Islam in light of the Prophet Muhammad's final sermon (PBUH). There was ignorance and darkness 1400 years ago, when Islam granted women their actual and legal rights. Islam has improved women's status in society. Men and women are spiritual equals in Islam. The majority of the qualitative data used in this study was collected through semi-structured interviews. In qualitative research, techniques like interviewing are frequently used to examine linked concepts that depend on a specific person, context, time, and scenario. It has been concluded that the status and function of women in society are thought to be significant issues, and Islam offers all necessary laws, rights, and guidelines in this regard. It also concluded that Islam is the only faith that achieves this in many ways, in fact. Islam genuinely raised women's status approximately 1,400 years ago, not only in principle, and for the first time in human history, women experienced their true identities.*

**Keywords:** Holy Prophet (PBUH), women Rights, Last Sermon

### **Introduction:**

Although the idea of human rights is as old as recorded history, Islam made its first daring and practical moves in the seventh century AD (10 AD). It is currently a major topic in modern history, particularly from an

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Islamic and Western perspective. Women's rights are a hot topic even more so in the social and political climate of today. Islam places a high value on women's rights because they guard individuals' honor and dignity. Islam holds that all liberties and rights are bestowed by Allah Almighty, and that the only source for them is the Revelation (Wahi). In the Qur'an and numerous other verses of the Prophet Muhammad, these rights are outlined (PBUH). Islam accorded women fundamental rights for 1,400 years beginning in AD 10/632, according to Islamic scholars with the release of the Holy Prophet's final speech (PBUH). Today's Western freedom and privilege are built on a strong foundation laid by the Renaissance. Without being born again, we are not able to find any rights or liberties. Magna Carta, which was signed in 1215, was acknowledged by some Western historians and academics as the founding charter of human liberty, rights, and liberties in Western philosophy, although not all Western academics agreed. People have grown increasingly interested in and critical of Islam's historical roots since contemporary times. Muslims should actively research and examine their own beliefs, as well as any belief-critical methods, as opposed to passively enabling negatively biased people to critique and tear apart popular narratives in the name of truth and accuracy. Try to set the record as soon as you can, if you can. Women's rights are upheld in Islam. Islam upholds the inherent dignity of all people, claiming the worth of each individual, as well as gender equality and the social and political equality of Muslims and non-Muslims as human beings. even without the Human Rights Declaration of 1948. Islam, on the other hand, affirms the equality of men and women spiritually. This is due to the fact that traditional Muslim law divides women's rights into categories like "wife," "mother," and "daughter," rather than protecting all of a woman's rights. Women are granted the same rights as men in terms of human dignity, including the right to possess their own civic entity and to keep their name and blood. Contrary to the idea that everyone is equal, women have their own set of rights and obligations. Husbands have a higher standing than wives in marriage and the family since they are in charge of the family's welfare. The right of women to an education is acknowledged, and Sharia law is set apart as the only source for interpreting these standards. Due to these rules, women are only permitted to play domestic roles (i.e., in the family and marriage institutions), while men are required to perform public duties for the benefit of society. The significance of Sharia, or Sharia law, to Muslims is outlined in the Cairo Declaration, which was accepted by the Organization of the Islamic Conference on behalf of 57 Muslim nations. He said that the advancement of human rights concepts in Muslim cultures depends on

knowledge of and respect for the role of religion as a determining factor for Muslims. No matter where a thought came from, Muslim intellectuals must adapt or reformulate it in order to close gaps and effectively advance human rights principles in Muslim nations. In his book *Social Justice in Islam*, Said Qutb, an Egyptian philosopher and supporter of Islam's political role, presented the Islamic traditional perspective of women's rights, according to which both men and women are subject to the same Nafs (soul), as it is described. They are said to share the same soul and nature. God sees no distinction between men and women, except than the fact that they have different tasks in life. Islam gives men more inheritance rights because it entrusts them with guarding the family and women. One method of data collecting in this study was semi-structured interviews. Interviews of this type are also described as "conversations with a purpose," which provides the most compelling justification for their application (Anyolo, 2015). Such things are crucial for eliciting hidden information from study participants (Mweti & Van Wyk, 2005). There's no time limit on these, so they could take 2 hours or more, but they're very helpful because they take time, and you can see the benefit of this technique because it allows researchers to find anything that can't be achieved by other methods (in parentheses). Our qualitative phase and participant selection criteria also relied heavily on the information gleaned from semi-structured interviews (Yin, 2012). The protocol for the interviews was created following a comprehensive evaluation of the relevant literature. Islam addresses all pertinent laws, rights, and guidelines with regard to the status and role of women in society. Islam is the only faith that achieves this in many ways, in fact. Islam genuinely raised women's status approximately 1,400 years ago, not only in principle, and for the first time in human history, women experienced their true identities. Before the advent of Islam, women did not partake in inheritance; in fact, they frequently made up a portion of the bequest themselves. She now has social standing thanks to Islam, which has frequently raised her prestige. Some claim that she is at a disadvantage when it comes to inheritance because her part is smaller than that of men, typically half that of men who were connected to the deceased in the same way. In actuality, women in Islam have no financial responsibilities to the household, and all financial duty is always the man's. The disparity in shares does not, then, indicate that one sex is superior to the other. It symbolizes a fair distribution of duties among family members in accordance with their individual psychological, physical, and social composition. Islam demands that women take precautions to maintain their virginity and dignity, particularly if they have no one else to do so.

Allah has outlined the harsh penalty that will be meted out to people who abuse and treat women unfairly (Abu-Lughod, Lila, 1998).

**Conclusion:**

Knowledge is the strongest defense against false information, propaganda, and foolish preconceptions. One of Islam's most misunderstood tenets has long been how it views women. When determining the most effective strategies to advance women's rights, cultural and historical histories that have shaped our presumptions, such as colonization, must be taken into account. We also need to appreciate the ideologies and underlying assumptions that influenced early Islamic scholarship. By establishing the information and beliefs required for kindness in society, as well as by taking action to stop gender-biased practices that are against Islamic teachings, we can empower ourselves by being more aware of our own convictions. Islam recognizes the equality of men and women in terms of fundamental human rights. Both of their personhoods are acknowledged, and they are also treated equally in terms of all other human rights and advantages. He bases his notion of personal superiority on mercy and defense against evil. Both desire moral qualities like compassion, humility, tolerance, and generosity. Both must maintain secrecy and be chaste. Obscenity, rumors, and derision are moral vices that none of them should engage in. The two passed down property. Property ownership and use are legal rights for both men and women. Respect must be shown to both mothers and fathers. Men and women are both accountable for their behaviors and will not get away with them. Both must be punished for the crimes they have committed since they are both on an equal footing with the law. In the end, if a woman loses out legally in a particular situation, the law will make up for her loss elsewhere and create a balance that is in her favor.

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## **The Problems and Life Satisfaction among Working Women in their Domestic Life: A Case Study of District Mastung Balochistan**

By

<sup>1</sup>Nasreen Fateh, <sup>2</sup>Muhammad Usman Tobawal

### **Abstract:**

*The study's goal is to determine the life satisfaction among working women in rural areas. Its main purpose is to find out the problems and life satisfaction among working women in their domestic life in district Mastung, Balochistan. The study utilize a qualitative research method, through open\_ended questionnaires. This study will be beneficial for women to remove their confusions, that whether it is good for them to do job or it is better to stay at home.*

**Keywords:** Life Satisfaction, Atmosphere of Home, Job satisfaction, peace of Mind

### **Introduction:**

There is no doubt that Pakistani women face numerous serious issues and difficulties. Women are openly exploited, oppressed, and discriminated against throughout the world, but in Pakistan these issues are particularly severe. Women confront substantial issues all over Pakistan, but working class women are more likely to experience these issues. Working women in the nation face significant employment opportunities or barriers, including low wages, unpaid work, sexual or physical harassment, discriminatory laws, barriers to participation in practical activities, social prejudice,

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violence, honour killings, home insecurity, subpar housing and food, and notable barriers to participating in sports (Abramowitz, et al., 2001). In fact, we have entered the 21 century, but even today we have women being killed in the name of honor. The situation of women cannot be improved unless women's participation in the political process is equal to that of men. More showmanship won't change anything in this sense. The mere presence of women in elected positions does not guarantee that their voices will not be heard; rather, all social, political, and economic obstacles to women's unrestricted political engagement must be abolished. They are firmly rooted in society because they are women. So more conscious efforts are needed to remove barriers to such participation. In this case, special measures must be taken where women participation is very low or women are barred to participating in it, such action should be taken as a serious violation of human rights ( Akhtar et al., 2020). Women should be given more power and the ability to make their own decisions. It is necessary to repeal laws that discriminate against women. Women should be able to use their legal rights with the proper facilities, and there should be frequent events to raise awareness of these rights. All forms of tribal and feudal traditions that oppress women and impede their independence must be abolished. Women should have the same access to labour organisations as men do. The elimination of sexual harassment of women at work, the application of current laws, and the adoption of new legislation if necessary must all be done to protect women. Women must be provided by health facilities with free cost . Transportation from every place of work should be provided free of cost. Men and women should be paid equal wages. All kind of violence against women should be eradicated ( Andaleeb et al, 2017).

### **The Changing Role of Women in Balochistan:**

Although men have historically and socially outperformed women in Balochistan, one of Pakistan's most underdeveloped provinces, there has been a noticeable shift during the past 20 years. As more women join various movements for legal rights, they appear to be playing a significant role in Balochistan society. Due to long standing discontent and social exploitation, which triggered a revolution in the 1970s, Baloch women have been particularly impacted by the current circumstances. The bombing has claimed their lives. These occurrences were particularly common, particularly in tribal communities. The exploitation of Baloch women, like that of women in other tribal groups, has decreased if not completely disappeared due to government and international NGO measures, however. Balochistan has the highest adult literacy rate in

Pakistan at 39%, compared to women's rates of 18% On the other hand, population growth has put women at a disadvantage in terms of social importance, mainly due to the tribal lifestyle and long running unbalanced government and political that have affected Baloch women most. She is still deprived of basic education and health care. According to government figures , diseases and deaths are higher among married women due to poverty and starvation, as well as birth of unborn children. Balochistan has one doctor for every 7,300 people, of which only 15 out of 100 are female doctors, in the urban areas. On the other hand, population expansion has made women less important in society, primarily because of the tribal way of life and longstanding uneven political and governmental systems that have severely impacted Baloch women. She continues to lack access to basic healthcare and education. According to government statistics, married women are more likely to die from diseases and famine, give birth to unborn children, experience poverty and starvation. In Balochistan, there is one doctor for every 7,300 people, and in the metropolitan regions, just 15 out of 100 of these doctors are female. The fact that women are uninformed of their sexual and reproductive issues or are hesitant to discuss them with male doctors and other medical professionals should also be noted due to tribal norms and traditional modesty ( Beg, 2011).

### **Women's Issues and Our Society:**

In our society, a women is generally called and considered a delicate gender. The general impression for a women who is considered to be the adornment of the house is that it looks good within four walls. A hundred rupees must first be paid in order to obtain employment, and even then, because men predominate in society, one must constantly deal with gender prejudice. Women dislike leaving the house to go to work, but they are happy if they participate in everyday housework. It is difficult to see why a woman who pleasantly performs housekeeping while also demonstrating the essence of her abilities from housework to children's education, can't bring about positive change by doing well? The majority of women in our society who are turned either put up with the discrimination or go as far as to terminate their lives because they understand that this culture is only for men and is not meant for them. The majority of cases of female oppression go unreported because oppressed women still struggle to imagine going to the police station by themselves to seek justice. Even if the lawsuit is dismissed, the way the inquiry is handled is much more traumatic than any physical harm.

### **What is Life Satisfaction? Working Definition:**

Satisfaction is a state of mind. It is a critical evaluation of anything. The word can be used to describe both joy and amusement. They incorporate both cognitive and emotional judgements. Both fleeting and long-lasting satisfaction are possible. Contentment and subjective welfare are current synonyms for life satisfaction. The emphasis on the subjective nature of the country is one advantage of using the word life satisfaction instead of the term contentment. The word "contentment" often overused when referring to an impersonal good, especially in theories. Since life satisfaction refers to a general evaluation of life rather than a current mood or specific psychological indication, it benefits from the label of subjective welfare. Growing numbers of dual career families have had a negative impact on life satisfaction in both emerging states and the present. In any state, a combination of male and female labour force is necessary for economic progress. That is to say, both men and women must contribute equally to the advancement of state procedures, just as female work contributes to economic growth and the reduction of poverty. Traditionally, women were expected to take care of the household and children while men were expected to focus on earning a living. But when more and more women entered the workforce and pursued careers, these blatantly derogatory sex figures had to shift (Sevim, 2019).

### **Conclusion:**

Pakistan is a developing nation, and as time goes on, a growing number of trends have changed. New themes, discussions, and trends are always emerging in Pakistani society in order to advance all spheres of life. Women used to prefer to stay at home and dedicate their lives to their family in the past. Their primary goal was to support their kids for a better future. Many people, including a lot of women, hold the opinion that women should only be responsible for taking care of their homes and their families. The human lifestyle saw numerous modifications in the twenty first century. Now both husband and wife has started earning in order to fulfill their needs and enjoy the luxuries of life as well. Due to unequal socioeconomic growth, the effects of tribal, feudal, and capitalist social structures on women's life, and the disparity in socioeconomic position across classes, regions, and the rural/urban divide, the status of women in Pakistan appears to vary significantly.

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**An Analysis Regarding NGO's Post Flood Assistance to  
Affected Communities in Baluchistan during the Year 2022:  
(Case Study of Quetta District)**

By

<sup>1</sup>Sadiqa, <sup>2</sup>Noor Ahmed

**Abstract:**

*Natural disasters like floods have cost the impoverished people of Baluchistan a great deal in terms of both human and financial damages. In addition to the government sector, a number of non-governmental organizations (NGOs) assist the people of Baluchistan affected by flooding. Assisting the province's flood victims is a continuous endeavor for several NGOs. NGOs' post-flood aid to local populations in the Quetta district is currently being reviewed. Both numerical and non-numerical data were gathered using a mix method approach that included focused group discussions and planned semi-structured interviews. After gathering data that was both quantitative and qualitative, SPSS (2023) was used to assess mean variances, chi-square tests, and correlation. According to the data, the maximum age group of respondents was 25-35 years old, and there were 66:33 female respondents for every male responder. While the majority of the communities--53.3% had received aid after two days following the tragedy, just 13.3% of the impacted population had received aid on the same day. Initially, 6.7% of the population received money support, while 53.3% of the population received food assistance from governmental and nongovernmental groups. The length of the support, which peaked one month after the accident, showed a positive correlation between the government and nongovernmental organizations. Respondents from the public and nonprofit sectors were fairly distributed.*

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*66.7% of communities impacted by the flood were pleased with the work of both sectors.*

*In 73.3% of the cases, it was discovered that the government and NGOs had not adequately coordinated the provision of help. Local communities also play a crucial role in the interim, since most responders got their initial support from locals. The combined results showed that both the government and NGOs provided help to the impacted towns. Planning beforehand for floods is recommended to mitigate their impacts.*

**Keywords:** Flood, Quetta, Assistance, Non-Government Organizations

### **Introduction:**

When floods happen unexpectedly, in unexpected locations, or both, the results can be disastrous. Flooding of coastal rivers might take the affected population by surprise in such circumstances. Numerous testimonies indicate that flooding is an event with a quick onset, usually unforeseen, and projected to worsen due to climate change. Elementary schooling is one of the effects of floods that may be most detrimental to kids both now and in the future (Smith, 2015). Floods have a negative impact on students' and their families' health and financial security, which may lower learning and dropout rates. If school buildings are used as evacuation centres, there's a chance that classes won't meet, children won't come, and absenteeism will go up (Savaira, 2022). The recent flood and rain calamity has had a severe negative impact on the education sector. At least 25,993 schools in the regions of Pakistan were severely damaged or destroyed by the greatest flooding the country has ever seen, leaving almost 2 million children's schools completely useless (Rizwan, 2022). Pakistan is going through a very serious education crisis. In Pakistan, millions of children do not attend school, and those who do often struggle with issues like inadequate facilities and absent teachers (Akmal and Kumar, 2022). The easiest strategy to avoid flooding in any location is to build a dam, as they are the largest usable water storage facility. Due to insufficient dams, Pakistan experiences yearly flooding during the monsoon season (Danish, 2022). Flooding has impacted education in Metro Manila in the following ways: classes have been cancelled or suspended; students have missed class due to transportation problems; and residences and schools are not conducive to teach (Daniel, 2015). A number of crucial infrastructures, including bridges, houses, hospitals, public health facilities, roads and schools have suffered significant damage as a result of the flooding and adjacent land slides (Amir, 2015). Floods have a devastating impact on a

nation's infrastructure, economy and quality of life for both people and animals. When there is a dangerous flood, people have numerous difficulties, such as with communication, transportation, load shedding and other issues (Brown et al., 2011). Since the turn of the century, the atmospheric concentration of carbon dioxide has grown, rising from 280 parts per million to 421 parts per million, or nearly 40%, upsetting the natural equilibrium (Warner et al., 2006). The recent flood of 2022 began in the province of Baluchistan on July 5 and 6, 2022, causing a flash flood in the district of Killa Saifullah, severely damaging kahsnobarea. For nearly a week, there was no access to any form of energy, petrol, mobile network, road connection, or other resources (Douville et al., 2021). Quetta is the capital city of Baluchistan. It is the largest district of the province regarding population. The population of Quetta district was reported 22.69Million in 2017 census (2017 census report). According to the PDMA, heavy rainfall caused the flood in July 2022 all over Baluchistan and caused major damages in the province (PDMA report 2022). Quetta district was the one of the most affected districts of the province during the 1<sup>st</sup> phase flood in 2022. Most of the casualties occurred, and a huge number of houses was fully or partially damaged in the Quetta district (PDMA report 2022). This study aimed to analyze the assistance of NGOs to the affected communities of Quetta.

### **Background of the Study:**

The topography of Baluchistan made it vulnerable to many types of natural disasters. It caused damage to lives, economy, infrastructure, and the future of the province got on risk. Rapid urbanization and fuel consumption caused climate change and disturbed the rainy seasons and their intensity. Pakistan is listed as underdeveloped country where wispy infrastructure is demented and the flash type of flood also caused extremely heavy damage to the whole system of the affected location (Rana et al., 2020). The recent flood of 2022 also affected the weak infrastructure particularly those that are proximal to riverbank population and urbanized cities. The winched of the basic need of life and their source of income, i.e., agriculture, livestock, and other different businesses. The low GDP countries like Pakistan are unable to recover and support the affected population. The affected population then sees the funds and help from non-government organizations (Rana et al., 2020). Studying NGOs post-flood aid to affected communities in Baluchistan during 2022 is important for both forming future disaster management policies as well as immediate catastrophe response. This research can provide useful insights for NGOs, politicians, and researchers working in the sectors of disaster



management, community resilience, and humanitarian aid by assessing the problems faced, the tactics employed, and the outcomes attained.

### **Methodology:**

#### **Mixed Method:**

The mixed method was utilised for the collection of data from the respondents. The mixed method research actually appeared in the year 1960. It was actually the researchers Campbell and Fiske (1959) who brought in the mixed method of research. They actually suggested using the mixed method of research measuring the psychological features precisely.

#### **Selection of the Participants:**

The justification NGOs efforts were based on the idea that they will be able providing appropriate answer on this subject. The reason for selection of working women for data collection was based on the fact that they will share their view as well as feedback regarding problems they encounter at flood affected areas.

#### **Methods of Data Collection:**

##### **Interviews:**

Interview schedule was utilized as an apparatus to collect the data from working women for following reasons. 1. Respondents were highly educated so; they were able reading the queries as well as responding it. 2. With this technique it was easier explaining the sense as well as removing mistakes that may have created. 3. Contribution of respondents in the interview brought opportunities discussing in detail about the issues. 4. It brought opportunities observing different manners of respondents. 5. Investigator was able recording opinions about the way queries were being responded plus the comments were made by the respondents. Respondents were able knowing queries inquired by the respondents. Besides the data collected through survey, meetings appeared as key source of data on problems. The scholar was able learning about actual job experience of working women. Meetings brought opportunity to explore different problems related with people of different NGOs.

##### **Quantitative:**

The questionnaires were correctly organized as well as tested. An attempt was made making sure that there was no variation in the way of managing surveys. The questionnaires were too tested making sure that there was no omitted as well as vague info minimizing the probabilities of problems which might be met by scholar in the development of analysis. The scholar utilized the computer programme which was fastest way of examining data.

**Quantitative Data Analysis:**

The SPSS (2021) was used for the quantitative analysis. The mean values

**Ethical Consideration:**

In the conduction of interviews and Focus Group Discussion (FGDs) meetings, research ethics were considered a great deal. The scholar was able to ensure moral rules.

**Gaining Consent:**

To preserve moral values, the permission of the contributors was attained for this research. The aim of the research was clarified to the respondents by the Scholar. Researcher apprised the contributors regarding the significance of their feedback. Contributors were similarly apprised by agreement form that the info that they would bring in not be sold or transferred to the third party without their prior consent.

**Confidentiality:**

The scholar gave grave importance to the privacy of the feedback which was collected by the respondents. For this purpose, all the names as well as designations of the contributors were kept confidential.

**Results and Discussion:**

Using a mix of semi-structured and structured interviews, the Quetta district's non-governmental organizations post-flood aid was analyzed. Both quantitative and qualitative data were collected, and statistical analysis was performed. The chapter's goal is to given data analysis and interpretation related to the research issues that are being looked into. In order to get findings in scientific study, the most crucial stage is data analysis or interpretation. The goal of scientific study is to acquire generalization and prediction, which cannot be accomplished without these phases. Conclusions and generalizations are made in light of the respondents' attitudes on the phenomenon under investigation. Consequently, data analysis was needed for the discussion.

**Socio Economic Characteristics:**

Socioeconomic features are a collection of interconnected attitudes rather than a single component. An individual's effective income, material procession, participation in communal activities, and average cultural procession are all relevant indicators of their socioeconomic positions. The

following criteria were applied to the evaluation of socioeconomic and demographic traits:

Socioeconomic traits are the result of a variety of factors, as every society has its own distinct set of rules and ideas that impact how it creates them (Hoyle, 2011). The profession, income, material possession, and participation in community group activities determine an individual's socioeconomic status. The following criteria were used to measure socioeconomic and demographic characteristics: consequently, socioeconomic characteristics include many components, each of which has numerous indices; each community generates socioeconomic characteristics of individuals based on its norms and values. As a result, given their importance, socioeconomic characteristics of the respondents' family were examined. Socioeconomic characteristics are a collection of interrelated attitudes that do not stem from single axis (Abdullah, 2005). The entire recovery and rehabilitation of the impacted populations in Baluchistan is positively impacted by non-governmental organizations that offer post-flood aid. The hypothesis postulated that non-governmental organizations (NGOs) possessed the necessary resources, skills and networks of effectively offer post-flood assistance to the impacted populations in the Quetta district. Additionally, hypothesis included the assumption that the aid from NGOs was prompt, pertinent, and sensitive to the needs of the impacted people. The overall goal of the study was to learn more about NGOs' involvement in rehabilitation and post-disaster recovery endeavors in the Quetta district and add to the body of information already available on disaster management. The intention of this research work is to understand the degree of assistance of the NGOs in flood affected areas of the Quetta district. The study also had four sub-objectives: i.e.

- To pinpoint the highly affected areas of Quetta district.

To Map the access, timing, type, and degree of the assistance to flood affected areas by NGO and Government.

According to the results, there was 73.3% insufficient coordination for the delivery of aid between the government and non-governmental organizations. Only in the 26.7% effected communities the coordination was seen between government and NGOs. Since most responders received their initial assistance from locals, the role played by local communities is also significant in the interim. The aggregate findings showed that the communities affected by the floods received aid from both the government

and GNOs. Pre-flood planning is advised to lessen the effects of flooding (Alexander, 2023).

**Conclusion:**

The majority (53.3%) of the respondents were 25-35 years old. Majority 100(66.7%) of the participants were female. The majority of 80(53.3%) of the participants' time of assistance was after 2 days. Majority 80(53.3%) of the participants received their first assistance from local people. The majority 80(53.3%) of the participants received food as their first assistance from the government. Majority 80(53.3%) of the participants received food as their first assistance from NGOs. 80(53.3%) of the participants' degree of assistance was given in a month by the government. 100(66.7%) of the participants' degree of assistance was given in a month by NGOs. 120(80%) of the participants' fair distribution of assistance was of by both. 100(66.7%) of the participants' performance of which sector was best. 110(73.3%) of the respondent's response was no about their coordination was between the government and NGOs.

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## British Rule and Political Awakening in Balochistan in Twentieth Century:

By

<sup>1</sup>Muhammad Saleem, <sup>2</sup>Muhammad Usman Tobawal

### Abstract:

*Balochistan is geographically and historically a hub of Pakistan. We may look back into the history of Balochistan under British imperialism as an era of political awakening in the region. This political awareness can be related to a couple of Bloch celebrities, Mir Abdul Aziz Kurd & Yusuf Ali Khan Magsi who are the main personalities bringing wakefulness of political matters in the Baluch culture. Anjuman. Iithade Balochan Wa Balochistan was established first and foremost for struggle to achieve the governmental alliance and statutory reorganizations brought together in Balochistan. Consequently in 1932, an All-India Baloch conference set by Yusuf Ali Khan was attended by a large number of including the non Baloch Abdul Samad Khan Achakzai. Meanwhile, Yusuf Ali Khan had gain a name in the politics who sponsored a number of Newspapers in Karachi, he produced a pamphlet under the name "Baluchistan ki Awaz" for British Parliament in London. Abdul Samad Khan Achakzai, in 1932 founded his own political party known as Anjuman-e-Watan in Balochistan he also started a newspaper called Istiqlal. On the other hand in 1937 after the death of Yousuf Ali Magsi under the earthquake of 1935 the Anjuman. Iithade Balochan Wa Balochistan was replaced by the Kalat State National Party under the leadership of Abdul Aziz Khan Kurd. The Muslim League was the first political organization to sponsor the cause of Balochistan as set out in its fourteen points of 1929, in which a*

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*demand was made for the creation of a separate province of Baluchistan by a young Pathan lawyer of Balochistan by the name of Qazi Isa. The 29<sup>th</sup> of June was declared as referendum date in Balochistan. Thereupon the Electoral College was to be the members of the Shahi Jirgah, minus members from the Balochistan states plus the non-official elected members of the Quetta Municipal Committee, totally 52 in number. The Khan determined to get members from leased territories from the voting list but to no avail. This was the program for determining the future of British Balochistan. Due to some circumstances Sardars of the Shahi Jirga had taken decision in favor of Pakistan. Resultantly there were the slogans of Pakistan everywhere and the flags were being hoisted. Outside, in the streets of Quetta, if not the entire population, at least a great bulk of it, talked of nothing but Pakistan.*

**Keywords:** Mir Abdul Aziz kurd, Mir Yousaf Ali Khan, Abdul Samad Achekzi, Qazi Essa, Balochistan ki Awaz, Anjum-e-watan, Muslim League, Istiqlal, Shahi Jirga.

**Introduction:**

The political parties and the political leaders have played a vital role in the politics of Balochistan. Balochistan has been ruled by many external after one another for a long time but it was these political parties and political leaders who had brought an end to external reign. The last reign was that of British who had faced strong resistance from political parties of Balochistan. Anjuman. Iithade Balochan Wa Balochistan was established first and foremost for struggle to achieve the governmental alliance and statutory reorganizations brought together in Balochistan.. Consequently in 1932, an All-India Baloch conference set by Yusuf Ali Khan was attended by a large number of including the non Baloch Abdul Samad Khan Achakzai. Meanwhile, Yusuf Ali Khan had gain a name in the politics who sponsored a number of Newspapers in Karachi, he produced a pamphlet under the name “Baluchistan ki Awaz” for British Parliament in London. Abdul Samad Khan Achakzai, in 1932 founded his own political party known as Anjuman-e-Watan in Balochistan he also started a newspaper called Istiqlal. On the other hand in 1937 after the death of Yusuf Ali Khan under the earthquake of 1935 the Anjuman. Iithade Balochan Wa Balochistan was replaced by the Kalat State National Party under the leadership of Abdul Aziz Khan Kurd. The Muslim League was the first political organization to sponsor the cause of Balochistan



### **The Invasion of British Empire Conquest and Resistance of Native Pashtoon and Baloch:**

The attack of English domain triumph and opposition of local Pashtoon and Baloch in Balochistan around then the regal province of Kalat was represented by the arrangements of 1954 and 1876 with English government. In 1877 Quetta cantonment which turned into the settle of organization was involved by English soldiers and organization of the area was taken over for the benefit of Khan of Kalat the cases of Afghanistan to Sibi and Pishin were discarded by the arrangement of Gandamak in 1879. Regular English soldiers were named at Quetta Chaman Stronghold Sandeman and Loralai and separations were positioned at the better places in Zhob and loralai regions for the counteraction of the rule of law. There were likewise a police force enhanced by the tolls and the Zhob, Makran and Chagi demand Crops. The area of English and administrated region was 46.960 Sq miles. The head of organization was the main magistrate and specialist to the lead representative general. In authority was the income chief and such activity the force of high Court. The organization was isolated into six locale each in the charge of a political specialist as Quetta, Pishin, Sibi, Zhob, Loralai, Bolanpass and Chagi. The local battled against the Britian un a few fronts. Plunders and loots were normal. The local Pashtoon and Baloch embraced each conceivable method for hurting them. The opposition against the Britisher's were exceptionally unforgiving. The most unmistakable pioneer were Abdul Aziz Kurd , Yousaf Ali Khan Magsi and Abdul Samad Khan Achakzai

### **Historical Background of Balochistan:**

Generally Balochistan has never stayed a piece of the India yet independent states since long time .Balochistan is the biggest Region of Pakistan among the four territories of Pakistan .The all-out area of Balochistan is 347190 sq. km. Quetta is the commonplace capital of Balochistan. Balochistan is the most extravagant area as per regular assets however least fortunate territory as indicated by advancement. Balochistan shares guest in the east and southeast with the region of Sindh, in the north east with the area of Punjab .Balochistan likewise shares its worldwide line with in the north and northwest with Afghanistan in the west and south west with Iran and in the east and south east the Bedouin ocean. The topographical significance of Balochistan has consistently assumed a huge part in south Asia. Bedouin Ocean is in the south, which affirms the significance of Balochistan. Besides, the waterway of Hurmoz is situated at around four miles has likewise explained the international significance of Balochistan.

### **The Advent of British in Balochistan:**

The approach of English in Balochistan has begun after the Incomparable Game in which enormous powers like Britain, France and Russia were up to speed. The world extraordinary powers were brimming with action to make their decision in the geostrategic area of Balochistan. The Russians were dynamic to look a potential chance to come into to South Asia and after numerous unprofitable endeavor the Russians intended to track down a way to the Persian Bay and Indian sea. The Russians were dynamic in the locale to safeguard their advantage and brought the English. Balochistan didn't accomplish the importance in English Indian issues until the principal Old English Afghan war (1839-42). Balochistan didn't make due before English pioneer power starting winning the North West areas of India in the principal half of the nineteenth hundred years .around then the greater part of the bumpy districts west of Sindh and the Punjab was administered by the Bruhi Ahmdzai leaders of the khanate of kalat. This disregarding, with English called these regions not Bruhistan but rather Balochistan. The beginning of the name of Baloch is at this point not obvious. it has not been utilized up to that time for the complete region the English planned consequently ,nor did it in any capacity happen along with the region where the English were distressed.(Axman 2009)

### **Sandemenisation/Jirgah System:**

Robert Sandamen a notable Braitish executive spent a fourth of century of administration among the Baloches and Pathans of Balochistan, left his name and distinction among them. Sandamen was initial a trooper, then a director and a political official yet, more than whatever else, he was a companion of individuals he had come to serve. In 1877 the English administrated Balochistan office was framed with Quetta as its settle and with Robert Sandamen as Specialist to the Govenor-General (AGG). Toward the finish of second Somewhat English Afghan conflict the Afghan got surrendered to the English ,by the arrangement of Gandamak, The regions of Chaman, pishin,Sibi and Thal Chotiali north and south of Quetta ,which till then, at that point, had been dependent upon the leader of Kan In 1889 Zhob, in more seasoned days was a samall town called "Apozai" named after an old clan went under the English control like different organizations of Quetta, Chaghi and Sibi which shapes the principal urban communities of English Balochistan in1890. The name of Zhob was changed to Post Sadamen after Robert Sandaman, the primary Specialist to lead representative General to Balochistan. Sandaman, like Napier and John Jacob of Sind assumed a fundamental part in bringing English control up in Balochistan. Capt. I. Mac was first political

specialist served from 1890 to 1893, as shows up from the record of political Specialist office. In 1975 the name of Stronghold Sandmen was again different to Zhob (the name of the waterways streaming up and down the valley structure south to north)

During the English days, Zhob was raised as a post town as others towns in Balochistan. In such manner, factors answerable for its rail and street advancement like different towns in Balochistan and NWFP to help the forward arrangement of Sandamen. The Zhob cantonment where presently a full fledged armed force Detachment remains at the outset raised to station an armada of the Imperial Flying corps. The officials hovels and troops Barracaks built during 1886 to 1900, seems the pieces and bits of English greatness long periods of India. The guests stay with a burial ground outside the cantonment having part of marbles show the administrations of English officials who kicked the bucket thousands miles a long way from their country for the rise of Extraordinary Raj. One of the Graves is of Significant Robert, the English political Specialist of Zhob was killed by Palay Khan Khosti, a renowned fugitive of Zhob who killed numerous English Officials, local soldiers and stole from convoys. (Kundi ) The Zhob Valley of Pashtton was not caught till 1887 however in couple of years it was assembled the Head Quarter of new political organization Post Sandamen to control the involved locale of the valley and abutting areas of Killa Saifullah ,Loralai,Sinjawi, Dukki and different regions of Pashtoos.(Henry, Thoranton, Colonal, Sandaman 1977 Before segment, Balochistan was devided into two sections English Balochistan and Local Balochistan. English Balochistan comprise of the areas of Sibi,Sharug ,Harnai, pishin, chaman.These regions were gotten under the deal of Gandamak in 1880.Later these regions were remembered for English india in 1887 while different regions were constrained by English Balochistan containing conquered areas of Loralai Sinjawi ,Dukki, Chagi and rented regions from Khan of Kalat consisiting of Quetta , Naushki, Bolan and Nasirabad.British Balochistan which including Pashtoo talking and ancestral areas of Mari ,Buguti and rented regions that the Afghan Government had surrendered to English under the settlement of Ganadamk in 1880. Local Balochistan involving the regions that the Khan of Kalat had leased to the English organization under English Control. The khanate of Kalat again divided into four principalities of Lasbella, Kharan ,Mekaran and Kalat ,and was being heavily influenced by Khan.The nation was parted into a wide range of managerial frameworks under two different decision specialists. While the English could honestly calaim their standard of English Afghanistan(I.e the previous afghan domains of English Balochistan) and their managerial control of rented regions ,they

had no lawful locale over the khanate of kalat. Then again ,the khan, s de facto power of the khanate didn't arrive at past the town of Kalat itself .Las Bela, Kharan ,and Mekran were for all intents and purposes independent medieval states.(Axman 2009)

### **Levies System in Balochistan:**

The Duties are a conventional Power working in Balochistan as a significant corps in keeping up with the rule of law circumstance .Balochistan is contained B regions and A regions. The B regions comprise on the region where no Police rule exist while An areas contained on those region where The Tolls assume its part all around the territory in keeping up with the rule of law circumstance. The Duties Power appeared during the English rule in India. The Forward Strategy of English was a required Areas of strength for a guest Power for help. It was likewise required at neighborhood level to counter any danger to the rule of law Moreover, the Duties Power contained nearby individuals who knew all about behaviors and family members of those individuals causing aggravations nearby. The greater part of the Duties individual had a place with good families and the common organization could win their help by those Tolls individual. The Duties are enrolled on ancestral premise however some clan lands more positions since those clan having great connection with government official or politically more grounded .No individual is qualified to be delegated in Tolls Power without having a place with the clan of the area yet presently the strategy will be changed. Now unique Duties Power likewise appeared for which capability till matric is obligatory. Furthermore, you need to qualify composed test, race and Viva Voice also.(Kundi1993)

### **Anjumane-e-Itihad-e-Balochan Wa Balochistan:**

Mir Abdul Aziz Kurd is one the most and significant character throughout the entire existence of Balochistan. He plays had a crucial impact in the legislative issues of Balochistan .He as a matter of some importance began a development in particular "Youthful Baloch" in 1920 toward the finish of First World War. The point of this association was to defend the freedoms of neighborhood government servants.in 1927 Mir Abdul Aziz Kurd and Nasim Talwi together began a newspaper called "Baluchistan" in Delhi. Its presence was fleeting .as of now a very unusual young fellow showed up on the scene .His name was Yousaf Ali Khan Magsi, the child of Nawab Qaisar Khan .Qaisar had been banished from Balochistan to Multan and the youthful child went with his dad .Yousaf was as yet a kid when he composed an article for Lahore Paper in 1929.which he entitled

Faryad-e-Balochisatn or The moan from Balochistan .Yousaf Ali Khan Magsi was a youthful rich man and he supported a Paper called "Azad" the editorship of which he provided for Abdul Aziz Kurd . In 1930, under the sponsorship of this very Abdul Aziz, a mysterious political association called the Anjumane-e-Ittihad-e-Baluchan was established.

### **Conclusion:**

Twentieth century can be counted as the dawn of political awakening and consciousness in the region of Balochistan. This political awareness can be related to a couple of celebrities, namely Abdul Aziz Kurd & Yusuf Ali Khan Magsi and Abdus Samad Khan Achekzai who are the main personalities bringing wakefulness and political matters in the Balochistan. *Anjuman.Iithade Balochan Wa Balochistan* was established first and foremost for struggle to achieve the governmental alliance in Balochistan. The call together of the All-India Baloch seminars was the high-water mark of the Anjman's line of business. These seminars were Balochistani in their nature. Though, it was not so long strive and only the short lived but it became the source of unification Pashtun and Baluch together to raise joint expression for the mutual homeland. Consequently, in 1932, an All-India Baloch conference set by Yusuf Ali Khan was attended by a large number of including the non-Baloch Abdul Samad Khan Achakzai. Meanwhile, Yusuf Ali Khan had gain a name in the politics who sponsored a number of Newspapers in Karachi, he produced a pamphlet under the name "Baluchistan ki Awaz" for British Parliament in London and circulated a large number of other political material for the political awareness of the locals. The *Anjuman. Iithade Balochan Wa Balochistan* nearly terminated the politics of Balochistan. Abdul Samad Khan Achakzai, in 1932 founded his own political party known as Anjuman-e-Watan in Balochistan he also started a newspaper called Istiqlal. The Muslim League was the first political organization to sponsor the cause of Balochistan as set out in its fourteen points of 1929, in which a demand was made for the creation of a separate province of Baluchistan by a young Pashtoon lawyer of Balochistan by the name of Qazi Muhammad Essa. It was in 1938 that Qazi Muhammad Essa paid a visit to Quaid e Azam at Bombay on his return from his studies in England and was so impressed that he accepted the invitation of the Quaid to form and organize the Muslim League in Baluchistan. Now as you are the Amir of the Muslim I hand over the same to you and I hope you shall take responsibility at your end be loyal to the nation. On this occasion Quaid-e-Azam paid a 4 days visit to Balochistan on personal invitation of Khan of Kalat. Meanwhile Liaquat Ali Khan went on pressing the central assembly

for reforms in constitute of the state who finally succeeded when his resolution passed in March 1944..The political development in Balochistan initiated in the hazardous movement .Political parties organized as small informal association of the educated people .The most gigantic anxieties was to stay alive in the face of British opposition .Then comes the demand for reforms .These demands included educational institutions for grls ,eliminations of Sardari system and building representatives institutions where people could participate in the decision making process The political leaders instead of making the strength of the traditional system of the sardar and its exploitation by the rulers ,demanded a new far-reaching revolution of social and economic system .They were persuaded that to change was not an easy task.

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## Effects of Polygamous Marriages on Women:

### (A Case Study of Loralai District and Villages of Durug)

By

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#### Abstract:

*To assess the effects of polygamous marriage on women's mental discomfort and life happiness, a community-based cross-sectional research study was created. In all, 100 women who were married in polygamous marriages were included in the research. Information about sociodemographic traits, the causes of polygamy, interactions between co-wives, and women's life satisfaction was assessed. SPSS (Statistical Package for Social Science) Version 26 was used to analyze all of the data, and Microsoft Excel was used to plot the results into graphs. There were 2.9 children with a S.D. of 1.4 among the recruited individuals, whose mean age was 39.4 years with a S.D. of 4.9. The study found that housewives and illiterate people made up most of the registered subjects (39.0%). There were 2.9 kids with a S.D. of 1.4. According to the study's findings, most of the participants were housewives (94.0%) and illiterate (39.0%). A portion of the subjects' spouses worked (17.0%) and held private occupations (60.0%). Many of the participants (48.0%) were members of nuclear families. The average monthly income for most families was 49.0%. Infertility (49.0%) was the most frequent cause of polygamous marriages, followed by fear of divorce (31.0%) and love marriage (20.0%). Emotional discomfort had a mean score of 32.5 and a standard deviation of 13.8. Most of the subjects—36.0%—were experiencing mild emotional distress. The average life satisfaction score*

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*was 26.2. Respondents (4.0%) expressed exceptional life satisfaction, which was followed by a little content. The study concluded that women's life satisfaction and emotional distress can both be significantly harmed by polygamous marriages.*

**Keywords:** Women's Polygamous Marriages, Emotional Suffering, Life Satisfaction, and reasons for polygamy.

### **Introduction:**

#### **Understanding of Polygamy:**

The Greek word "polygamous," which meaning "repeated marriage," is where the word polygamy literally originates (Jonas, 2012). Polygamy is the practice of having more than two partners in a marriage, such as a man having multiple wives or a woman having multiple husbands. The two primary subsections. Polygamy and polyandry are examples of polygamy (Jackson, 2015). Polygamy is the practice of a man having multiple wives at the same time, according to the Oxford Advanced Learners Dictionary, and vice versa. This definition reflects a thorough understanding of the multidimensional that blends the concepts of polygyny a man having multiple wives and polyandry a woman having multiple husbands (Tsfay, 2017). The marriage of a man to more than one woman at the same time is referred to as polygyny (Ebrahim and Atteraya, 2018). Polygamy is the term used to describe having multiple spouses, or "the status of being married to numerous spouses" (Douglas, 2016). Sociologists call a man who marries multiple women at once polygamous. Polyandry is the term used to describe a woman who marries more than one man at the same time. Unlike polygamy, monogamy involves the marriage of just two people. Similar to "monogamy," "polygamy" is also often used in a literal sense to describe relationships regardless of whether the government recognizes those (Doughlos, 2016). In the domains of social biology and zoology, researchers often refer to any form of multiple mating as "polygamy". In some societies, polygamy is acceptable, even encouraged, and in others, it is outright prohibited. Societies that permit or prohibit polygamy typically have greater acceptance rates. 186 civilizations had perpetual polygamy, 453 sporadic polygamy, 588 frequent polygamy, and 4 perpetual polygamies out of the 1231 civilizations examined by Codex Ethnographic Atlas (1998). However, a recent study (Starkweather et al., 2012) reveals that polygamy is more prevalent than previously believed. Socioeconomic status and the prevalence of polygamy in the population are frequently associated in societies where polygamy is common (Glommosk, 2016). Women in polygamous relationships were abused by

their spouses and other partners, according to a qualitative study of American Muslims of different ethnic backgrounds (Philip., 2001). When comparing polygamous marriages to monogamous ones, it was found that emotional problems were more common (86.8%), along with loneliness (64.1%), anxiety (17%), and low self-esteem (58.4%). There are a few taller women that I know. Bedouin Arabs in Israel's Negev region are more numerous, affluent, and smaller (17.9, 7.7, 7.7, and 12.8% smaller) nevertheless, a study highlighting the issues with polygamy's effect on conception (Al-Badur et al., 2000). In many nations have revealed research revealed that polygamy can cause co-wife rivalry, competition, and an unfair distribution of financial and emotional resources, as well as create resentment between co-wives and their offspring (Adams et al., 1994). Additionally, they have demonstrated that polygamy is linked to mental illnesses in both mothers and children, particularly despair and anxiety (Al-Krenawi et al., 2012). Chaleby discovered that the populations of Kuwaiti mental outpatient and inpatient facilities contained an unusually high proportion of women who were in polygamous marriages, mainly elder wives. (Chaleby et al., 1985). According to a recent Turkish study, polygamous individuals, particularly elder wives, experienced increased psychological distress (Ozkan et al., 2006). The advantages of polygamy have been established. Compared to other married couples, childless wives are more likely to engage in ethically acceptable polygamous relationships in order to conceive and raise children for their husbands. Because they set a good example for warmth and compassion, polygamous households may also help children's mental health and self-esteem (Elbedour et al., 2002). Polygamy, which refers to the practice of maintaining multiple relationships at the same time, has long been a topic of discussion and interest. It can occur in many different forms and in many different countries and societies, but it usually results in serious problems for the rights and well-being of the women who participate in these kinds of groups. In the context of Pakistan's drug villages and Loralai District, we examine the effects of polygamous marriage on women in this case study (Curran & Baird, 2014). We look at the implications of these relationships for the women's social and financial standing in particular. In this topographic area, polygamy is still widely practiced, which stands out for its elaborate and opulent socio-cultural environment. The purpose of this investigation is to shed light on the effects that polygamous groups have on women's lives, liberties, and general well-being, as well as the larger social and economic factors that impact these relationships (Higdon, 2016). In Pakistan, polygamy is deeply embedded in the history and cultural traditions of the nation,

particularly in rural areas like the Loralai District and the drug villages. According to strict, economical, and cultural considerations, the training can frequently be excused (Mengistu et al., 2022). Although Pakistan's predominant religion, Islam, recognizes polygamy under certain conditions, the process by which it is polished differs greatly, and the effects of this instruction don't happen locally. A number of factors, such as socioeconomic status, academic success, and the interpretation of infallible holy texts, influence the consequences of polygamy, especially for women (Shaiful Bahari et al., 2021). Pakistani polygamous marriages are deeply ingrained in the country's culture and theology, and the Loralai District and the Drug villages provide a rich context for examining the effects of these unions on women. Additionally, everyone practices polygamous relationships in a variety of ways. This contextual inquiry aims to provide a comprehensive evaluation of the different aspects of polygamous relationships, shedding light on the obstacles and possible consequences faced by women involved in these relationships (Curran and Baird, 2014). In order to inform interventions and policies that may support women's rights and well-being, we hope to further our understanding of this complex issue. who take part in polygamous marriages in Pakistan by studying the social, cultural, historical, spiritual, and financial aspects of polygamy as well as the part that awareness and education play in the practice.

### **Islamic Perspective of Polygamy Marriage:**

In many cultures today, polygamy is highly prevalent, especially in Islamic society. Muslims permit men to wed up to four wives at a time. One time, but the requirement is to uphold justice and equality in all of a man's material possessions. In Muslim families the textual basis is provided by the Holy Quran for the practice of polygamy: "Marry women of your choice two, or three, or four, but if ye fear that ye shall not be able to deal justly (with them) then only one". The Quran permits polygyny under certain restrictions. Islamic law stipulates that men who wish to marry more than one wife must follow certain guidelines because they are expected to provide equal financial support to each wife. However, if a man feels he cannot treat his wives fairly, Islam encourages monogamy. Quranic verse 4:3 states that those who are concerned that they will not be able to treat orphans fairly should think about marrying the woman of their choice (Douglas, 2009). One, or the one in your right hands, should be your limit to avoid acting unjustly. Two, three, or four are acceptable, but if you think you won't be able to treat them properly, it would be better to limit yourself to just one.

The Quran, Ayah 3 and 4th Surah of An-Nisa.

It is against Muslim law for a woman to marry more than one man at once. But after the *Ida* is over, if the woman gets divorced or her husband passes away, she is free to get married again because Sharia recognizes the validity of the divorce. A non-Muslim woman who fled from a non-Muslim husband and converted to Islam has been reunited with her ex-husband since her marriage to him was dissolved in Islam due to her running away. Remarrying without divorcing is possible (Cigdem., 2015). Since marriages to non-Muslim men are void under Islamic law once they are captured by Muslim soldiers, non-Muslim women captured by Muslims during war are also free to remarry (Hughes, 1855; Margolo, 1905). This permission is given to women in line with the Quranic verse 24:4. This verse also states that there must be open communication, mutual satisfaction, and payment of compensation for marital interactions to be free from prostitution. Married women are also prohibited by Islam, with the exception that Allah has forbade you and everything else is acceptable. - Seek chastity rather than lust, seize the opportunity, and give her the required dowry. However, you are not innocent if you consent (to change) in accordance with the law. God is all-knowing and all-wise.

Verse 24 of Qur'an's Sura 4 (An-Nisa)

Men's capacity to maintain several wives is one of the causes of polygamy (Islam, 1381). Nonetheless, some Islamic scholars assert that a woman may stipulate in her marriage contract that her husband is not permitted to marry another woman while they are still together. In these kinds of circumstances, a man is only allowed to marry his wife. However, other Islamic scholars disagree, calling this requirement into question (Araldis, 2013). Islamic custom dictates that a woman must share her possessions with other women. Also, the mare receives payment apart from the husband. Despite leading separate private lives in their own homes, sometimes in different cities, spouses typically have little to no contact with each other and share common relationships with their spouses. Muhammad's first wife, Khadija, and he were devotedly married for twenty-five years until her death. He married several other women after she died. Muhammad had nine wives at one time, despite the fact that Muslim men were only permitted to have four spouses at a time. In all, there were eleven spouses.

**Effects of Polygamous Marriages:**

Polygamous wives are more prone to mental health problems like somatization, depression, anxiety, rage, and psychoticism. They are also less likely to report being happy with their lives and relationships, to have low self-esteem, and to experience family problems. Although some published data suggests that polygamous women and children report higher levels of emotional distress, psychological problems, familial conflict, jealousy, and stress than their monogamous counterparts, researchers and family practitioners have rarely focused on the relationship between polygamy and mental health. Co-wives listed a few drawbacks to polygamy, including social advantages among the many wives, unequal financial distribution, loneliness, jealousy, and a lack of trust. Comparing wives from polygamous marriages to those from monogamous households, it is said that the former have more psychological, familial, and financial issues. The most common reason for polygamous marriage was Infertility (49.0%) followed by Fear of divorce (31.0%) and love marriage (20.0%)

**Methodology:**

A methodical, theoretical examination of applied techniques in all academic disciplines is called methodology. It includes a theoretical examination of the collection of procedures and guidelines pertaining to the knowledge department. It incorporates concepts like phases, theoretical models, and quantitative or qualitative methods (Irny and Rose, 2005). Theoretically, research methodology provides the framework for understanding which approach, combination of approaches, or optimal approach can be used in each situation (Igwenagu, 2016). The research on how polygamous marriages affect family life will be carried out using the approach listed below.

**Selection of the Participants:**

A total of 100 women having polygamous marriage were enrolled in the study. Socio demographic characteristics, reasons of polygamy, interaction between co wives and life satisfaction of women were evaluated by the participants.

**Methods of Data Collection:****Primary Data Collection:**

Primary data collection involves the collection of original data directly from the source or through direct interaction with the respondents. This

method allows researchers to obtain firsthand information specifically tailored to their research objectives.

**Questionnaire:**

A pre-planned Questionnaire was used to collect the data from the enrolled participants.

**Ethical Consideration:**

Proper permission was taken from the department of the university to conduct the current research study. A consent letter was duly signed from all the participants regarding their willingness in the study. All the participants were informed regarding the purpose and outcome of the study. The participants were allowed to quit from the data collection at any stage. All the information about the participants was kept confidential.

**Statistical Analysis:**

The responses were recorded and entered into Statistical software for analysis. Means were calculated for continuous variables whereas categorical variables were analyzed by determining the frequencies and percentages. Whereas correlation and association were assessed by applying t test, one way ANOVA and Correlation test. Graphs were plotted with the help of Microsoft Excel.

**Results:**

The current study provides preliminary data on women in polygamous marriages and the foundation for further research. The study concluded that the most common reason of polygamous marriage was found to be infertility problems among the women followed by fear of divorce and love marriage. Most of the women were having moderate level of emotional distress which mean polygamous marriage has significant negative effect on emotional distress of the women's whereas some of the women's has extreme life satisfaction within the polygamous marriage. The positive side of the study is to explore the advantages and strategies used by polygamous women were very significant. These findings have implications for policymakers and family advisors. The appropriate strategies which are purposefully worked by co-wives must be enhanced with proper education and implement programmers that teach coping mechanisms and stress management.



### **Conclusion:**

The underlying factors of family functioning, life satisfaction, marital satisfaction, and mental health functioning among women in the same ethnic-racial community were examined by Al-Krenawi et al. (2006), whose findings are similar to ours. According to the statistics, women in polygamous marriages are not like women in monogamous marriages. In addition to somatization, phobias, and other psychological problems, polygamous women experienced significantly higher levels of mental stress. Additionally, they experienced far more problems with life satisfaction, marriage relationships, and family dynamics. According to research, polygamous couples are more likely than monogamous couples to experience stress, jealousy, and marital conflict in these women are often unhappy, and getting new wives can be a very traumatic, violent, and stressful experience (Hassouneh-Phillips, 2001c). Children from different subfamilies may argue, and women's relationships with in-laws may become strained (Al-Krenawi et al., 1997). Within each subfamily, there is also a great deal of rivalry, jealousy, and hostility between cows and their offspring (Al-Karnawi and Graham, 1999, 2001). Research indicates a correlation between marital discord and reduced immune response, increased cardiovascular activity, psychological issues, and elevated hormones linked to stress (Al-Krenawi et al., 2001; Brown & Smith, 1992; Gottman, 1994; Gottman, 2000; - Glazer, 2000). Due to their high unemployment rates, many the level of care, supervision, and attention given to disputes that may cause retraction, hopelessness, and hostility. The relationship between the structure of polygamous marriages and the adjustment levels of their offspring is thought to be mediated and/or attenuated by these risk factors (marital distress, marital distress, and economic hardship (Elbedour & associates, 2002).

### **Recommendations:**

This research study concluded with the following few recommendations

- Encouragement of more zealous enforcement of anti-polygamy laws.
- Altering the culture of Shari'ah courts and increasing awareness
- Avoiding polygamy being approved by Shari'ah courts
- Less polygamous government employees
- Polygamous families should be recognized and followed.
- Promotion of technology studies and "workforce relevant" subjects in education and the workplace

- Lessen the number of polygamous teachers
- Frameworks for preschool and kindergarten establishment Baluchistan and the instruction of female facility operators
- Providing universal access to health and social services
- The creation of new services and raising awareness

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The Loadstone Rock: The Role of Harm in the Criminalization of Plural Unions. *Emory LJ*, 64, 190

## **Pakistan-US Relations: A Case Study of US Withdrawal from Afghanistan in 2021**

By

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### **Abstract:**

*Following twenty years of fighting the Taliban and al-Qaida, the US and its allies withdrew from Afghanistan. This led to a great deal of media coverage, as President Ashraf Ghani's abduction and the return of power to Kabul on Sunday, August 15, 2021, exposed every flaw that could be used to explain the US fiasco in Afghanistan. The withdrawal has a wide range of different effects. Following the fall of Kabul, the most common emotions among many Afghans were sorrow and disillusionment. Many democratic successes are being questioned, as seen by the new policies implemented by the new authorities, such as the elimination of mixed classes in the educational system and the attacks on women, journalists, and certain civil society authorities. This article's goal is to examine the US withdrawal from Afghanistan and how it has affected the US-Pakistan alliance.*

**Keywords:** Pak-US Relation, US withdrawal, Afghanistan, Case study

### **Introduction:**

#### **US Disengagement from Afghanistan:**

Following the Al-Qaeda attack on September 11, 2001, the United States launched Operation Enduring Freedom, which was centered on Afghanistan and Pakistan. The Pervez Musharraf regime was enlisted into

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the Global War on Terror, and the Taliban administration in Afghanistan was overthrown. But because the US was preoccupied with the war in Iraq, the Taliban gained momentum and terrorist attacks escalated. The Doha Agreement, which was signed by the US and the Taliban in February 2020, stipulated that the US would remove all of its armed forces from Afghanistan by May 2021. After 19 years, 10 months, and 23 days of fighting against the US and NATO coalition forces, the Taliban took the Afghan capital of Kabul, Afghanistan on Sunday, August 15, 2021, completing a swift takeover of the nation that shocked many Afghans, Americans, and observers around the globe (Snyder, 2023). This surreal scene was captured on camera and retransmitted by all screens worldwide. The display of military jets moving hundreds of Westerners and their Afghan accomplices to the airport and subsequently out of the nation in unfathomable disarray was another horrifying incident that was seen in the media. The Taliban's progress coincided with the US finishing the diplomatic and military pullout outlined in a deal reached in February 2020 between the US and the Taliban. The evacuation process ended on August 30, 2021, when US personnel left Afghanistan. All available information indicates that the Taliban takeover of Kabul occurred suddenly and, in the opinion of many, under false pretenses, given the military might and patriotic resolve of the US Administration at the time, led by President George W. Bush, to hunt down and kill those responsible for the terror attacks on US soil. Thus, on Sunday, October 7, 2001, the US began the Operation Enduring Freedom operation against the Taliban by the US National Security Strategy, which was released in 2002 and declared that "America will hold to account nations that terror compromises, including those who harbor terrorists"(Yunusov, 2023). A few weeks later, the Taliban administration collapsed, forcing al-Qaida to retreat to the steep hills that border Pakistan and Afghanistan. Bush claims victory, but it feels like the conflict has only just begun. Analyzing the US departure from Afghanistan and its effects on the US-Pakistan alliance is the aim of this article.

### **Pakistan-US Relations Following Kabul's Collapse:**

After over 20 years of US troop departure from Afghanistan and the Taliban's ascent to power in Kabul, ties between the US and Pakistan are about to enter a new era. The civilian leaders of Pakistan want commercial and economic matters to take precedence over security concerns in their dealings with the United States. However, if the US does stay in the area, it will most likely be to combat terrorism rather than to invest in or support Pakistan politically (Youhana, 2023). The geopolitical terrain of Central

and South Asia has changed as a result of the Taliban's victory in Afghanistan and the US military's departure from the nation after over 20 years. Pakistan may be proud of its longstanding partner's achievement even though events in Afghanistan in the month of August 2021 have damaged Pakistan's ties with Washington. Pakistan has supported the Taliban both publicly and surreptitiously since before the US pushed the group out of Afghanistan in 2001. The rulers of Pakistan, both civilian and military, appeared to have become accustomed to the conditions of the past few years, when the Taliban steadily expanded their sphere of influence and the goals of the US and the North Atlantic Treaty forces diminished while they were still responsible for preserving a weak government in Kabul (which they achieved, in part, with Pakistan's assistance) the possibility that Kabul would emerge from the US troop departure with a more unified and determined administration than it has had in decades will complicate Pakistan's position in the region. Islamabad will also need to devise a new strategy for Washington, where resentment over Pakistan's perceived role in the US losing the longest war in its history is growing. Pakistan-U.S. ties were significantly impacted by the United States' troop withdrawal from Afghanistan in 2021. Pakistan and Afghanistan share a border and historical connections; therefore, Pakistan has always been active in Afghan issues. However, the U.S. withdrawal caused numerous changes in their relationship (Irfan & Naveed, 2023).

### **Pakistan's Dual Strategy towards Afghanistan:**

The US has seen its connection with Pakistan as an extension of its engagement with Afghanistan for the last 20 years. Pakistan emerged as a significant non-NATO ally in support of US security objectives during the war on terror. US policy in Afghanistan had to be reevaluated as the Taliban gained strength and NATO's objectives were not met. Pakistan expected a rephrasing of the US-Pakistan relationship due to President Trump's change in Afghanistan strategy and diplomatic negotiations with the Taliban. Despite differing opinions, the Trump administration signaled a turning point for a fresh start in the partnership (Ahmar, 2021). There have been structural, domestic, and cognitive elements contributing to the pressure in the US-Pakistan relationship. Differentiating regional strategic interests, rising Indo-US defence collaboration, and US strategic rivalry with China are examples of systemic effects. The goal of the US to restrict China through India may have an effect on regional stability and economic interests. Different expectations and a need for excitement were there on both sides for economic partnership. Washington was unimpressed with Pakistan's unstable political and economic circumstances, and the US's

recently established Indo-Pacific peninsula structure did not encourage geo-economics interactions with nations leaning closer to China. Because of its exaggerated sense of its own strength and over-dependence on Pakistan for both security and economic growth, the US has been unwilling to completely alter its relationship with Pakistan. Both parties have been at odds with one another, making the relationship brittle and lacking in trust. President Biden's policies are a reflection of President Trump's past; if Pakistan provides more than rhetoric, this might enable decision-makers to see beyond the relationship's strategic importance. A clear future roadmap requires an understanding of the institutional variables and internal context of Pakistan-US ties in the Donald period. The US gave Pakistan two options prior to invading Afghanistan in 2001: either Islamabad would reject the Taliban or back the US, or it would keep backing the group and turn into an actual enemy of the US forces in Afghanistan. Following a military coup d'état in 1999, General Pervez Musharraf steered the nation towards a medium ground. He decided to use Pakistani airspace and roadways to assist the US military in pursuing al-Qaeda agents who were escaping Afghanistan. But he also gave key Taliban officials sanctuary and gave the organization material and psychological support when it started to retake territory in Afghanistan in the middle of the 2000s (Irfan & Naveed, 2023). When Soviet soldiers left Afghanistan in the early 1990s and the United States no longer required Pakistan's assistance or regional intelligence, ties between the two countries suddenly became tense. After two decades of expensive warfare that compelled the nations to collaborate closely, the United States withdrew from Afghanistan last year, and Washington and Islamabad once more seem to be separating on important matters. According to Wilson Centre analyst Michael Kugelman, "Afghanistan has long been the prism through which US views its relationship with Islamabad," CNN heard. Close ties with a major world power are essential for Pakistan, a nuclear-armed country of over 225 million people, to keep a check on its arch-enemy the nation of India, at least militarily, and to alleviate internal economic issues. According to the U.S. Ambassador in Pakistan, the United States gave Pakistan more than thirty-two billion dollars in military and civilian assistance between the beginning of the Afghan conflict and its end in 2021 (Shah & Majeed, 2019). Pakistani authorities have looked to other nations for assistance as a result of the suspension of US military aid in 2018 and the reduction of civilian aid to roughly thirty million dollars for 2022. As Russian forces began to invade Ukraine late last month, Pakistani Prime Minister Imran Khan travelled to the Kremlin in an effort to strengthen relations and secure financial support. Khan stated



that even with the extensive international sanctions, Pakistan will keep importing gas and wheat from Russia. Pakistan was noticeably absent from the list of 193 U.N. members that voted in favor of denouncing Russian aggression in Crimea at the beginning of March 141 of them (Umer & Bazai, 2021). Khan has said, "What are you going to think of us?" in response to worldwide requests for Pakistan to denounce the Russian incursion. Are we your property, obeying your every word and doing as you please?"

### **Fears of Violence:**

The U.S. government has been charged by Pakistani authorities with having an exploitative and occasionally abusive relationship with their country. Khan was cited by Pakistani media agencies on February 11 as saying, "Whenever the U.S. needed us, they created relations and Pakistan became an offensive state, and then ditched it and slapped restrictions on us." However, the Pakistani government is viewed as untrustworthy in the United States, especially when it comes to dealing with Islamic violent extremism and terrorists in the area. Congressman Scott Perry of the United States told VOA that Pakistan has "really been nothing short of dishonest for years" and that the nation is a breeding ground for numerous terrorist organizations. Perry filed a measure last week that would designate Pakistan as a state supporter of terror (Kim & Ko, 2023). It's premature to know if the legislation will succeed, but when asked if he sponsored it barely seven months after the US departed from Afghanistan, Perry pointed to Pakistan's ties to Russia. "While we're attempting to get the world together around Russia, [Pakistan] won't take part in the vote at the U.N. and they're actually pushing Russia to build a railway between Russia and Pakistan," stated Perry. Although inflammatory words were made in the US and Pakistan, neither country appears to be seeking a long-term split, based on Kugelman of the Wilson Centre. It would be incorrect to argue that Pakistan's strengthening ties with China and expanding alliances with other adversaries of the United States herald a break in ties between the two countries. Islamabad remains open to a certain level of cooperation." (Kim & Ko, 2023).

### **Problems and Misbelief:**

The US exit from Afghanistan in August 2021 has once again highlighted how shaky ties are between the US and Pakistan. More and more worries about Pakistan's expanding and purportedly questionable part in the conflict on Jihad are being voiced in the US about the country's relationship with Islamabad. Some US officials urge Washington to

review the terms of involvement with Islamabad, even though they still believe that Pakistan has fulfilled its mission and that Washington must keep up its involvement with the nation. Congress had to be assured by US Secretary of the State Antony Blinken that "this is one of the issues that we're going to be taking a look at in the days, and several months ahead – the part that Pakistan has performed over the past two decades, but also the function we would like to see it play in the years to come and what it will require for it to do that" when asked by legislators if it was an appropriate moment for Washington to reconsider its connection with Pakistan. Secretary Blinken's speech was released during a period when Pakistan has been requesting recognition from the world at large, and the United States specifically, for its involvement and "sacrifices" in the fight against terrorism. Pakistan has been requesting that Washington grant Pakistan the same status as an ally and sovereign nation that it accords other countries, instead of using Pakistan only as a tool for fighting sporadic wars against threats and terrorists (Umer & Bazai, 2021). In a June 2021 interview, Prime Minister Imran Khan described the US-Pakistan relationship as "lopsided," stating that "because the US believed that they provided assistance to Pakistan, they considered that Pakistan therefore had to do US' agenda." Pakistan wished to strengthen its relations with the United States on the basis of "close economic ties, increased regional links, and a common vision for a stable South Asia," Foreign Minister Shah Mahmood Qureshi said to his US counterpart in May 2021 (Ahmar, 2021). This US secretary of state statement was sure to provoke a backlash from Pakistani officials, community members, and political pundits given the new stance of Islamabad, wherein the country's leaders demand that the US regard Pakistan as a sovereign nation. Consequently, the Pakistani government declared that Blinken's remarks were "not compatible with the close cooperation" that exists between the two nations (Khan & Dadda, 2017). The two nations' relations have fluctuated throughout time. They were first created as transactional relationships in the 1950s, when Pakistan promised the United States security and assistance in return for money. These ties were established on an as-needed basis. After the security risks disappear, their relationship reverts to a state in which they hardly have anything in common that would compel them to work together (Ahmed, 2023).

### **Comparing the Expectations of the US and Pakistan and the Regional Consequences:**

The US and Pakistan needed to work together consistently for stability and security in South Asia. The Comprehensive Global Partnership between

the United States and India seeks to improve India's reputation both at home and abroad. But the US's reinforcement of India's defenses has set off a South Asian weapons race (Kronstadt, 2011). The region has been affected by the strategic rivalry between the US and China, as China has more economic influence than the US. With the exception of India and Bhutan, all of the South Asian republics are included in the project's proposed routes. China has made an effort to hold onto its interests in Afghanistan in an effort to take advantage of the space left by the US exit. China is now more powerful in South Asia as a result of the US government's hurried pullout from Afghanistan, a move that both China and Pakistan regret. Pakistan's reliance on China for financial, security, and political reasons makes it difficult for Pakistan to maintain a balance in its relations with China and the US. The United States had the option to work with China on crisis management in Afghanistan, but it chose to stay embroiled in a geopolitical rivalry over sea and land areas. Due to the COVID-19 epidemic, China has taken the lead in providing crisis relief to South Asian nations, while the US has chosen to remain neutral. The US is a worldwide leader because of its riches, power, internal governance, provision of public goods, and crisis management. The Trump administration's response to the epidemic put its caution to the test, but it fell short of China in terms of aid supply, undermining US influence internationally and escalating US-China rivalry for leadership, drawing attention to developing nations like Pakistan (Ghafoor, 2022).

### **Temporal Relationships:**

In the past, the interests of Pakistan and the United States have rarely coincided and have often varied. Even how they understand problems and concerns varies. While Pakistan frequently reiterates that it partnered with the United States in the fight against Jihad in Afghanistan and became a frontline ally, this did not happen by choice. Pakistan's choice to enter the war was influenced by Washington's coercive diplomacy and its fears that, should it reject, Washington would elevate India's stature and expand its operations in Afghanistan, undercutting Pakistan's concerns (Ahmad & Khalid, 2023). Pakistan devised a plan to profit from its alliance with the US in light of these obsessive elements for national security. Since Pakistan's security establishment was more important to this cooperation than its democratic government, security-related discussions and agreements dominated the proceedings, with the General Headquarters in charge. The statement "Pakistan has been very concerned, in an effort to profit from its various avenues for relevance" that C. Christian Fair rather irritably noted only a few years ago was thus once again put into practice.

President Donald J. Trump denigrated Pakistan, claiming that "we have been settling Pakistan hundreds of millions of dollars while at the same time, they are real estate the very same terrorists that we are fighting," out of frustration with the complexity of the Afghan crisis and an inability to determine when to leave the nation. The US president was informed by Pakistan's foreign minister that "no millions of dollars were dished out to us" in response to this. Washington's support for Islamabad was actually intended as compensation for Pakistan's services to the US and its coalition partners in Afghanistan (Kim & Ko, 2023). The US has accused Pakistan of providing shelter to terrorists such as the Taliban and weakening the US-led alliance and the Afghan country. Even while the US has taken some action against militant groups with an external emphasis and UN-designated terrorist organizations that operate out of Pakistan, it still requires strong action against these groups. Pakistan has asserted that it has done more than it was able to, but the US has not agreed. Imran Khan, the prime minister, hasn't explicitly stated that he is breaking off relations with the US or rejecting Islamabad's backing. Pakistan's primary goal in its connection with Washington is to profit from other losses while receiving funding from the US (Kronstadt, 2011). Over eight billion dollars in US funding has been used without jeopardizing Pakistan's strategic interests, which include the possibility of Taliban resurgence. The Pakistani military has been able to modernize and acquire military hardware thanks to US funding, which has strengthened its position within the nation and increased its authority over the political economy. Pakistan and the United States have a "lopsided" relationship because they scarcely have any common strategic or economic objectives. Ad hoc security considerations propelled the alliance, with both nations depending on one another. In order to ensure Washington's defence against the Soviet Union in the 1980s and to eliminate Osama Bin Laden and al-Qaeda in the 2000s, Pakistan saw a chance to capitalize on these seemingly unfavorable circumstances and establish its significance. By strengthening the Taliban and the Afghan Network and expanding their bases in Pakistan, it has deftly done so, raising security concerns for Washington (Umer & Bazai, 2021). Since the Tehreek-i-Taliban Pakistan (TTP) and other terrorist organisations have been using the same locations to conceal and plan attacks on Pakistan, the strategy has had major negative impacts on Pakistan as well. Therefore, the border walls between Afghanistan and Pakistan, which was finished in June 2021, won't be useful until it is applied sparingly. When they reach the border, it will be difficult to distinguish between the Taliban in Pakistan and Afghanistan (Irfan & Naveed, 2023). It is nevertheless crucial to note that Pakistan's civilian

leadership and military leadership may have slightly different opinions on the matter. Although the civilian leadership might be worried about the activity's total economic harm and personal costs, the military's strategic objectives might not be too concerned about it when it comes to price and pros estimates. The Pakistani military's geopolitical assessments of its policies in relation to the more general question of safeguarding its interests in Afghanistan have taken the United States off guard. It would never have been a simple decision for the United States to completely engage or abandon Pakistan and its policies in the region, given the extensive involvement of Islamabad/GHQ in Afghanistan (Ahmad & yousaf, 2023). In summary, although the United States' pullout from Afghanistan changed the nature of the relationship between Pakistan and the United States, both nations still manage their relationship according to their different interests in the area.

**Limitations:**

Due to past mistrust and conflicting interests between these two nations, restrictions loom big over this relationship (Zaidi & Nirmal, 2022). Pakistan's mediation in peace negotiations with the Taliban leadership can be very important, but it must be done carefully because previous attempts have not always worked out. Moreover, increased alertness and cooperative counterterrorism measures by both countries are required due to worries about possible extremist spillover into Pakistan. However, if handled skillfully in an environment of initiatives to establish mutual understanding and confidence, this chapter might promote a stronger collaboration between Pakistan and the US, one that guarantees long-lasting peace in Afghanistan as well as throughout South Asia.

**Suggestions:**

Suggestions for the future of US-Pakistan relations surface as the US gets ready to withdraw from Afghanistan in 2021. This case study offers an exciting chance for them to rethink their partnership in the face of changing regional conditions. The US pull-out acts as a trigger, forcing both countries to negotiate the intricate issues pertaining to Afghanistan's stability and security. Pakistan and the United States must step up their collaboration against this shared enemy as the Taliban continues to loom large, posing a threat of terror and unrest.

**Conclusion:**

However, it is important to remember that Pakistan's military leadership and civilian leadership could hold slightly different views on the subject.

There are structural, domestic, and cognitive factors that have added to the strain on the relationship between the US and Pakistan. Pakistan's foreign minister told the US president that "no hundreds of thousands of dollars were dished out to us" in response. The United States troop withdrawal from Afghanistan in 2021 had a major effect on relations. In the 1950s, they were initially established as trading partnerships when Pakistan offered financial support and security to the United States. The US withdrawal serves as a catalyst, compelling both nations to engage in negotiations about the complex matters related to the stability and security of Afghanistan. Temporal Connections Pakistan's and America's interests have historically frequently differed and seldom coincided. With Washington, Pakistan's main objective is to take advantage of other people's losses in exchange for US funding. In reality, Washington planned to compensate Pakistan for its services to the US and its allies in the Afghan coalition by supporting Islamabad. The goal of the US-India Comprehensive Global Partnership is to enhance India's standing both domestically and internationally. The United States has provided over eight billion dollars in support to Pakistan without endangering its strategic interests, including the potential for a Taliban comeback. Because they hardly share any strategic or economic goals, Pakistan and the US have a "lopsided" relationship. In its contacts with the United States, Pakistan's civilian officials want business and economic issues to take precedence over security considerations.

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## **Us Foreign Policy towards Afghanistan since the Taliban Regime Up To 2019: A Case Study of Its Implications on Pakistan and Afghanistan**

By

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### **Abstract:**

*Afghanistan has prime strategic location which has made it the hotbed of international and regional proxies for centuries. At the same time, America that became the sole world leader after the fall of the USSR, has been playing its role in Afghanistan. After the withdrawal of the USSR, Afghanistan was abandoned by America and its allies when the Taliban took Kabul. Since the incident of 9/11, America again invaded Afghanistan and left in 2021. These developments have brought numerous repercussions for Pakistan and Afghanistan. This investigation will analyze American foreign policy towards Afghanistan since the Taliban regime and its overt and covert aims. While, this probation will also shed light upon the implications of American foreign policy toward Afghanistan on Pakistan and Afghanistan.*

**Keywords:** Afghanistan, Pakistan, Taliban, China, Russia, War on Terrorism, Economy, Proxy, America, Implications, India, Foreign Policy.

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**Introduction:**

Afghanistan has been in the midst of regional and international proxies for centuries because of its huge strategic location and geo-economic potential. After the end of world war one when the cold war started between America and the Former USSR, this land became the epicenter of that rivalry. When the former Soviet Union intervened in Afghanistan in 1979, America with its allies fully opposed that invasion and the Red Army faced tough resistance. After the disintegration of the USSR, America left Afghanistan in disarray and when the twin towers incident took place, America again became active in Afghanistan and withdrew from the country in 2021. American policy towards Afghanistan is based on opportunistic tendencies and has always been in struggle to hold the region of South Asia in which Afghanistan has prime importance. In addition, its policy is based to encircle China and Russia, to empower India in Afghanistan, to have hegemonic designs to control the region, and to have an eye on the resources of central Asia, etc. These developments have converted Afghanistan in a land of devastation in which Pakistan was also suffered due to its neighborhood with Afghanistan. Both state faced myriad of repercussions in the spheres of economic fragility, insecurity, downgrading systems of education and healthcare, violence, terrorism, extremism, cultural decline, and altering literature themes. These repercussions will be analyzed deeply in this inquiry.

**Genesis of Us-Afghan Relations:**

Afghanistan has been a major country that holds prime importance in the foreign policy of America. The normalization of diplomatic relations between both states was started in 1921 during the era of King of Afghanistan Amanullah Khan and American President Warren G. Harding when an Afghan delegation visited America for the first time while, the formal diplomatic relations were established in 1935 between both countries. After the end of world war two when the cold war between the former Soviet Union and America took place, Afghanistan became a hub of their competition. During the 1950,s Afghanistan became more important for America when the Cuban revolution was taking place and the USSR was supporting Fidel Castro an- anti American figure. While, America was struggling to encounter the spread of communism and used the Afghan Soil for strategic purpose. In the end of 1950s, the Prime Minister of Afghanistan Dawood Khan visited America while after a year the then President of America Eisenhower visited Afghanistan in 1959. After four years in 1963 King Zahir Shah visited America. In 1979, when

the Red Army invaded Afghanistan, America opposed that invasion with full support to Mujahideen and Arab warriors. It supplied Money and arms and ammunition to many resistant groups against the USSR. When the former Soviet Union pulled out its forces from Afghanistan in 1989, America also left Afghanistan on the mercy of situation. And hence, Afghanistan was plunged into civil war as a result the Taliban took over Kabul in 1994. During the reign of the Taliban 1, America did not recognize its government. In 2001, when the incident of 9/11 took place, America held Osama bin Laden responsible for that attack and demanded his extradition from the Taliban regime which was rejected and hence America attacked Afghanistan. Consequently, the Taliban were deprived of their power and a new interim government was installed under the Presidency of Hamid Karzai as per the Bonn Conference. Later on, Hamid Karzai served as President twice until 2014. And then Ashraf Ghani became President twice until August 2021, when the Taliban 2.0 again occupied Kabul. After the fall of Taliban 1, Afghanistan became a fully satellite state of America. It started war on terrorism to encounter Al-Qaida. Its policy had a covert aim to encircle China and Russia from the soil of Afghanistan. In addition, in 2012, enduring strategic partnership agreement was signed between America and Afghanistan after which in 2012 America declared Afghanistan a major non- NATO ally. A turnaround comes in the foreign policy of America towards Afghanistan when it started talks with the Taliban, owing to which, the Doha accord took place. As per that agreement America withdrew its forces from Afghanistan in August 2021 and gave the reign of power to the Taliban and left Afghanistan again in disarray.

### **Us Foreign Policy towards Afghanistan since the Taliban 1:**

After the withdrawal of the former USSR from Afghanistan in 1989, America also abandoned Afghanistan without setting a political dialogue among the Afghan parties and socioeconomic developments. It had poured immense arms and ammunition in the country which proved to be a centrifugal force behind chaos, anarchy, and violence in Afghanistan. In the midst of civil war, the Taliban emerged on the arena and captured Kabul in 1996. It was the time when America had left Afghanistan in a lurch. After coming of Taliban into power, America did not recognize it. Meanwhile, when the twin towers episode took place on 9/11 America blamed Osama bin Laden for that attacked and demanded his extradition from the Taliban which was rejected and hence attacked Afghanistan and toppled the Taliban government by installing Hamid Karzai as interim President. With the passage of time, Hamid Karzai and Ashraf Ghani

became President twice respectively. The foreign policy of America towards Afghanistan since the Taliban 1.0 regime to 2019 can be explained into its overt and covert objectives. On the flip side, it can be said that there is a dearth of clarity and objectivity in its policies which can be regarded as based upon opportunism. Afghanistan is home to immense natural resources such as Iron, Lethem, minerals, Coal, chromite, cobalt, gold, uranium, bauxite, rare earth minerals, mercury, sulfur, etc. It was a covert aim of American policy to have control on these resources. The US desires to establish its control over the natural resources of Afghanistan and assure an uninterrupted access to Central Asia through Northern Distribution Network (NDN) and New Silk Road Strategy. (Andrew, etl, 2010) Another objective of America was to give a key role to its ally India in Afghanistan and South Asia which was envisage by Obama in its 'Pivot to Asia' policy of which India was its integral part. America wished so to have an eye on China and Pakistan through its Indian proxy. It was owing to this policy when India enjoyed remarkable presence in Afghanistan since 9/11 and it is now of no secret that India left no stone unturned to destabilize Pakistan from the soil of Afghanistan. Samra Naz and Zafar Nawaz Jaspal articulated that, "The US' two-pronged policy increasing military presence and encouraging India to play a significant role in the internal affairs of Afghanistan definitely alarms the neighbors of Afghanistan." (Samra, and Zafar, 2018) After the fall of former USSR, America had become the unipolar power of the world while at the same time, after the death of Mao Zedong when Deng Xiaoping became the president of China, it focused on its economic growth through industrialization, population control, militarization, science and technology, etc. and was rising to occupy world market. Meanwhile, during the 2000s, China had penetrating the world through its soft policy measures and America was aware of those developments. In 2014, when China initiated the CPEC which was the integral part of the BRI, American policy towards China in Afghanistan became more active and wanted to encircle it along with Russia which had become a close ally of China and a big competitor of America. Samra Naz and Zafer Nawaz Jaspal feared the same by saying that the increased US military presence in Afghanistan would be challenging for China in terms of strategic encirclement of China by keeping military bases in Afghanistan. (Samra, and Zafar 2018) After the Twin towers incident, America alleged Osama Bin Laden and announced a global war on terrorism to crush Al-Qaida and other terrorist groups. Hence, when they attacked Afghanistan, their plea was to disrupt Al-Qaida from Afghanistan and the region. The then American President termed that as a new crusade. The policy was

continued by Barak Obama administration too who said that the new U.S. policy was rolled out March 27, 2009, with a narrow but ambitious goal: “to disrupt, dismantle, and defeat” Al Qaeda forces in both Afghanistan and Pakistan, and prevent their return to either country. (Kerry, 2010) The mantra of eradication of terrorism was continued by Trump administration too. The striking factor was that Trump’s strategy is entirely focused on the eradication of terrorists from Afghanistan as he considers that to win the war against terrorism is a prime objective of the US in Afghanistan. (Express Tribune, 2017) After the twin towers incident and depriving Taliban from power, American administration always talked about the reconstruction of Afghanistan. Whether it was in Bonn conference or other developments, it always beat the drum and repeated the mantra of nation-building and development of Afghanistan. For that cause, the SIGAR was empowered to work in Afghanistan. But, after the Doha deal, and withdrawal of American troops from Afghanistan President Joe Biden exaggerated that, "We were not in Afghanistan to nation built it." (Whitehouse, 2021) It was a confessional statement of the covert aims and malicious policy which was shown to the world. Once America failed in Afghanistan despite spending billions of Dollar and when they had no option left, they put the responsibility of the dwindling situation on the Afghan governments. Those developments testified that American policy was based on opportunism, was rudderless, and had scarcity of farsightedness. For instance, it waged war against the Taliban on the plea that Taliban did not extradite Osama bin Laden. The termed the Taliban as terrorists while, at the same time, they started negotiations with them and handed over Afghanistan to the Taliban as per the Doha deal in August 2021 leaving the country in a lurch without any socioeconomic development. Even now, America has not recognized the Taliban 2.0 despite dealing with them as per Doha deal.

### **Implications on Pakistan and Afghanistan:**

The Soviet invasion in Afghanistan which lasted for ten years had myriad of implications on Pakistan and Afghanistan. Once, the USSR left Afghanistan in 1989, America too abandoned both states without any socioeconomic, political, cultural, etc. developments. Consequently, Afghanistan was plunged into civil war, chaos, and anarchy which also affected Pakistan. In the midst of those uncertainties, the Taliban took over Kabul in 1996 which further devastated Afghanistan almost in all spheres. The aftershocks of the US policy towards Afghanistan after the USSR withdrawal to the rise of the Taliban 1.0 and until now are still felt. In the succeeding paragraphs the implications will be analyzed deeply.

The first and foremost impact which affected Pakistan and Afghanistan has been the economies of both countries. Both economies have suffered badly owing to uncertainty and rudderless policies of Washington towards Afghanistan. The brain drain from Afghanistan, the coming of immigrants in Pakistan, the basic pillars of both economies such as tourism and infrastructure were affected while a mushroom growth in smuggling further dented the revenue of both states. According to Pakistan's 2016\_17 Economic Survey, the country's economy has suffered losses of 123.13 billion dollars as a result of the fight against terrorism (Economic Survey, 2016-17) while, the economy of Afghanistan has been in shocks that is still on debt ventilator. For instance, as per the report of World Bank 2018, its growth rate rose to 2.3 percent of the GDP. (World Bank, 2018) Another implication of the US policy has been on the education sector. When the Mujahideen were left without deredicalization and were considered an asset which consequently affected the social fabric of both states with special focus on their reservations on education particularly on women education. For instance, in FATA and KPK, terrorists bombed 867 schools (GTI, 2018). Malala yousefzai a nobal prize winner was targeted. Farooq Khan the VC of Bacha Khan University was martyred. Attacked on schools and universities became normal routine. Girls' students of BUITUMS University Quetta were targeted in a suicide attack. 144 children were slayed in APS School Peshawer. While in Afghanistan, the Taliban 1.0 banned girl's education. Although, the literary raye improved from 2001 to 2021, but the Taliban 2.0 have continued that policy of banning female education. Culture was one of the most important factors that were affected indirectly by the American policies. Had America not abandoned Afghanistan after the Russian invasion, the Taliban had not been emerged and consequently the culture prevailed in Afghanistan been not affected. For instance, literature that is the most important part of a culture faced huge shocks owing to the policies of the Taliban. Taliban banned Authors books such as of Abdul Bari Jahani book DA SABAWOON PA TAMA. In spite of aestheticism now themes such as war, cruelty, suicide bombing, terrorism, and manslaughter have penetrated both in Pashto and Dari languages. Moreover, the Taliban banned Music during both their regimes and Musical instruments were set fired. Singers left the country. Apart from this, the Taliban destroyed the statue of Buddha while the Shrine of Pashto Sufi poet Rehman Baba was bombed. Another implication of the US policy towards Afghanistan has been the leverage which has been provided to India in Afghanistan. It is an undeniable reality that India had been using the Afghan soil against Pakistan so that to destabilize it. The pertinent example is the Indian Spy

Kalboshan Jhadeve confession who admitted that he had been using the Afghan Soil against Pakistan to sabotage the CPEC. That development created regional instability and was a blow to the American stance where it portrayed itself as a true ally of Pakistan during the war on terrorism while at the same time; it was reticent on the Indian terrorism against Pakistan from the Afghan soil. Kalashnikov and opium cultures in both state devastated the social fabric of both societies. Ahmad Rashid opines that failure to address the drug problem was one of the main causes of nation-building failure in Afghanistan and Pakistan. (Rashid, 2008) The abundance of arms and ammunition that USSR left or America provided to the Mujahideen proved fatal for social stability. Extremism and terrorism were increased with an accelerated speed. Many groups in Afghanistan emerged and warlords challenged state authority. Dr. Adil Zaman Kasi opines that it was their (America and its allies) responsibility to deal with the groups they had empowered, disarm them, and seek to establish a stable government (Kasi, 2014)

### **Key Findings:**

The ongoing study proved that,

1. Afghanistan has been in the clinches of international and regional proxies for centuries in which America has been one of the important international players that have its interests in Afghanistan.
2. This research investigated that Afghanistan became a epicenter of cold war between America and the USSR which was culminated in 1989 with the withdrawal of Russian forces from Afghanistan.
3. This probation analyzed deeply that, America left Afghanistan in a lurch after the USSR withdrawal and when the Taliban 1.0 took Kabul in 1994, America did not bother in the socioeconomic developments of Afghanistan as Americans interests in Afghanistan were based on opportunistic tendencies.
4. This inquiry proved that after the twin towers incident when the Taliban rejected the extradition of Osama bin Laden to America, it attacked Afghanistan and Taliban 1.0 were deprived of government and an interim government was installed under the presidency of Hamid Karzai. Later on Hamid Karzai and Asraf Ghani served twice as president of Afghanistan respectively.



5. The study found that American foreign policy toward Afghanistan since the Taliban regime until 2018 was to encircle China and Russia and give more space as possible to India through its policy of Pivot to Asia which was envisaged by the then president Barack Obama.

5. Last but not least is that this investigation proved that those development in both Pakistan and Afghanistan were pushed into economic fragility, insecurity, dwindling of literature and culture, declining of health care and education sectors, and plunging the countries into extremism and terrorism.

### **Conclusion:**

In a conclusion, it can be assessed that Afghanistan has been a hub of regional and global proxies for centuries in which America has pertinent role after the ending of cold war and the disintegration of the former USSR and its withdrawal from Afghanistan. In 1994, when the Taliban 1.0 took over Kabul, America did not recognize its government while after the twin towers incident when America held Osama bin Laden responsible for the attack and demanded his extradition from the Taliban, which was rejected and consequently America attacked Afghanistan, deprived the Taliban from power and installed Hamid Karzai as interim president. Later on, Hamiz Karzai and Ashraf Ghani served as president twice. During that era, Afghanistan was completely in the hands of American policies which aimed to encounter China and Russia, focused to give leverage to India in Afghanistan, and create hurdles for Pakistan. Those developments had brought numerous challenges for the economies, literature, security, healthcare and education sectors, etc. of Pakistan and Afghanistan-the brunt of which are still felt in both neighboring countries.

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## **Zakat as a Poverty Alleviation Strategy in Balochistan:**

By

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### **Abstract:**

*Zakat is a significant religious practice in Islam, which ensures the equitable distribution of wealth in society, helps alleviate social poverty, and along with it contributes to the solution of many other social, political and economic problems. This is one of the key corrective actions. Zakat is a highly effective poverty alleviation tool when practiced in a true spirit. This research paper focuses on the significant importance of Zakat and poverty alleviation strategies in Balochistan*

**Keywords:** Balochistan, Zakat, Poverty:

### **Introduction:**

Balochistan is Pakistan's largest province, the least populated and the poorest of all other provinces. The population is predominantly rural, with most of the people living in rural areas. The population depends primarily on the land and livestock for their livelihood. Poverty in Balochistan is multifaceted. Poverty levels are relatively high due to limited work prospects and stumpy ordinary income levels. Poverty in Balochistan is not only a low-income phenomenon, but also includes low quality and inadequate rudimentary services which include education, health, water, housing and sanitation. There are notable differences in poverty and inequality amongst urban and rural areas. The Muslim community plays a crucial role in resolving the grievances of global poverty. Despite various micro and macro level policies and strategies, including safety net programs, to reduce poverty in the past, poverty still continues, specifically in economically less developed countries. Islamic countries

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have a system called zakat, but it is not practiced in its true spirit. This research is consistent with the book by Shirazi (2006) who argues that the system, if fully restored and implemented, could reduce extreme poverty. In the fight against poverty, Islam, a religion of all classes and a complete norm of life, has a special focus and adopts an institutional approach in this regard. There is the overall scheme of wealth distribution in society and the mechanisms by which money is taken from the haves and paid to the have-nots. In this respect, the market is allowed to play its due role, along with other means to correct its balance and equilibrium. Other measures taken by Islam include: Zakat, Sadakat, Khums, Aukaf, Animal Sacrifice and Inheritance etc. Zakat is a significant religious practice in Islam, which ensures the equitable distribution of wealth in society, helps alleviate social poverty, and along with it contributes to the solution of many other social, political and economic problems. This is one of the key corrective actions. Zakat is a highly effective poverty alleviation tool when practiced in a true spirit. The Islamic State implements policies to ensure a better life not only in the afterlife, but also in this world. In Pakistan, a Muslim country that accounts for about 97% of the Muslim population, if the wealthy paid the Zakat system properly, poverty would be greatly alleviated, wealth would not be concentrated in the hands of a few people, and it would be distributed fairly to the society. Wealth is guaranteed. This paper aims to identifying several poverty alleviation strategies pursued in Islamic teachings; with particular emphasis on the starring role that zakat plays in lessening of poverty in Balochistan.

### **What is Poverty?**

Poverty is measured in monetary terms. A minimum amount of money is required to cross the poverty line. This is known as the Poverty Line or International Poverty Line (IPL) and is set by the World Bank at \$1.90 per day. Islam's definition is somewhat different, defining poverty on the basis of an individual's failure to cover his five elementary necessities: religion, understanding, physical-self, self-respect, and riches (Hassan, 2010). Poverty is not only an economic problem; it is also a socio-political problem throughout the world, as well as in the Islamic world.

### **What is Zakat?**

Literal meaning of zakat is to grow and multiply, but in Shariah, zakat refers to a concept that refers to the distribution of some portion of one's wealth at the command of God to people of the rightful category. Zakat is an amount that all those Muslims who are rich must pay generally during

the fasting month (Ramadan) or after the completion of one year on their wealth. Although, Zakat was practiced in Mecca but it became obligatory only after migration of the Prophet (PBUH) to Medina. Since 9 AH, Muslims are also obligated to pay the Zakat al-Mal whenever their annual income (carrying volume) exceeds the nisab (the exemption limit). There are two types of Zakat one is: Zakat-al-fitr or zakat to oneself, and second is zakat al-mal or zakat to wealth. Zakat-al-Fitr became obligatory in the second year of Migration for all Muslims. The Qur'an neither describes the items covered by zakat, nor the required percentage of zakat to be paid by the Muslims. The Prophet Muhammad (PBUH) was entrusted with enlightening the adherents of the general commandments of the Qur'an either explicitly or by example. However, according to Qaradawi (1999), based on his 34 verses of chapter 9, there are some items and assets mentioned in the Qur'an as Zakat able, which include gold and silver. In Chapter 2, verse 267, Allah says: (p. 60). The above verses are believed to explicitly call for payment of zakat for income from trade or other types of business activities. Income from agricultural and horticultural sectors is included in the payment of zakat. Alongside these objects, zakat has been commonly cited in the Holy Qur'an, and "attributes of zakat included the light of seir (a beggar who asks) and mahram (the poor who do not ask of others)" (p. 708). Qaradawi (1999) states that zakat is being paid for amwar (wealth or property) based on the commandments available in the Qur'an and Sunnah. In verse number 103 chapter 9 emphasized. The Allah says:

‘Take sadqa (alms) out of their wealth and cleanse them with it’.

### **Zakat and Poverty Eradication:**

Zakat aims not only to end poverty, but also to end Muslim greed and encourage socially oriented behavior. Overall, zakat payment purifies the wealth of zakat payers, reconciles the minds of those who pay zakat and those among whom it is distributed (Asnaf), covers the basic requirements of the poor, and also solves the prevailing problems of society such as poverty, debt and unemployment. Zakat is to be paid on livestock, agriculture, produce, and anything else that people would like to attain and own. According to scholars, services rendered are not considered material assets, so it is not suitable to gather zakat from services and allocate it to those who deserve it. For example, allowing a poor family to live free of charge in a Zakat payer's house doesn't relieve those who pay Zakat of the responsibility of paying Zakat. Even though it is not mentioned that how much amount on the zakatable items in the Holy Quran, but it explicitly

mentions the eight classes of zakat beneficiaries. They are, hardcore poor, poor, amil, mu'allaf, riqab, gharmin, fi-sabilillah and ibnussabil. Allah Almighty says in the Holy Quran that:

“Alms are for the poor and the needy, and those employed to administer zakat (amil), for those whose hearts have been reconciled to the Truth, for those in bondage and in debt, in the cause of Allah and for the wayfarer” (9:60)

Although eight categories of asnaf have been mentioned in the Qur'an, it is not necessary that the zakat money should be equally divided among them. Though, Al-Qaradawi (1999) is of the view that, in case all the classes of asnaf required comparable expanse of zakat money, then the amount must be equally given to them. Nevertheless, in case someone needs more zakat and is more in need, then that can be provided with more funds from the zakat. He elucidated that the institutions of zakat or distributing agents can decide by themselves to give more share to those whose needs are more. Yet, it is commonly understood that the first two classes of asnaf, hardcore poor and poor, are being given primacy for zakat money over others (Al-Qaradawi, 1999; Hassan, 2010). Abdul Rahman and Ahmad (2010) are of the view that, zakat delivery methods generally still focuses on regular forms of straight payment. Asnakh Zakat receives money monthly or yearly. Nonetheless, many cases show that direct payments reduce Asnakh's willingness to work and ultimately make them reliant on zakat money. While straight payments of zakat are still acceptable to non-prolific asnakhs, especially those with disabilities and the elderly, zakat can be used by the poor and poor as a form of financing to promote their business. It is recommended that it be distributed to those in need. It is likely that in the long run, productive Asnakh are probably to turn out to be more self-determining and capable to take care of themselves independently and their children, thereby evading poverty. Zakat money is also used in the country to help families by paying educational expenses (Ahmed, 2004). These education and training programs will help prevent Asnaf's children from falling into poverty due to lack of skills and knowledge in the future.

### **Practice of Zakat under Caliphate:**

The duty to pay zakat for wealth was established from the Prophet Muhammad (pbuh) in the ninth year of migration. Zakat funds were composed and dispersed by appointed zakat personnel (amil) under the leadership of the Prophet Muhammad (pbuh). As one of the

qualified *Asnafs*, amir received a share in the Zakat money. At that time, amir would go to potential zakat payers to properly assess their zakat objects and recover the payment due on them (Hudayati & Tohirin, 2010). Most of those *amils* who were appointed by the Prophet Muhammad (peace be upon him) were continued by the caliph, Abu Bakar Siddique (RA). Under his decision, Abu Bakar gave much importance to the payment of paying zakat and he said that:

"If they refuse to give zakat even to the little bridle of a camel or the little lamb of a sheep (which shall be theirs), I will fight them for it. Zakat is a duty to property. By God I fight against those who distinguish between prayer and zakat." (Hadith – Saheeh Al-Bukhari)

Then, during the time period of the Second Caliph, Omar (RA), there was introduced a new method for the collection of zakat. Umar (RA) appointed zakat collectors, known as *Alashir*, and set up several checkpoints on highways which were connected with foreign countries. Each checkpoint was assigned an appointed tax collector who collected zakat from Muslim merchants and Non-Muslim traders, on the other hand, required to pay state taxes on their imports and goods (Ahmed, 2004; Dogarawa, 2009). This method of zakat collection was continued to be practiced in the early days of Islamic rule (Ahmed, 2004). In addition to the *al'ashir*, Umar (RA) introduced the concept of *baital-mal* or treasury as well in 15<sup>th</sup> year of migration. It was for the purpose of the management of zakat and waqf funds. Furthermore, he also expanded the number of Zakatable things and includes to the existing list a few new sources of wealth which were exempted before through *ijtihad* under the guidance of the Prophet (pbuh). The newly introduced products included horses, chickpeas and lentils. The application of *ijtihad* was also followed by the future caliphs and renowned scholars of Islam. So prosperous under Umar's excellent leadership that it is often considered difficult to find a legitimate beneficiary of zakat (Hudayati & Tohirin, 2010). As it is mentioned, there is historical confirmation that zakat is an effective tool in the eradication of poverty. Many scholars argue that poverty was completely eradicated during the times of Omar (RA) (13-22H) and Omar bin Abdul Aziz the (99H-101) (Ahmed, 2004; Hidayati & Tohirin, 2010). It is believed that some areas could not distribute zakat money because there were no poor people during this period. Referring to Ahmed (2004), the Governor of Yemen, under the decision of Umar (RA), Mu'adh bin Jabal, in a given year, ordered his one-third of his collection of zakat to his Umar (RA). Umar (RA) refused to receive the fund by saying that, 'I have sent

you to receive from the rich there and give to the poor there. Moreover, in the second year, he again sent his entire money of zakat to Umar (RA).

**Islamic Poverty Eradication Strategy:**

Islam isn't an abstinent religion. It is a total code for living the whole life. Otherworldly life and fabric life are very much mutually dependent, and in case any one of the two is ignored, the total reason of life is misplaced. Islam is said to be life itself, not fair an member of life, and treats life as a entirety and as an resolute unit that ought to not be divided. Islam features a multifaceted financial framework that envelops all financial viewpoints of life. Islamic financial framework implies a determined framework based on the Heavenly Quran and Sunnah. In this framework, financial substances are guided by the holy Quran and the teachings and actions of Prophet (PBUH). Choices with respect to the generation, dissemination and utilize of assets are made in conformity with the Heavenly Quran and the teachings and actions of Prophet (PBUH). Financial exercises are established on certain firm values which are the concepts of equity, leniency, devotion, balance, participation, control and halal-haram. The establishments of the Islamic financial and economic framework are exceptionally solid and unchanging. For these establishments are not defined, made, or said by a individual of restricted thought or information. The primary and most imperative objective of the Islamic financial framework is the accomplishment of "Falah". Falah implies the success of mankind in this world and within the hereafter. Within the financial circle, the concept of falah alludes to the fabric well-being of individuals. This framework points at evenhanded dispersion of assets. Other objectives incorporate avoiding the concentration of riches within the minority and emphasizing the flow of riches amongst all areas of the public, counting the poor people and the penniless. Bridge the hole between wealthy and destitute. Giving fundamental necessities such as nourishment, clothing, protect, instruction and the good health to every one of the citizens and other subjects residing in the Islamic State, is the most fundamental goal of the Islamic financial framework. Islamic State is committed to supply essential necessities to all citizens who are debilitated, unemployed, or something else incapable to win a living. One of the most goals of the Islamic financial framework is to set up financial equity among all individuals of society. Islamic procedures for lightening poverty in accordance with the lessons of the holy Quran and the actions of the Prophet (PBUH) include the denial of the holding of riches within the hands of a number, of and require for its individuals to preserve their jobs and It ought to proceed to circulate in society so that it can exist. Be solid



and lively. Islam energizes its supporters to work difficult to gain a living. The essential obligation for assembly the essential needs of life for oneself and one's family and eventually reducing individual and family destitution is individual obligation. Islam offers a few ways to get money related assets such as: Qarz-al-Hasan (intrigued free credit). Through the virtues of Qarz-al-Hasan, you'll be able get the assets to begin a trade and meet your own needs. This secures his financial status. Hence, it may be an exceptionally viable source of data for destitution easing. It is subsequently the obligation of both people and society as a entirety to realize great and justify in this world and within the from now on. Accomplishing success in common life depends on financial advancement. Islam hence delicately inclinations its disciples to take part within the financial battle, do away with poverty and lack of knowledge, and explore and advance some more variables of financial improvement.

### **Zakat Infrastructure and Distribution in Balochistan:**

There is a comprehensive infrastructure and distribution mechanism of zakat in Balochistan. The infrastructure is spread over to the gross root level where the poor people directly get benefitted from the distribution of zakat. At the lowest level there are Local Zakat Committees (LZCs) which are established at a village level. LZCs are more in number than the union councils in the districts. The second tire is at the divisional level as Divisional Zakat Committees (DZCs) and at the top there is Provincial Zakat Council (PZC). Every year budget allocation is made to these zakat committees at local, divisional and provincial level. Provincial Zakat Council make payment to the Divisional Zakat Committees and from there to the local zakat committees which distribute the amount among the poor identified by the chairmen of local Zakat committees. In the Financial Year 2017-18 Rs. 480 million were allocated for Zakat to be distributed in the province. Out of the allocated amount almost Rs. 459 million were released to the Provincial Zakat Council. The released amount was distributed in three different categories of the needy people. The first category is that of Guzara Allowance to which the allocated amount was Rs. 390 million, second is Educational Stipends for students in which the total allocation was Rs. 60 million and the third category is for the students of Deeni Madaris in which the total allocation was Rs. 30 million.

S. No.	Name of District	Total No. of LZ Cs	Total No. of Mustahiqeen for Guzara Allowance	Guzara Allowance Rs. 1000/- per Mustahiq Per Month	Educational Stipends	Stipends for Students of Deeni Madaris	Amount Approved Budget 2017-18 by PZC	Total Amount Released
1	Quetta	191	3761	45,132,000	6,940,400	3,472,200	55,548,600	51,350,364
2	Pishin	185	1817	21,804,000	3,355,200	1,677,600	26,836,800	26,348,600
3	K. Abdullah	180	1832	21,984,000	3,383,400	1,691,700	27,059,100	27,059,100
4	Noshki	45	485	5,820,000	896,400	448,200	7,164,600	6,792,000
5	Chagai	47	518	6,216,000	955,800	477,900	7,649,700	7,568,520
6	Loralai	133	1228	14,736,000	2,267,400	1,133,700	18,137,100	18,137,100
7	Musa Khail	63	663	7,956,000	1,224,600	612,300	9,792,900	9,067,164
8	Barkhan	50	512	6,144,000	946,800	473,400	7,564,200	7,028,800
9	K. Saifullah	100	960	11,520,000	1,768,200	884,100	14,172,300	13,981,800
10	Zhob	68	960	11,520,000	1,767,600	883,800	14,171,400	14,171,400
11	Sibi	59	524	6,288,000	966,000	483,000	7,737,000	6,874,745
12	Ziarat	55	410	4,920,000	756,600	378,300	6,054,900	5,561,057
13	Kohlu	52	495	5,940,000	912,000	456,000	7,308,000	3,843,000
14	Dera Bugti	66	897	10,764,000	1,657,200	828,600	13,249,800	13,249,800
15	Jaffarabad	136	1441	17,292,000	2,661,600	1,330,800	21,284,400	20,001,300

16	Nasirabad	95	1217	14,604,000	2,247,000	1,123,500	17,974,500	17,528,100
17	JhalMagsi	46	545	6,540,000	1,005,000	502,500	8,047,500	7,852,300
18	Kachhi	127	1425	17,100,000	2,632,200	1,316,100	21,048,300	18,545,400
19	Kalat	113	1177	14,124,000	2,173,200	1,086,600	17,383,800	17,383,800
20	Mastung	70	815	9,780,000	1,504,200	752,100	12,036,300	11,980,900
21	Khuzdar	166	2066	24,792,000	3,815,400	1,907,700	30,515,100	30,515,100
22	Awaran	71	584	7,008,000	1,079,400	539,700	8,627,100	4,530,100
23	Lasbella	119	1547	18,564,000	2,857,800	1,428,900	22,850,700	22,592,500
24	Turbat	225	2045	24,540,000	3,775,800	1,887,900	30,203,700	30,203,700
25	Panjgor	92	1158	13,896,000	2,139,000	1,069,500	17,104,500	17,104,500
26	Gwadar	78	918	11,016,000	1,695,000	847,500	13,558,500	13,558,500
27	Kharan	50	480	5,760,000	885,000	442,500	7,087,500	7,087,500
28	Washuk	61	545	6,540,000	1,006,200	503,100	8,049,300	8,049,300
29	Sherani	39	405	4,860,000	746,400	373,200	5,979,600	5,675,400
30	Harnai	31	370	4,440,000	682,200	341,100	5,463,300	4,945,100
31	SohbatPur	67	700	8,400,000	1,293,000	646,500	10,339,500	10,339,500
	<b>Total</b>	<b>2880</b>	<b>32,500</b>	<b>390,000,000</b>	<b>60,000,000</b>	<b>30,000,000</b>	<b>480,000,000</b>	<b>458,926,450</b>

**Regular Zakat Budget on the basis of Population of the District Zakat Committees for the Year 2017-18**

*Source: Religious Affairs and Inter Faith Harmony Department, Government of Balochistan*

There were a total of 31 districts in Balochistan in 2017-18 and there were 2880 Local Zakat Committees (LZCs) in these districts. In these districts Quetta is the largest district with a total allocation of Rs. 55.548 million followed by Khuzdar and Turbat with Rs. 30.515 and 30.2 million respectively. The other major districts include: K. Abdullah and Pishin with a total allocation of Rs. 27 and 26.83 million respectively. Allocation of zakat fund to other districts is: Lasbella Rs. 22.85 million, Jaffarabad Rs. 21.28 million, Kachi Rs. 21 million, Loralai, Rs. 18.13 million, Nasirabad 17.97 million, Kalat Rs. 17.38 million, Panjgoor Rs. 17.104 million, KillaSaifullah Rs. 14.172 million, Zhob 14.171 million, Gwadar Rs. 13.558 million, DeraBugti 13.249 million, Mastung Rs. 12 million, SohbatPur Rs. 10.339 million, Musa khail Rs. 9.792 million, Awaran Rs. 8.627 million, Washuk Rs. 8.049 million, JhallMagsi Rs. 8.047, Sibi Rs. 7.73 million, Chagai 7.649 million, Barkhan Rs. 7.564 million, Kohlu Rs. 7.3 million, Noshki Rs. 7.164 million, kharan Rs. 7.08 million, Ziarat Rs. 6.05 million, Sherani Rs. 5.979 million and Harnai 5.463 million.

The total number of Mustehqeen for Guzara Allowance in all the LZCs is 32500. In District Quetta 3761 individuals received Guzara Allowance which makes it the largest number in any district. Quetta was followed by Khuzdar and Turbat with 2066 and 2045 recipients respectively. The other major districts are K. Abdullah, Pishin, Lasbella, Jaffarabad and Kachhi with 1832, 1817, 1547, 1441 and 1425 respectively. The number of recipients of Guzara Allowance in other districts is: Loralai 1228, Nasirabad 1217, Panjgoor 1158, Kalat 1177, KillahSaifullah and Zhob 960 each, Gwadar 918, DeraBugti 897, Mastung 815, SohbatPur 700, Musa Khail 663, Awaran 584, JhalMagsi and Washuk 545 each, Sibi 524, Chagai 518, Barkhan 512, Kohlu 495, Noshki 485, Kharan 480, Ziarat 410, Sherani 405 and Harnai 370.

The number of educational stipends and stipends for the students of DeeniMadaris is other than these. The amount allocated for the Mustehqeen of Guzara Allowance, Educational Stipends and Stipends for the students of DeeniMadaris, though not enough for the alleviation of poverty in the province, is a major source for the poor segment of the society in the province of Balochistan. The amount of Zakat distributed among the poor in different categories has helped them bear the cost of their daily needs and the completion of studies of students in schools, colleges and the Deeni Madaris. The people in all over the province see the amount of Zakat as an important source to meet their needs. In Guzara Allowance one thousand rupees are being given to every mustaheq and it makes twelve thousand per mustaheq per year. Although the amount is not

much, it covers some part of their monthly expenditure. It has helped them purchase the basic necessities like bread, sugar, salt, oil and vegetables.

**Policy Recommendations:**

1. Holistic approach should be adopted in implementation of the Islamic teaching in all walks of life to get the best results and to save the people from hardships in their lives in this world and hereafter.

2. Constitution of Pakistan suggests that no legislation can be done in Pakistan against the teachings of the Holy Quran and Sunnah of the Prophet (P.B.U.H) so it is also recommended that all those laws which are against the Islamic teaching including rules regarding interest etc., should be changed with the Islamic laws. This is the constitutional, religious and moral responsibility of the State. This will not only be helpful in enhancing economic activities in the country but also be helpful in more Zakat collection and hence in poverty alleviation.

3. Islam promotes education for all including men and women as education leads towards the recognition of the Lord of the worlds and self-respect besides sense of responsibility among the masses. It pursues the people to earn their livelihood by adopting respectful means. So government should assure free and compulsory education to all children and the young persons. It is also recommended that technical and vocational institutions should be established in remote areas on priority basis along with urban areas. This will be helpful in alleviation of poverty in rural areas along with urban areas.

4. It is evident from the results of the present study that Zakat along with other variables has a significant impact on poverty. Past Islamic history and experience of Pakistan's Zakat system implemented in 1980 show that Zakat has a tendency to alleviate poverty. During the first decade of implementation of Zakat system there was a decreasing trend in poverty in Pakistan. However, afterwards this system could not depict the same results which were seen in the first decade. Due to the corruption in the disbursement of Zakat, nepotism, political influence in formation of Zakat committees and in disbursement of Zakat by these Zakat committees. The reason behind these problems is lack of an effective monitoring system. Another reason is that it is observed that majority of people do not want to pay Zakat through government due to the lack of confidence in government institutions. That is why the Zakat proceedings are not compatible with the growth of incomes and wealth of the masses.

5. It is imperative that a system of this vast magnitude should not be allowed to fail. The shortcomings of this system must be removed, so that the society may once again enjoy the blessings which the Zakat system bestowed on the followers of Islam in the time of Hazrat Umar (R.A.) and Umar bin Abdul Aziz (R.A.).

6. As the share of Balochistan in the NFC Award has increased from 5.1% to 9.09% so the share in the distribution of zakat fund should also be increased accordingly and the Federal Government should be asked in this regard formally.

**Conclusion:**

This study is an attempt to explore the Islamic view on poverty, more specifically the Islamic strategy for alleviation of poverty in the light of the Holy Quran and the actions and sayings of the Apostle of Allah (S.W.T.), and the Islamic literature. The present study shows that Islam has given a comprehensive solution for poverty alleviation. This system, if implemented in true spirit and totality, has the potential not only to alleviate poverty but also to increase economic activity, decrease unemployment and uplift the living standard of the people. The study concludes that Zakat disbursement at government level has a positive role in alleviating chronic poverty in Pakistan in the short run as well as in the long run along with other variables including GDP, inflation and school education. The study has proposed a strategy to correct the flaws in the present Zakat system implemented by the Government of Balochistan and also proposed a new plan to target the problem of poverty.

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## **Natural and Mineral Resources of Balochistan: Potential, Hurdles in Extraction, and Recommendations**

By

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### **Abstract:**

*Balochistan is home to billions of dollars of natural resources whose lion's share is still untapped according to one estimate by the former director general of the geological survey of Pakistan Dr. Imran who estimated that Balochistan has untapped resources of around 50 trillion USD. (Paracha, 2017) From Gas to Oil, and from minerals to water, and Mangrove forests, this province has huge potential to not only change the lives of the people of the province but also put the economic fragility of the country on the right path. Owing to numerous challenges, the natural resources of the province are not harnessed fully. This investigation will shed light on the potential of the natural resources of Balochistan, will probe the challenges as to why these resources are not utilized yet and will provide pragmatic recommendations for yielding these resources.*

**Keywords:** Natural Resources, Minerals, Bad Governance, 3D Technology, Geo Mapping, Security, Reservations,

### **Introduction:**

At a time, when poverty in Balochistan is 71%, where the unemployment rate is 4.09%, where illiteracy is 56 per cent, where 1.9 million children are out of school, and its human development index score is 0.47 where

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52% of children are stunted, where 16% children are facing acute malnourishment, where 40% children are underweight, where 49 per cent women are malnourished and where, 1 doctor is available for 1700 patients- resources rich province can revolutionize all these indicators provided that holistic stratagems are adopted. Balochistan, which has trillions of dollars of natural resources ranging from Oil and Gas to water, and minerals, has been short of utilizing these. Once, these resources are harnessed, the provincial as well as the country,'s economic situation can better with an accelerated speed. Because of obstacles such as the issue of security, provincial and federal tussles over the share of revenue, paucity of investment, and scarcity of research and development (R&D) along with lack of technological machinery have been huge stumbling blocks in harnessing these potentials. What is needed is to adopt holistic strategies to end these hurdles and exploit these resources as soon as possible.

### **Potential of Natural and Mineral Resources of Balochistan:**

The potential of the natural and mineral resources of Balochistan is explained in the succeeding paragraphs.

### **Potential in Oil and Gas Resources:**

Balochistan has immense deposits of oil, Gas, and Coal. Starting from Coal reserves, the official website of the PMDC mentions that, the Degari\_ and Sorange coalfields are of 1675 acres which have some deposits of 12.95 million tons of Coal while the Shahrag Coal Mines Harnai which are 6551 acres have deposits of 28.95 million tons of Coal. Overall, Balochistan has 55 million tons of measured coal reserves – about 1.6% of national Coal reserves. (World Bank, 2013) In addition, there are 3000 Coal Mines in the province which are providing jobs to thousands of people. But, lack of facilities, bad governance, and a dearth of advanced technologies the Miners have been facing huge hurdles which have been further denting the extraction of Coal from Mines. For instance, in 2020, 160 Miners died in Mines due to a lack of advanced communication and extraction systems and because of a lack of oxygen and, the presence of Methane and Carbon Dioxide Gas (White Gas). There is no criterion for checking the level of these piousness gasses. Moreover, the province is still behind in using the CMR technology and has a dearth of surface mining methods and longwall Coal technology. The majority of Coal Mines have inadequateness of Hawai for ventilation and an exit way in case of emergency. The entrances are 3 by 3 feet and the Miners enter by lying down whereas the international standard of Coal Mines entrance should be 7 by 6 feet. Lack of investment, absence of geo-mapping,

paucity of processing zones, dearth of advanced technologies and mining strategy, paucity of 3D modeling, ancient methods of drilling, scarcity of research and development, hurdles created by local families and tribal leaders, and provincial and central tussle over the share have been major issues in harnessing these potentials. Pathetically, there is a scarcity to abide by the International Labor Organization Convention C176 which envisages the safety of miners, the Payment and Wages Act of 1936, Consolidated Mines Rules of 1953, and the Minerals Welfare Act of 1967 for the welfare of the workers. As far as Gas reserves are concerned, Balochistan is rich in it where Gas was first discovered in 1952 and started supply in 1956. There are many gas fields such as Sui, Uch, Pirkoh, Loti, and Zarghun. These account for nearly 36 per cent of Pakistan's total gas production (Robert, 2008) while provincial consumption is limited to only less than five per cent. In 2009 Balochistan's domestic consumption was only 4.02 of the total domestic natural gas consumption of Pakistan, (Khwaja, et al, 2009) which is still not improved where 26 districts are still out of gas facilities. Notwithstanding, the supply of gas to the major cities of Pakistan was started in 1964, but the capital of Balochistan Quetta did not receive gas until 1986 (Idris 2007). Such negligence and not providing Gas to the province has created a sense of deprivation and alienation among the citizens of the province. It has been estimated that untapped natural reserves of gas in Balochistan are estimated to be 19 trillion cubic feet respectively (Frederic, 2006). Balochistan gigantic reserves of Gas are located in Kalat; in Musakhel exploratory well in Lakhirud X\_1, in Jandran X\_4 well Barkhan, and in Jandran west X\_1 well in Kohlu, Margund in Kalat, alongside in Mughalkot, and Parah formation. There has been a big tussle between the provincial governments and central governments for decades over the share of revenue of Gas extracted from Balochistan. As it stands today, Balochistan receives much less share of royalty than other provinces. Balochistan which is the largest supplier of natural gas receives only one-fifth in royalty payments as compared to the aforementioned provinces (Khwaja, et al, 2009). The provincial governments have been demanding that the federal government abide by the constitution and provide Balochistan with its due share as it has been provided to the other provinces. For instance, Article 161 of the 1973 Constitution stipulates that the net proceeds from excise duties and royalties on natural gas collected by the federal government shall be paid to the province where the well-head of the gas is situated. The province has received only 12.4% royalties from the federal government, and the backlog dating back to 1953 owed to Balochistan runs in tens of billions of Rupees (Khwaja, et al, 2009). As far as Oil deposits are concerned,

Balochistan is home to huge Oil deposits whose reserves are 6 trillion barrels. (Frederic, 2006) In 2018, Tsveten Paraskova wrote in Divergente LLC consulting firm that there are huge deposits of Oil in Pak \_\_ Iran. According to that study, these reserves are more than those of Kuwait. Currently, Pakistan imports 85 per cent oil (Khan, 2022). Owing to many stumbling blocks such as lack of investment and security concerns these Oil deposits are still untapped.

### **Balochistan Potential in Oil and Gas Resources:**

There are more than 50 metallic and 29 non-metallic minerals which are found in Balochistan while in total nine zones of nonmetallic minerals in the country five zones are located in Balochistan. For instance, metallic ores that are found in the province are: Chromite, Copper, Iron Ore, Lead, and Zinc whereas non\_Matalic Ore that is found in the province are: Baryte, Marble, Gypsum, Coal, Limestone, Dolomite, Calcite, and Silica Sand. Meanwhile, industrial minerals such as Sulphur, Silica Sand, Mangnesite, and Construction minerals have also been tapped in Balochistan. Minerals-rich districts such as in Sandik and Rekodiq silver and gold have been found. While, in Khuzdar, Lasbella, and Chaghi, Copper, Lead, and Zinc are found. In addition, Coal is extracted in Digari, Kharan, Quetta, Harnai Chamalang, and Duki, Chromite in Muslim Bagh, Granite, Metamorphic stones in Chaghi, Lead and Zinc in Ziarat, Antimony in Qilla Abdullah, Vermiculite in Dalbandine Raskoh mountains areas. Whilst, Baryte, Basalt, Clay, Conglomerate, Flourite Granite Manganese, Ord. Stone, Pumice, Shale, Diorite, Phylolite, Anthrosite, Graval, Mica, Calacite, and Sulpher are found in different parts of the province.

### **Water Resources:**

Balochistan is home to huge water resources, but owing to lack of planning and bad governance the province is struggling in blue gold. For instance, in a total of 1384 Kareez of Balochistan, only 100 of them are flowing while the rest have dried up owing to many reasons such as depletion of water because of over-drilling and paucity of dams and reservoirs to save the rainfall and snow water. For instance, in many parts of the province, water has depleted up to 1000 due to over-drilling and illegal Tubewells. Estimated, there are over 50,000 tube wells in the province, where 15000 are illegal. Though, the province has low precipitation, still owing to a lack of dams and reservoirs the available rain and snowfall water is wasted unstored. Such a situation has further depleted water deposits. Although, the provincial and federal governments

have been focusing on the construction of dams, but still a long way to go for example, 300 daily action dams have been constructed in District Killa Abdullah while many are in the construction phase in District Pishin, Khuzdar, Mastung, Qalath, and even across the province. On the other side, bad governance and corruption have been denting this sector too as a matter of fact in 2022; floods 169 dams were damaged consequently, affecting the financial growth of the provincial and federal governments.

### **Hurdles in Harnessing These Resources:**

The sectors of natural and mineral resources in Balochistan have been facing many obstacles due to which these potentials are not harnessed properly. For instance, one of the main problems is the economic fissure of provincial and federal governments to invest in tapping these resources while there is also a lack of private investment whose main reasons are a dearth of an investment-friendly.

### **Atmosphere and Pathetic Security Challenges in the Province:**

Another obstacle is the internal tussle between provincial and federal governments over the share of revenue and royalty. The provincial governments have been echoing their voice for neglecting the province in its due share and alleging the federal government not abiding by articles 158 and 173(2), which has hampered private investment in these sectors. Bad governance has been another issue. For instance, in the sphere of water depletion, the provincial government has failed to implement its ordinance of 1978 for groundwater management for issuing NOC to private tube wells. The most important aspect that has hampered tapping these untapped natural and mineral resources has been the lack of advanced technologies. The province still uses old methods of extraction and there is no use of 3D modeling, surface technology, advanced drilling, geo-mapping, etc. In addition, there is a paucity of consciousness among the citizens by using water uselessly and promotion of water-saving whereas the government has failed to create awareness among them. There is also a huge issue of infrastructure in the province as most of the resources are located in hilly and porous areas where transportation has been a big stumbling block. Thus, the lack of infrastructure has been a big impediment to extraction and investment.

### **Recommendations:**

This study suggests that the Long-term plan (TLP 2015\_2030) of the CPEC that envisages cooperating with Pakistan in infrastructure, industry, exploration, development of mineral resources, and starting mineral

processing zones- should be approached for materializing the resources of Balochistan. More, this investigation proposes that awareness among the citizens should be created by the government to stop people from using water uselessly and water meters should be installed in every home, industry, and service station. In addition, this probe vehemently recommends that small daily action dams and reservoirs should be constructed for water storage.

This study advocates that the Mines and Minerals policy of 2019 which aimed to attract investors should be altered and more incentives and tax exemptions be provided for investment investment-friendly atmosphere. Notwithstanding, this probation further suggests that until and unless the security situation is improved investment in Balochistan will remain a dream hence there is a dire need to improve the security situation for which dialogue should be initiated with the Baloch insurgent groups and their legitimate constitutional demands be paid heed. And there is a need to engage all for the success of reconciliation efforts (Kiani, 2021). Moreover, this research recommends that Balochistan should be provided with its due share and socioeconomic developments should be prioritized in those districts where Oil and Gas are attracted as it has been incorporated in the Petroleum and Exploration Policy 2012 by inserting clause 4.1, “10% royalty will be utilized in the district where oil and gas are produced for infrastructure development (Kiani, 2021). Last but not least, this study proposes that to end reservations of Baloch insurgent groups and pause the tussle between province and centre, there is a dire need to implement article 158, article 161, and 172(3) with true spirit.

### **Key Findings:**

This investigation proved that Balochistan has immense potential for tapped and untapped natural and mineral resources which as per the estimation of the ex-DG of Pakistan geological survey Dr. Imran is worth 50 trillion USD. From metallic to non-metallic minerals and from Oil and Gas- God has bestowed Balochistan with huge deposits of resources. At the same time, these resources are not fully utilized yet because of so many hurdles. This probation pinpointed those obstacles which range from issues of security, dearth of investment, the tussle between the province and the federal government over share and royalty, scarcity of advanced technology, paucity of ample budgetary allocation, etc. Meanwhile, this research also provided reasonable recommendations as to how to tackle these stumbling blocks and how to harness these resources.

**Conclusion:**

To enclose, Balochistan is home to billions of dollars of natural and mineral resources-as it has an abundance of deposits of Oil, Gas, and 50 types of metallic and non-metallic minerals. However, it has failed to utilize these resources for a myriad of reasons. The paucity of advanced technologies, conscious, bad governance lack of investment, provincial and central clashes over the share and royalty, and security problems have been gigantic impediments in the extraction of these resources. What is needed is to adopt holistic stratagems to overcome these hurdles and put the province and country on the path of economic growth and development by materializing these resources.

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## **Analysis of Monsoon Rainfall Trend and Variability in Barkhan District, Balochistan, Using Mann-Kendall and Sen's Slope Estimator:**

By

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### **Abstract:**

*High rainfall variations can cause floods and droughts in any region of the world. This study focuses on the monsoon rainfall variability and trend in Barkhan district of Balochistan, province of Pakistan, during the summer monsoon season for 30 year period, from 1991 to 2020. Barkhan receives most of its rainfall from monsoon, any fluctuation could affect the district's socioeconomic structure, which goes beyond the immediate issues. Changes in the availability of water can have a domino effect on livelihoods, impacting not only agriculture but also other industries that depend on reliable water supplies. Based on the current study, it is imperative to understand and address fluctuations in yearly rainfall in Barkhan due to the interactions between precipitation dynamics and the region's socioeconomic and environmental features. The study shows that the district has a significant annual fluctuation in precipitation, with "Sum" values ranging from 0.54 inches in 1991 to an impressive 18.14 inches in 2020 a year with extraordinarily high precipitation that surpassed the maximum amount previously recorded by three times. The summer months especially August contribute significantly to the annual precipitation, according to seasonal study. To evaluate these variations' effects on local ecosystems, agriculture, and water supplies, it is essential to comprehend them. The wider effects of climate dynamics on the*

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*sustainable development of the district are highlighted by this. Exploration of extreme events, especially the unusual precipitation of 2020, may reveal vulnerabilities in the infrastructure and preparation of the area for extreme events in addition to meteorological considerations. The district's overall resilience may be enhanced by the results, which may guide risk reduction and catastrophe response plans.*

**Keywords:** Mann Kendall, San slope estimator, Mann Kendall tau, Xlstat.

### **Introduction:**

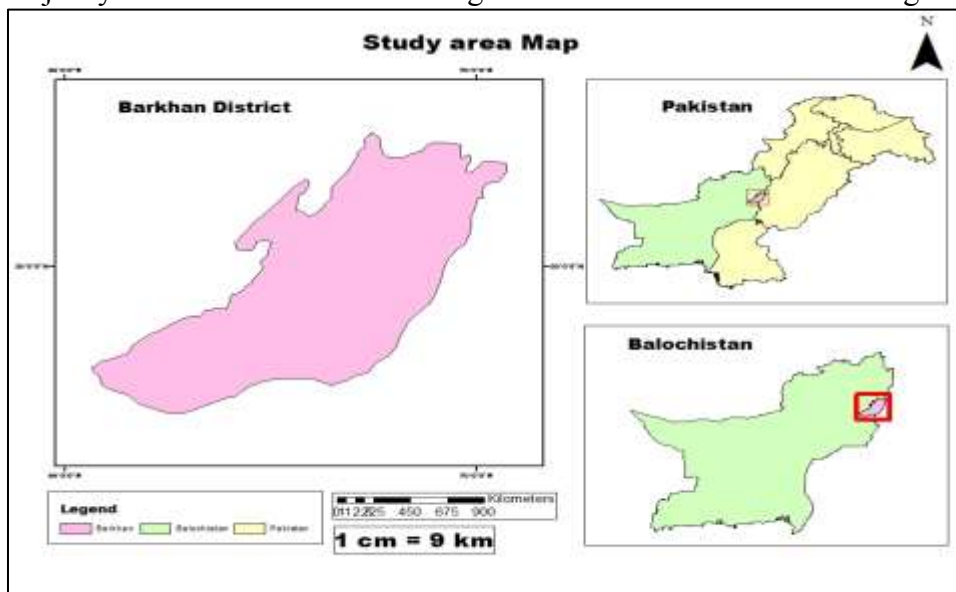
Rainfall is the most important meteorological phenomenon on Earth for both the environment and human life, which makes it the most critical ecological component. In several disciplines, the variability of rainfall is important. For instance, in engineering, time and intensity variability affect how structures are designed for various purposes, such as hydropower, agriculture, and supply of fresh water. Water supply includes providing water to drink, home usage, and irrigation, and universal water distribution regulates its accessibility. The yearly, seasonal, and day to day variations in rainfall, lake levels, stream flows, and other aspects of the water cycle have to be regularly managed by water authorities (Moazzam et al., 2022). Rainfall is a major source of food security for developing agrarian nations; variations in rainfall can have a significant effect on soil fertility, crop patterns, aquifer recharge, and surface water resources, especially in rain-fed regions. (Rashid et al., 2011). The variation in rainfall associated with summer monsoon in South Asia has increased in recent decades, especially at the northwest edge of the Pakistani monsoon, leading to extreme and more frequent hydro meteorological events that have adversely affected the country's agriculture, water and food security (Adnan et al., 2021). Rainfall is a major source of wealth in Balochistan, as it affects not only agriculture but also postural activities and the survival of the local flora and fauna. It also affects the rate of evapotranspiration, controls desertification processes, disasters, and marine life. The province receives 18.6 cm of rainfall annually, with a maximum of 3.3 cm in July and a minimum of 0.2 cm in October. The western part of the province receives most of the heavy rainfall from western disturbances in winter, while monsoon rainfall occurs in summers along eastern longitudes.(Ullah Khan et al., 2021). The summer monsoon's activities have a significant impact on both the stability of land resources and the fertility of farms. The monsoon determines the majority of development efforts, particularly those involving physical infrastructure like roads, flood control dams, irrigation canals, and so forth, and the majority of natural disasters are likewise

linked to the behavior of the monsoon. The good monsoon rain between June and September plays a crucial role in the region's agrarian society as well as the economy of the country as a whole. As a result, the happiness and suffering of Bangladesh's millions of inhabitants are correlated with variations in summer monsoon rainfall (Alam et al., 2021). With the apparent influence of impermeable surfaces, heavy rainfall for a few hours frequently causes urban flash floods in large cities like Dhaka and Chittagong, while rainfall for several days in a row frequently causes extreme flows in the Ganga-Brahmaputra-Meghan basin (Chowdhury et al., 2019).

### Data and Methods:

#### Study Area:

Barkhan is a district of Balochistan, province of Pakistan. It is situated in Balochistan's northeast. It has borders with the province of Punjab to the east, the Balochistan districts of Dera Bugti, Kohlu, Loralai, and Musa Khail to the south, west, and north. Barkhan district has hot semi-arid summers and mild winters. Unlike most of the Balochistan Barkhan falls in monsoon belt and receives most of its rainfall in monsoon season. Just 15% of Barkhan's rainfall falls between January and April, with the majority of the rain falling between June and August.

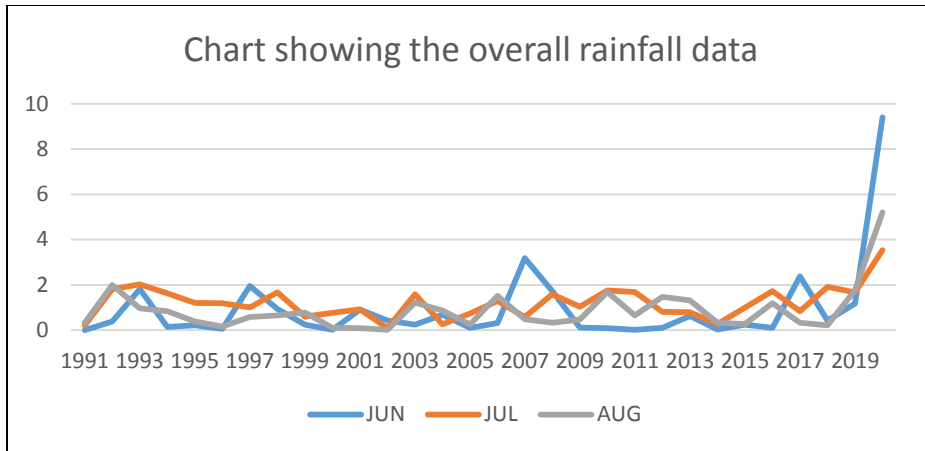


#### Data Analysis, Methodology:

The Mann-Kendall test is employed to detect trends or patterns in time series data by assessing the monotonicity of the sequence. It is a non-

parametric test widely used for identifying upward or downward trends in environmental and climatic datasets. The test evaluates whether there is a systematic trend over time, without assuming any specific distribution of the data.

<i>YEAR</i>	<i>JUN</i>	<i>JUL</i>	<i>AUG</i>
1991	0	0.21	0.33
1992	0.38	1.81	2
1993	1.81	2.03	0.96
1994	0.14	1.63	0.83
1995	0.22	1.21	0.38
1996	0.06	1.19	0.16
1997	1.95	1	0.58
1998	0.93	1.67	0.65
1999	0.24	0.59	0.78
2000	0.01	0.76	0.1
2001	0.9	0.92	0.09
2002	0.43	0.09	0.02
2003	0.24	1.58	1.22
2004	0.68	0.26	0.87
2005	0.1	0.73	0.26
2006	0.31	1.29	1.51
2007	3.19	0.58	0.48
2008	1.73	1.58	0.32
2009	0.11	1.04	0.47
2010	0.08	1.76	1.68
2011	0.02	1.68	0.65
2012	0.1	0.8	1.47
2013	0.62	0.79	1.32
2014	0.03	0.27	0.32
2015	0.24	0.99	0.27
2016	0.1	1.73	1.19
2017	2.38	0.83	0.33
2018	0.43	1.91	0.22
2019	1.17	1.67	1.77
2020	9.41	3.53	5.2



**Summary statistics of Mann Kendall test:**

Variable	Observations	Obs. with missing data	Obs. without missing data	Minimum	Maximum	Mean	Std. deviation
JUN	30	0	30	0.000	9.410	0.934	1.792
JUL	30	0	30	0.090	3.530	1.204	0.708
AUG	30	0	30	0.020	5.200	0.881	0.986
JUN	30	0	30	0.000	9.410	0.934	1.792

**Mann-Kendall trend test / Two-tailed test (JUN):**

Kendall's tau	0.097
S	42.000
Var(S)	3133.333
p-value (Two-tailed)	0.464
alpha	0.05

**Mann-Kendall trend test / Two-tailed test (JUL):**

Kendall's tau	0.090
S	39.000
Var(S)	3139.667
p-value (Two-tailed)	0.498
alpha	0.05

**Mann-Kendall trend test / Two-tailed test (AUG):**

The p-value was computed using an approximation. The test interpretation is as follows:

H<sub>0</sub>: There is no trend in the series;

H<sub>a</sub>: There is a trend in the series.

Since the computed p-value is greater than the significance level  $\alpha=0.05$ , the null hypothesis H<sub>0</sub> cannot be rejected.

The continuity correction has been applied.

Tie detection has been done in the data, and the necessary corrections have been made.

Kendall's tau	0.097
S	42.000
Var(S)	3138.667
p-value (Two-tailed)	0.464
alpha	0.05

To determine the size of the trend shown in the time series, Sen's Slope Estimator is also employed. By taking any outliers and data fluctuations into account, this technique offers a reliable and resilient indicator of the trend's steepness.

**Sen's slope of June**

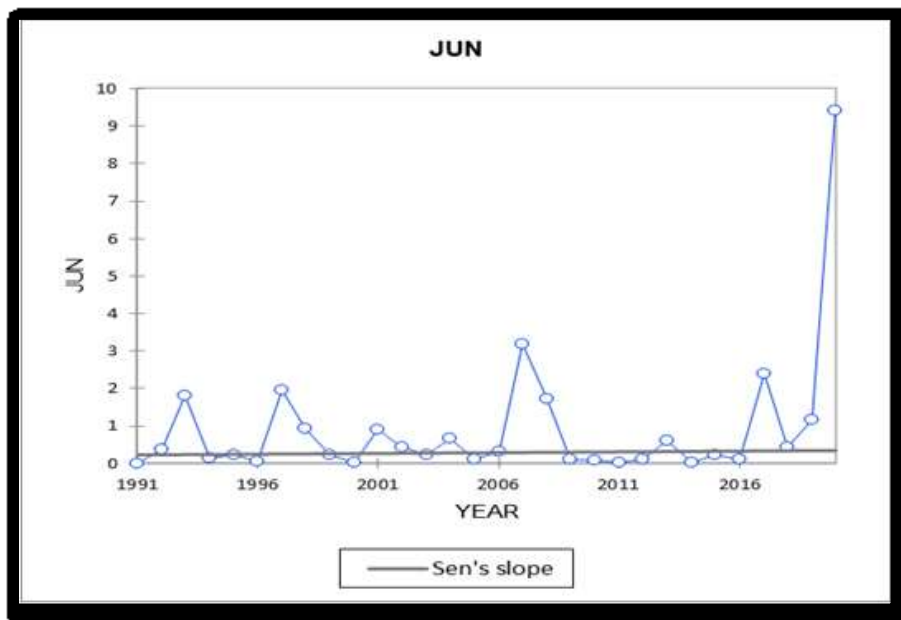
	Value	Lower bound (95%)	Upper bound (95%)
Slope	0.004	-0.013	0.033
Intercept	-8.625	-36.833	8.347

**Sen's slope for July**

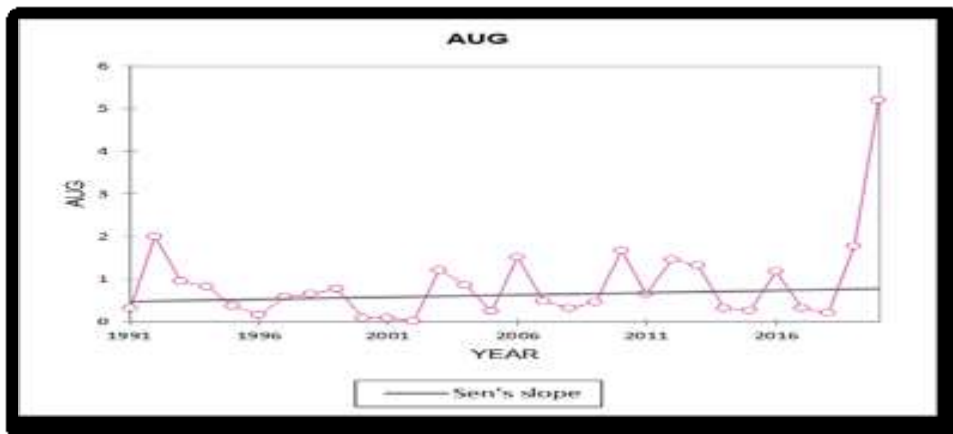
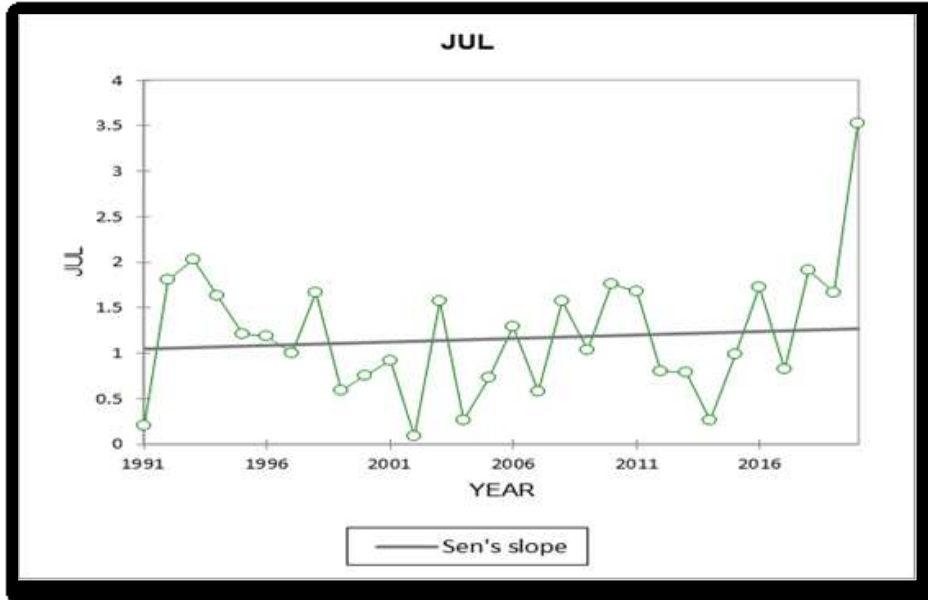
	Value	Lower bound (95%)	Upper bound (95%)
Slope	0.008	-0.019	0.042
Intercept	-13.879	-48.118	13.135

**Sen's slope for august**

	Value	Lower bound (95%)	Upper bound (95%)
Slope	0.010	-0.017	0.043
Intercept	-19.425	-52.730	-7.455







These Microsoft Excel and XLSTAT tests together enable a comprehensive analysis of temporal patterns and trends in the provided dataset, offering insightful information about the behavior of the variable under study throughout the designated time frame.

## Results and Analysis

The Mann-Kendall trend test results for the Barkhan district in August are as follows:

**Kendall's Tau ( $\tau$ ):** This statistic, which indicates the strength and direction of the trend in the time series data, has a value of 0.097. A positive value implies a weak positive trend in this instance, whereas a negative value would suggest a negative trend. **S Statistic:** The S statistic, whose magnitude is used to determine the trend's significance, has a value of 42.000. S is the sum of the signs of the differences between pairs of data points. **Variance of S (Var(S)):** 3138.667 is S's variance. This indicates the trend test's dependability by giving information about the S statistic's spread or variability. **P-value (Two-tailed):** The statistical significance of the trend is ascertained by comparing the p-value, which in this case is more than the standard alpha level of 0.05, with the two-tailed test p-value of 0.464. **Alpha (Significance Level):** A frequent threshold employed in hypothesis testing is the significance level, or alpha, of 0.05. If the p-value is less than or equal to alpha, the null hypothesis is typically rejected.

The Sen's slope Analysis Results for the Barkhan district are as follows:

**Slope:** A small positive trend, indicating a gradual increase in the variable being measured, is suggested by the estimated slope of 0.010, which represents the rate of change in the time series data over time.

**Lower Bound: (95%):** -0.017 is the lower bound of the slope's 95% confidence interval. This gives us a range that, with a 95% confidence level, we may expect the true slope to fall inside. This interval's inclusion of zero raises the possibility that the trend is not statistically significant.

**Upper Bound: (95%):** For the slope, the upper bound of the 95% confidence range is 0.043. This gives a range that, with 95% certainty, represents the genuine slope. It functions similarly to the lower bound.

**Intercept:** There is a -19.425 intercept. When the independent variable in a linear regression is zero, the intercept shows the value of the dependent variable. However, there may be limitations to how the intercept in a time series analysis can be interpreted, particularly if the independent variable lacks a significant zero point.

### Analysis:

The p-value of 0.464 is higher than the significance criterion of 0.05 in light of the findings. As a result, the null hypothesis cannot be rejected due

to insufficient evidence. This suggests that the time series data for the Barkhan district in August do not show a statistically significant trend at the 0.05 significance level.

The practical relevance and possible ramifications of a slight positive trend should be taken into account when interpreting these data, even though there is no statistical significance at the 0.05 level. A trend may occasionally be statistically significant but not practically meaningful, or the other way around. The time series data for the Barkhan district in August do not show statistically significant evidence of a trend at the 0.05 significance level, according to the Mann-Kendall trend test. The Barkhan district time series data appears to show a slight positive trend, according to the Sen's slope of 0.010. The slope's confidence interval, which includes zero (-0.017 to 0.043), should be noted since it suggests that the trend could not be statistically significant at the 0.05 significance level. Without more information on the time series data and the variable being measured, the intercept of -19.425 is harder to understand. As previously stated, care should be used when interpreting the intercept in time series analysis as it may not have a practical relevance. In conclusion, the Barkhan district data appears to have a slight positive trend based on the Sen's slope analysis; however, the lack of statistical significance (as shown by the confidence interval including zero) implies that care should be exercised when drawing firm conclusions about the existence of a trend. Additional analysis and taking into account other factors might be required for a thorough understanding of the data.

**Yearly Variation:** As can be seen from the "Sum" values, which fluctuate from 0.54 inches in 1991 to 18.14 inches in 2020, the Barkhan district experiences significant annual precipitation variability. Of particular, 2020 is marked by a total precipitation that is more than three times higher than any previous year.

**Seasonal Trends:** Seasonal variations can affect agricultural activities, water availability, and local ecosystems, making the analysis of these monthly aggregates valuable for understanding the district's climate. In terms of total yearly precipitation, the summer months of June, July, and August account for a substantial portion of it. Out of all the months, August seems to contribute the most to the total amount each year. Severe events, like the abnormally high precipitation in 2020, can have a significant effect on the locale. It could be valuable to investigate the specific weather patterns or climatic events that led to these extremes.

**Long-Term Patterns:** A more extensive analysis, perhaps using statistical methods like Sen's Slope Estimator or Mann-Kendall, could reveal any long-term trends in annual precipitation, even though considerable variability is clearly visible. Trends are needed to project future climatic conditions and understand potential impacts on agricultural and water supplies.

**Conclusion:**

This study analyzed the rainfall data of district Barkhan for three decades from 1991 to 2020. The Barkhan district receives most of its rainfall from monsoon. Only 15% of Barkhan's rainfall falls between January and April. The district depends on perception for agriculture and other socioeconomic activities thus any fluctuation can affect them negatively. The data for study is acquired from NASA powerlarc website, using the pin location technique in order to retrieve the results of the man Kendall and San slope estimator tests, the obtained data is examined using the Microsoft Excel macro Xlstat. According to the man Kendall results there is significant annual increasing trend. The results show that the annual rainfall varies annually. This variability ranges from 0.54 inches in 1991 to 18.14 inches in 2020. Moreover, the San slope estimator show a small scale statistical positive change over the years. The year 2020 is a major factor with annual sum of (18.14mm) in whole data. Despite these the overall trend is increasing annually. The sum of the monsoon months (June, July, august) 0.54mm in 1991 and 4.61 in 2019. The average sum of data is increased from 0.54 to 0.89 by adding 2020 rainfall data which is 18.14. The sum of data changes from 0.89 to 3.019. The seasonal trend show that monsoon months (June July august) are the main contributors to annual total rainfall. The month of august is higher contributor to the annual sum. According to this study, district Barkhan's agricultural planning, water resource management, and other social applications will benefit from an awareness of variability and trend. The review clarifies that much work is needed to acquire a more complete description of the trend and variability of monsoon rainfall.

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## **Analysis of Rainfall Variation over Quetta from 2000 to 2019:**

By

<sup>1</sup>Mashal Barrech, <sup>2</sup>Romana Ambreen, <sup>3</sup>Zakaria Shah

### **Abstract:**

*The aim of the study is to analyze the rainfall variability in the capital city of Balochistan, Quetta from 2000 to 2019. For this purpose rainfall data were obtained from Pakistan Meteorological Department (PMD) from 2000 to 2019. According to the data, winter has the highest average precipitation but also the most variability, indicating that there is a chance of both heavy rain and dry periods during this season. Summer has the lowest mean precipitation and the most variability, suggesting that there may be occasional heavy rains during the normally dry season. As a transitional time between the extremes of winter and summer, spring and autumn offer moderate mean precipitation and variability. Quetta falls in the extremely high rainfall variable area. Its highest coefficient of variation is 170% in the year 2000. Spring is the season with extreme rainfall variability. September has high rainfall variability of 218%. The highest rainfall variability has adverse effects on agriculture, fruit production, and livelihoods of the local people.*

**Keywords:** Rainfall Variability, Precipitation, Climate, Ecosystem, Agriculture.

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**Introduction:**

The highly dynamic nature of the climate is one of the primary causes of contemporary concern. Climate diversity is a key characteristic, and in recent decades, a significant rise in temperature and shifting rainfall patterns has gotten a lot of press. Because it affects food production and current fresh water supplies, the various rainfall patterns associated to climate change require immediate and systematic attention (Dore, 2005). In the last few decades, the IPCC (Intergovernmental Panel on Climate Change) has reported regional, intercessional, and interannual variability in Asian rainfall trends. It was demonstrated that altering rainfall patterns had a significant influence on the Asia–Pacific region's agriculture sector and water. Freshwater availability will be affected by any changes in the hydrological cycle. According to the IPCC, there was a 0.74 degree Celsius increase in global temperature between 1906 and 2005, which was accompanied by massive variations in spatial and temporal rainfall (Kundu & Salih, 2015). Rainfall diversity on both a regional and temporal scale is most likely one of the well-accepted effects of climate change. According to the IPCC's most recent report, mean global surface temperature has risen, and one of the most symbolic repercussions of this rise could be a change in the hydrological cycle at global and local scales (Ayugi et al., 2016). Precipitation is another name for rainwater, which is a natural feature of the earth's weather system. Its erratic presence in the atmosphere permits a kind of direct evaporation that replenishes cloud systems' moisture and heat. The amount, frequency, and severity of rainfall are all important factors, and their values fluctuate from location to place, day to day, month to month, and year to year. The pattern of rainfall distribution is the most crucial factor; accurate statistics can only be obtained by analyzing data gathered over extended periods of time and at multiple places, as rainfall distribution is not constant across space and time. Heavy rainfall happens throughout the monsoon season, and rainfall is imbalanced in time and location, it is critical to investigate (Awatade et al., 2018a). There are two forms of rainfall diversity: temporal variability and spatial variability. The variance in the amount of rainfall at various sites within an area during a certain time period is known as spatial disorientation. Spatial descriptive statistics, such as range, provide insight into it. Another kind is temporal variability, which is a change in total precipitation at a specific place across time. There are various methods for detecting the differences in rainfall among different locations and times. There are various approaches to characterize the climate of a region using the statistical significance of the outcome (De Luis et al., 2000). The variability of the hydrological cycle and weather extremes have increased

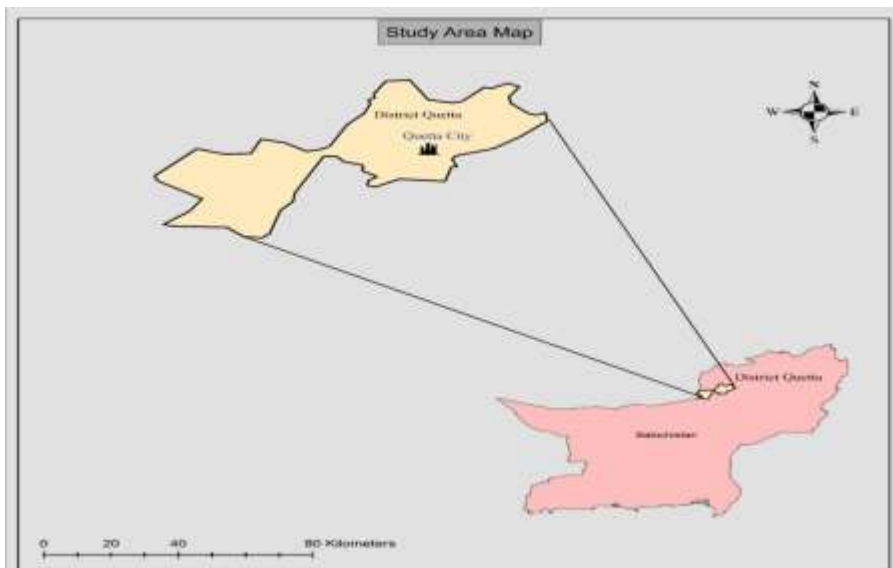


as a result of global climate change. According to international and regional assessments, the Middle East and North Africa (MENA) are accessible regions that are influenced by climate change and climate extremes. However, these analyses are uncertain. When it comes to the diversity of hydro climatic data, as determined by comparing actual data with hypothetical data, the Arabian Gulf, Gulf Peninsula, Oman, Iran, Saudi Arabia, Southern Peninsula, Red Sea coast, and Qatar share comparable results when it comes to predicting climate models. In climate prediction, freshwater accessibility is positively linked with both short- and long-term variability in climate factors. Using hydro meteorological data, several studies conducted globally investigate the trend variability in temperature and precipitation (Merabtene et al., 2016). Significant climate characteristics include rainfall and temperature and changes in these variable patterns can affect development, economic growth, and public health. An increase or reduction in the pattern of rainfall can have an impact on water quality, drought incidence, and flood frequency. But in order to understand this pattern, it's critical to examine the two primary rainfall and temperature scales (Pandey, 2015). The fact that the amount and pattern of rainfall varies during this time of year is one of its diversities. Numerous hydrological processes exist on both a temporal and spatial scale. Here, a function area is used to define the scale of a site or feature (Cristiano et al., 2017). The rainfall trend prediction shows a slight positive trend globally and a negative trend in a sizable region. The southern regions received more rainfall than in Mediterranean basin. Large-scale temporal and spatial deviations demand objective answers; long-term climate research is predicated on enduring data. A region where only weather and climate change occur has been characterized by a set of comparable climate statistics (Longobardi & Villani, 2010). This study will provide a detailed explanation of the effects that rainfall diversity, particularly in the agricultural area, has on society both directly and indirectly. The impact of this little period of time, a prolonged drought, may last for several years if the shift in precipitation occurred over an extended period of time. These occurrences are important in determining the region's crop failure and water scarcity. Significant variations in rainfall and drought have been documented in the years 1967–1973 and 1983–1987. These events have had a severe impact on the region's agricultural output, and the people's socioeconomic circumstances pose a major concern (Bibi et al., 2014). A number of trends indicate rising average temperatures and increasing variation in rainfall patterns. Rainfall's reciprocal impacts make it essential for mitigating climate change. It is a devastating source during floods and droughts. Long-term

effects on crops, livestock, and soil, as well as the development of diseases and pests, will result from a lack of resources. Rainfall has varying effects on a variety of crops. Thus, there is a distinct distinction between the outcomes of diverse crops and financial gains, which has an impact on the growers of those crops in different ways. Farmers primarily anticipate losses as a result of decreasing crop yields and agricultural production. (Alam et al., 2011) In the last few years, rainfall in Asia has increased annually, seasonally, and geographically. The arid plains and coastal region of Pakistan have also been alerted to the drought field due to a decline in the trend of precipitation patterns. According to data from the Pakistan Meteorological Department, the majority of Pakistan is desert, but a little portion is humid in the north. The majority of Punjab, all of Sind, almost all of Balochistan, and the interior regions of the North receive less than 250 mm of precipitation annually (Salma et al., 2012).

### **Study Area:**

Quetta (Balochistan) is selected for research purpose. Quetta's climate is semi-arid, with summer and winter temperatures significantly different. Quetta does not have monsoon season. It has very cold in winter, pleasant in summer and dry in autumn. Highest monthly rainfall is recorded in December and March (113 millimeters (4.4 in 2000)), and in winter, Snowfall is unpredictable. (December, January, and February), In summer winter both dust storms blow everywhere.



### **Data and Methods:**

This study looks at the variations in the district of Quetta's annual, monthly, and seasonal rainfall from 2000 to 2019. Secondary data were collected from the Pakistan Meteorological Department, Quetta. In the Quetta district of the province of Balochistan, the following statistics were computed: monthly and seasonal averages, deviations from means, variance, standard deviation, and coefficient of variation. Graphs, tabulation, and calculations are done with Excel Stats.

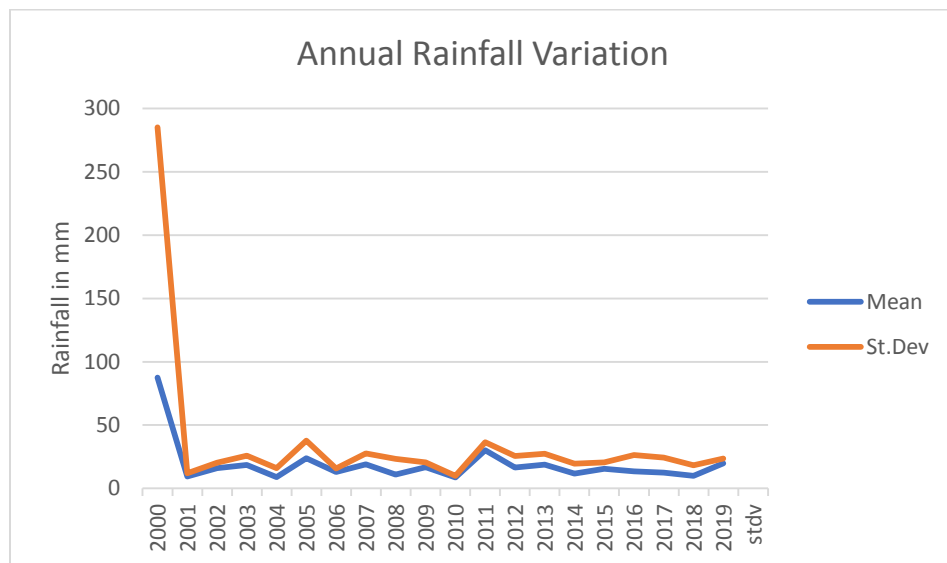
### Result and Discussion:

This study examines the variations in yearly, seasonal, and monthly rainfall in the Quetta district of Balochistan between 2000 and 2019.

The four seasons' worth of precipitation statistics in Quetta are listed, along with the mean, standard deviation, variance, and coefficient of variation. Precipitation data is essential to understanding the annual distribution of rainfall in order to assess the information.

### Annual Rainfall Variation:

For just the Quetta district, the mean, standard deviation, and coefficient of variance were computed for a 20-year period from 2000 to 2019 (Figure 1). The rainfall average is tabulated along with its standard deviation. The least amount of rainfall deviates from the norm in certain years, such as 2010. 2000 and 2011 exhibit a great deal of variance. The mean was 87 and the standard deviation was 284 in 2000. A comparable pattern was observed in 2008, with a mean of 10 and a standard deviation of 23.



### Figure 1: Annual rainfall variation in Quetta

Significant variations in rainfall across years are indicated by the values that are considered lower (CV 20%), moderate (20 CV 30%), high (CV > 30%), very high (CV > 40%), and extremely high (CV > 70%). The degree of variability is quantified by the coefficient of variation (CV) (Ashraf & Routray 2015).

Figure 2 illustrates that rainfall variability peaked in 2000 at 170 percent, and peaked in 2010 at 71%. Different trends can be seen in different years; some have high percentages while others have low ones. However, it is evident that every year falls within the range of more than 70%, indicating incredibly high variability.

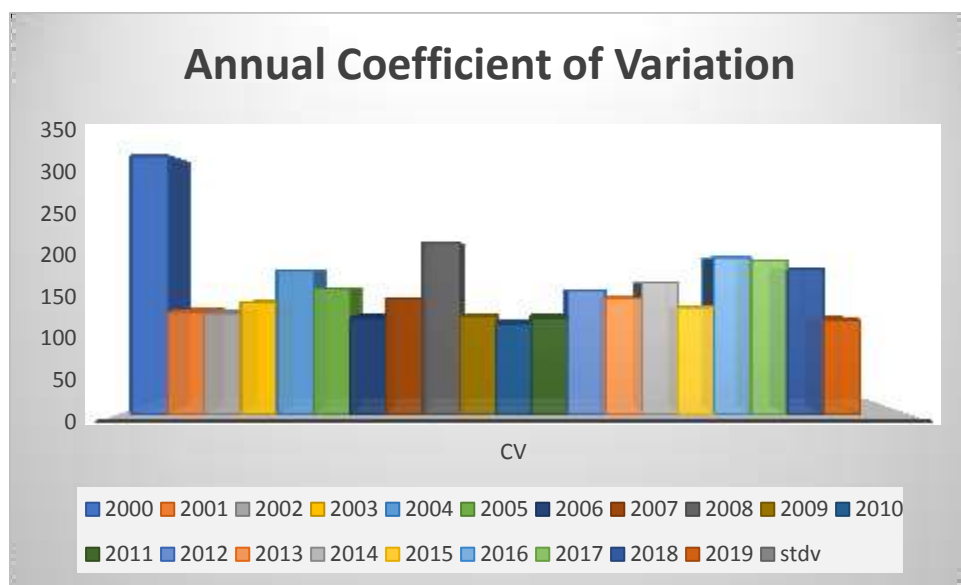
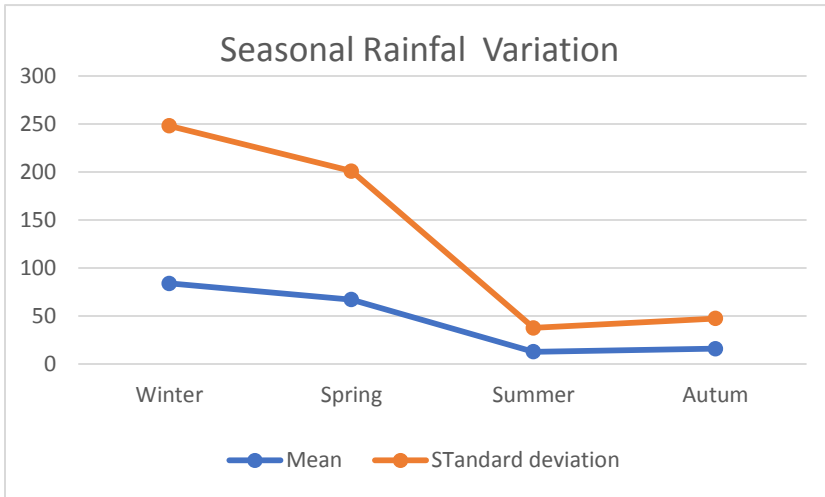


Figure 2: Coefficient Variation of Annual rainfall

#### Seasonal Rainfall Variation:

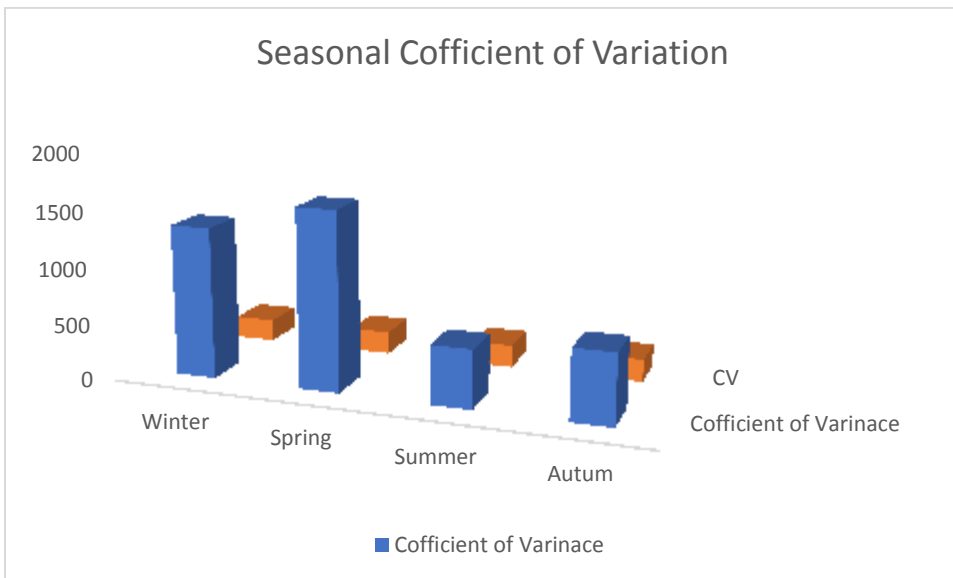
Every year, data for the investigation of seasonal variations in rainfall were distributed in four quarters. For the winter season, December, January, and February were included. springtime in March, April, and May. Summer months were June, July, and August; fall months were September, October, and November. For the twenty years between 2000 and 2019, data covering three months every quarter were examined. The four season period's mean, standard deviation, variance, and coefficient of variance were determined. Figure 3 illustrates how rainfall varies less

from the mean in the summer (standard deviation is 24 mm and mean is 12 mm) and more from the mean in the winter (high deviation from mean). Winter's standard deviation is 164 mm, while its mean is 83 mm.



**Figure 3: Seasonal Rainfall Variation:**

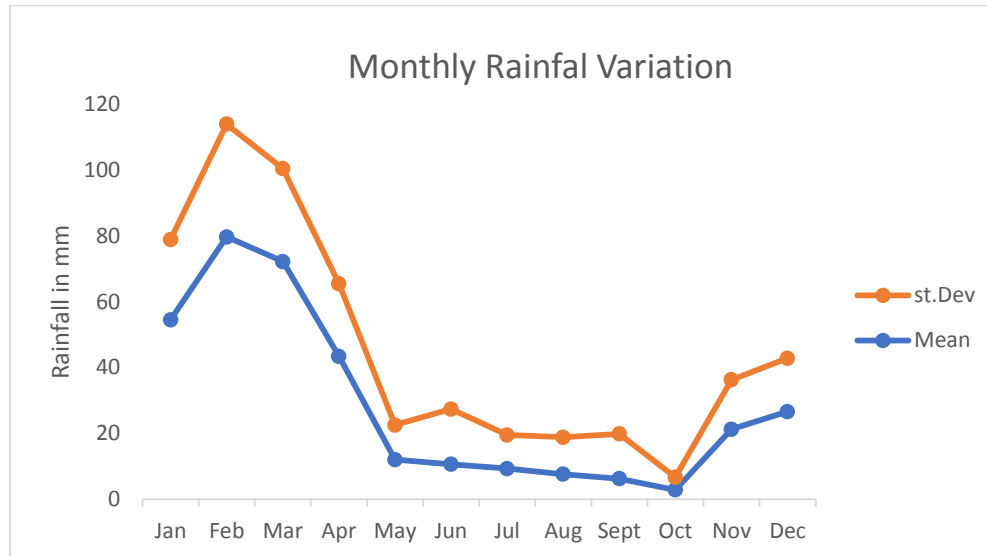
The coefficient of variation in % for various seasons throughout several years is displayed in Figure 4. The graph above shows that spring has a high coefficient of variation (199%), placing it in the extremely high category, while winter, autumn, and summer have high coefficients of variation (195%, 200%, and 199%, respectively).



**Figure 4: Coefficient Variation of seasonal rainfall**

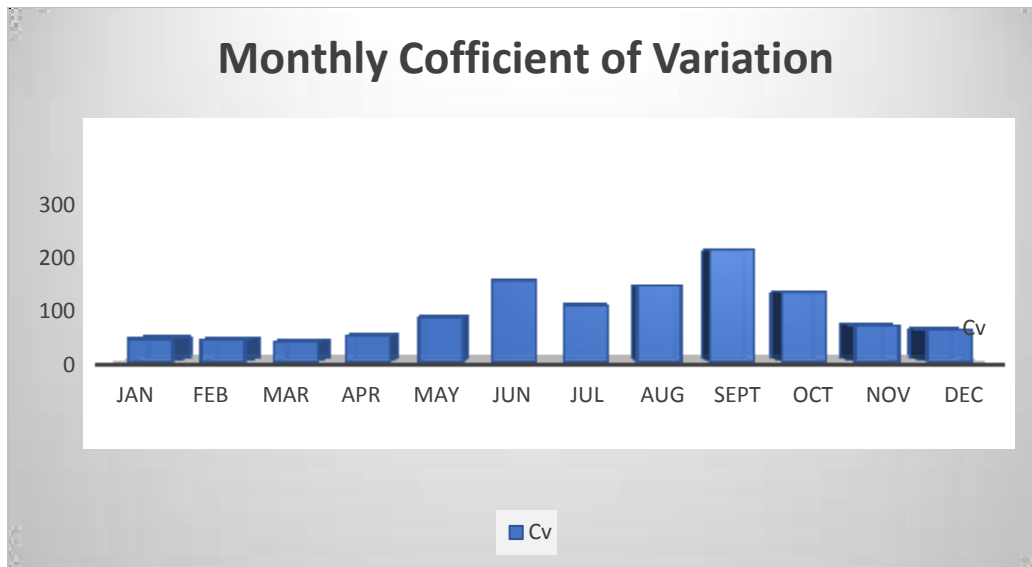
**Monthly Rainfall Variation:**

From 2000 to 2019, the monthly rainfall variation is examined (Figure 5). The figure shows that February in particular has a significant standard deviation during the winter months. There is less standard deviation in October.



**Figure 5: Monthly Rainfall Variation:**

Figure 6 illustrates how the coefficient of variance progressively drops each month starting in January, similar to March's lowest. It begins to rise in May and reaches its maximum coefficient of variability in June, which is 157%. September has the largest coefficient of variation (281%) of any month.



**Figure 6: Monthly coefficient of Variation:**

**Conclusion:**

Pakistan is also under the large variation in its climate; its main component was changing in rainfall patterns. There is highly variability in annual rainfall of District Quetta. The rainfall varies time to time. This is not only happening in Pakistan, Balochistan or in Quetta. The rainfall data used in this analysis spans the years 2000–2019. The rain data have been obtained from the Pakistan Meteorological Department. Seasonal and annual rainfall totals were derived from the monthly series in order to analyze the temporal variability of rainfall, which is a crucial aspect of this study for the management of agricultural activities and water management in the semiarid climate of District Quetta. The annual coefficient of variation ranges falls in high category which is 71% to 170%. While the years 2000 and 2011 have a high standard deviation from the mean. By observing the Seasonal coefficient of variation, the spring season has extreme values 199% while summer has the lowest value of 195%. While summer rainfall has less deviated from the mean and winter is more deviated from the Mean. This shows that summer Monsoon doesn't reach Quetta every time. The results of the monthly rainfall variation are already pretty evident by season for example, September, which comes in the autumn, has a high rainfall variability of 218%, while March, which occurs in the summer, has the lowest rainfall variability. The summer months also have the high standard deviation; thus, the monsoon season is not obligatory. The influence of annual variability was reflected in the

production of fruits-crop of District Quetta. The fruit crop is highly vulnerable to rainfall variability all over the world. The study showed that there is low production of fruits in Drought period, and the Production is increased after post-Drought. So, the study found that the Fruits crop Production is dependent of Rainfall.



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## **Consequences of Baloch Conflict and Mass Migration from Balochistan:**

By

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### **Abstract:**

*Balochistan is generally considered to be the area of almost more than half a million square kilometer. The name Balochistan came in to existence during the reign of Naṣīr Khan-I of Kalat. The present study focuses on the Sibi Fall with special focus on the consequences of Baloch conflict and migration. Baloch's are the most important and renowned tribes living in a vast area of Balochistan, Sindh, Punjab and Seistan. The Jalal Khan known as Baloch historical and dominant ruler, had four sons, the Korai, the Rind, the Hooth and the Lashar, were considered his power and the four main branches of the Baloch clans emerged from their offspring. In seventeenth century the tribal Brahuīs with the help of Turks, exploited Baloch's which resulted in Rind and Lashar conflict. Baloch history is very much affected by the clashes between its different tribes which lasted about 30 years. Although it appeared that the war was because of the horse race but infact the true cause of the war was to occupy the agricultural and fertile lands of this area. Balochis suffered a great loss of life and properties during this war. Mir Chakar left the area and settled in valleys of Chanab, Satlej and Ravi rivers in Punjab with his tribe. Lashar also lost their power and scattered in Sindh and Punjab. As a result Sibi, the center of power for the Baloch's, lost its glory and dignity. This resulted in the Sibi Fall which led to Baloch mass migration, political, social, economic and military consequences and also affected Baloch Identity. This is to bring awareness for the present and upcoming*

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*generations along with the historians and scholars in the field of history and research.*

**Keywords:** Baloch conflict, Consequences, Rind and Lashar, Mass Migration, Baloch Identity.

### **Introduction:**

Balochistan is generally considered to be the area of almost more than half a million square kilometer in the south-eastern part of the Iranian plateau along with the arid coastal lowlands between Oman Gulf and Iranian plateau, and south of the Helmand river and the central deserts, occupied by the Baloch and their neighbours. Its boundaries generally were not clear and were not consistent with modern provincial boundaries. Since 1870 it has been officially divided among Iran, Afghanistan and (recent) Pakistan. The name Balochistan came in to existence during the reign of Naṣīr Khan I of Kalat during the 18th century. Balochis are most important and renowned tribes living in a vast area of Balochistan, Sindh and Seistan. The race today inhabits a vast territory stretching from the borders of Kirman to the water shed of Punjab” (Baloch, 1977). Baloch history is very much affected by the clashes between its different tribes which lasted about 30 years. This resulted in the Sibi Fall which led to Baloch mass migration and many political, social, economic and military consequences and also affected Baloch Identity. The various inconclusive theories concerning their origin are reviewed by Dames (1904). Most commonly it is believed that they are Aryans, they migrated from Aleppo to Persia. After Gushtahm Came Ashkash, his army was from the wanderers of the Koch and Baloch, intent on war and with exalted kocks comb and crest whose back non in the world ever saw”. As a result of clash with Persian ruler Baloch migrated to Kirman. After some time, a large migration occurred again from Kirman to Makran under a great Baloch leader Mir Jalal khan with his four sons Rind, Lashar, Haut, Korae and 44 families (Baloch, 1977). After a settlement in Makran, Rind and Lashar proceeded to Kalat and then to Kachi Siwi and Gundawa through Bolan and Mola Pas. They settled in the mentioned areas because of parallel valleys with old agricultural settlement. The Greatest of Baloch heroes Mir Chakar and Mir Gowhram led Rind and Lashar clans respectively. Both Rind and Lashar lived there with unity until a serious clash happened between these two on horse race, which resulted in a series of 30 years of wars. Although it appeared that the war was because of the horse race but in fact the true cause of the war was to occupy the

agricultural and fertile lands of this area. Balochis suffered a great loss of life and properties during this war. Mir Chakar left the area and settled in valleys of Channab, Sutlej and Ravi Rivers in Punjab, with his tribe because of the war (Baloch, 1977). As a result Sibi, the center of power for the Baloch's, lost its glory and dignity. The vacuum created because of the migration allowed the other powers to takeover Sibi. Lashar also lost their power and scattered in Sindh and Punjab. The Baloch unity and political, social and military system was badly affected. "The love of war and thirst for superiority and vengeance dismembered the infant state and the entire race, hereafter remained a house divided against it.

### **Review of Literature:**

#### **History of Baloch and Balochistan:**

The region of Balochistan province is known as the Land of Baloch, The meaning of the word Balochistan indicates 'a place made for Baloch people' respectively. However in south-western region of Asia it is a dry desert and steep area. The terminology of Balochistan contains regions such as, Afghani region, Irani region and Pakistani region. The Afghani region includes Helmand provinces and Nimruz Kandahar; the Iranian region contains Seistan region in Balochistan while the Pakistani region includes the whole Balochistan province (Pillalamarri, 2016; and Human Rights in Balochistan (Changezi et al, 2017). However the border of Balochistan province starts from Pashtunistan region towards the north Sindh and Punjab, in western region towards Persian areas and in Southern region it includes the coastal region of Balochistan province, the Gulf of Oman and Arabian Sea respectively. Furthermore the term "Balochistan" is basically related to the identification of the Baloch people (Pillalamarri, 2016). However in the pre-Islamic era Baloch were not referenced to cite; whereas this group has been recognized as Baloch by different and additional identification in their relegate (Elfenbein, 1997). Johan describes the term "Baloch" to Meluhḥa, (In Indus civilization or the Middle Bronze Age this name was representation of the renowned trading collaborator of Sumer). In contrast, the terminology Meluhḥa, was used throughout the era of the (twenty nine thousand nine hundred (2900) to twenty three thousand fifty (3050) before Christ). However, in this regard, this terminology was also used in the era of Akkadians (in twenty three thousand thirty four (2334) to twenty one thousand fifty four (2154 before Christ) in present Iraq "Mesopotamia" (Parpola and Parpola, 1975). Meluhḥa disappears in Iraq "Mesopotamian records" in 2nd

thousand years (Parpola and Parpola, 1975). Conversely, in this regard, Johan represents hint changed structure (Parpola, 1975). The capital of Makran-Bannajbur, was visited by Al-Muqaddasī, in 985 AD he anticipated that this region was inhabited by individuals called Balūṣī (Baluchi). Hansman hypothesize the term "Baloch" as an alteration of Meluḥḥa and Baluḥḥu (Parpola & Parpola, 1975). Moreover Milakkha and the Sanskrit connected by the Parpola so, that enumerated the Meluḥḥa terms within the "Indo-Aryan words mleccha", which do not had any perfect Indo-European historical background in spite of the fact that he has developed in the direction of elude Aryan individuals. Enchanting these proto-Dravidian that cause, to interpret expression while significance. Moreover a suitable forename "milu-akam" ("from which tamilakam was determined when the Indus folks moved south") suggesting "high nation", potential orientation in the direction of Balochistan highlands (Parpola and Parpola, 1975). Additionally Chronicler Thapar decodes the term "Meluḥḥa" was considered the vocabulary of the proto-Dravidian, perhaps "mēlukku", intends to signify "western furthest point" (Dravidian-speaking districts in region). Strict understanding interested in "Sanskrit aparānta" remained as later utilized towards the described area through the "Indo-Aryans" (Thapar, 1975). However during the period around (three hundred fifty six (356) to three hundred twenty two (323) before Christ, Alexander the Great, in this connection that called Gedrosia by Greek (Bevan, 1902). In the Balochistan region the earliest established towns were existed in era of the artistic Neolithic throughout the 7000–6000 BC, such as, Kachi areas Mehrgarh site. The Balochistan region from first to third century remained in the control of "Pārata or Pāratarājas Kings". Traditionally, the "Indo Scythian or Indo Parthian" rulers also ruled over Balochistan region. Conventionally, the Puranas were form Iran and in this regard the Pāratas were also supposed as the same ones while another race belonged to the Iranian sources was Mahabharata (Tandon, 2006). A major portion of that area became completely "Islamized" through the ninth period plus that turned out to be a part of the region of the Saffarids while this region was declared as an area of Afghanistan during the period of 1749 by Durrani Ahmed. Additionally Noori Naseer Khan stood up against Durrani in 1758 and defeated him by endearing total independence and liberated Balochistan (LCCSA, 1997; Friedrich, 1857; Encyclopædia Britannica, 2010; and Clements, 2003). in the middle of the fifteenth century approximately in 1554, the Ad., Reis (Turkish naval chief), visited Makran seashore and used the name of Balochistani for the residents of seaside people the coastal area of Makran region (Badalkhan, 2000). On the other

hand, the great Mughal ruler Babar used the word "Balochistan" also in his interpretations i.e (1526-1530). Similarly, the Mughal Rular Akbar in his biography i.e. "A'in-I Akbari" and the "Tuzak-e Babari, that were completely compiled in the era of the 1596-97 AD, he also mentioned the Balochistan region as land of Baloch people (Breseeg, 2001). In the same way, the Baloch nation's reliability, custom, code of conduct was associated with old Babylonian leader or Balus. However the Persian king acknowledged the state whereby the Baloch race exists, considerable due to its outer borders respectively (Marri, 1977). Hence, the Baloch tribes were obedient and powerful from their agreement. The Baloch people are considered as the primitive races, groups and natives. Certainly Baloch concerning their social facets, phonetic dynamic and their genuine peculiarity enlightens the expression regarding their loyalty in the nations like Pakistan, Iran and Afghanistan. Conversely, in this regard, they are an indistinguishable group of the people, their geographic situation, their financial situation, even though their language transforms with the need of the circumstances and time period. In east and southwest Asia, the Baloch people don't actually originate from a single stash, yet their visions and traditions authenticate satisfying to them. On the other hand, the Baloch people were much confident and they believe their vision and shajras that connected the wide Baloch nations with the Qurish, the race of Prophet Mohammad.

### **Glory of Sibi Region and Baloch Conflict:**

The early recorded history of Sibi District begins with the Hindu Sewa Dynasty. The Hindu Sewa Dynasty ruled much of Balochistan until the 7th century AD. The Sibi derives its name from Rani Sewi, The Queen of the Hindu Sewa dynasty. It was famous for its fertile lands. Around 1500 it was taken by Shah Baig of the Arghun Dynasty from Samma Dynasty of Sindh and so came under the control of Kandhar. The great Mir Chakar Rind the incomparable Baloch leader was born in fifteen century around (1468-1565). He was the prime leader of the renowned Rind clan of Baloch tribe. Eighteenth was an age when "Mir Chakar Rind" was set as leader of Rind clan after the demise of his father Mir Shahak Rind and he lived in 'Sehvi' currently acknowledged as "Sibi" in Balochistan? It remained the center of power of rind tribe under the leadership of Mir Chakar Khan Rind. Chakar's bravery was notable among people of the time, he was approached by S. S. Suri who was the ruler of Afghanistan to join hands and strengthen welfare. The offer was quite appreciable but Mir Chakar was not in favor to help Suri. Chakar-I-Azam was a legendary figure among Baloch tribes; he was a great commander with

courageousness and bravery who fought as a victor in battlefield in sixteenth century.

Mir Guahram Khan Lashari was the head Lashar tribe during 15<sup>th</sup> century. He was a saintly figure for Lashar tribe. In seventeenth century the tribal, "Brahuis" exploited Balochis inadequacy subsequent to Lashar-Rind conflict with the help of "Turks". There emerged a battle between the leader of Lashari clan Gwaharam Khan Lashari and Mir Chakar Rind that resulted in thousands of casualties almost 20,000 including Mir's siblings, which went on for a long period of time, even thirty years and reached on to Kalat localities. This forced stirred towards eastern lot of "Sulaiman" region hound out Pathans, and matured himself beside Mehran Valley. According to the perceptions of the Baloch, This battle of 30 years resulted in downfall of Lashari clan. Further, in fifteenth century the Baloch leader Mir Chakar moved towards the Okara in 1518 and left Sibi.

### **Rationale of the Study:**

Baloch conflicts and Sibi Fall changed Baloch fate, issues and destiny. Not only Baloch but also the regional and local scenarios were changed. Baloch migrated to different parts of Indo-Pak. There was a lot of human and financial loss for them as the result of breakdown of their unity, other groups of the area took advantage of this vacuum so it is necessary to throw light on this great incident, migrations, issues and its consequences. It will also be helpful for the scholars, historians and the new upcoming Baloch generation, they can draw a line of action in this light. Baloch conflict and migration had its own consequences and after effects. The Sibi Fall, Baloch Migrated from Balochistan toward Punjab and Sindh, inversely influenced their unity. Their military system was ruined, economy was collapsed. Therefore the present study focuses on the reasons and consequences of Sibi Fall and its impacts on the Baloch Nation.

### **Theoretical Framework and Methodology:**

The theory used for the current study was "Social Identity Theory" which talks about the interplay between different identities of an individual (Tajfel, 1979). The study was Qualitative in nature and Descriptive method was used analyze the data. The data was collected through semi structured interviews. Additionally, analysis of secondary sources is done in order to conduct research qualitatively, the order to know the consequences of Sibi Fall, and the impact of migration on the identity of Baloch migrants.

**Research Objectives:**

The general objective of the study is to investigate the basic factors of the war and their impacts and consequences on history.

- To know the impacts and consequences of Baloch migration as history.
- To know the effects of on the ethnic identity of the Baloch who migrated from Balochistan.

**Research Question:**

The present study focuses on the causes and consequences of the Baloch war and to answer the following research questions.

- What were the consequences of Baloch conflict?
- What were the effects of Baloch migration on the ethnic identity?

**Discussion:****Consequences of Baloch Conflict and Migration:**

There are several ethnic groups in Pakistan known for their eccentricity, uniqueness and strangeness. Balochi language is one of the languages spoken in Pakistan. It is a rich society commonly known for its customs and traditions (Baloch, 2010). Baloch's 30 years' war is one of the famous reported war between tribe of Rind and Lashar. It took place during 15<sup>th</sup> century; this conflict catches an immense importance in the Baloch history. The war resulted in almost 20,000 casualties of Baloch people. This clash segregated both the tribes of Lashar and Rind, this war resulted in the division of the Baloch tribes. This war had an unending effect on both the nations of Baloch tribe that they further migrated to different regions of the country. Lashar tribe moved to the areas of Sindh, Thatta, Sanghar etc. While Rinds moved to Okara, Lodharan. Multan and district of Gujrat. In 1468 (15th century) was the year when Mir Chakar Rind was born in Aashaal Kolwa village in district of Kech, Balochistan. He is known to be the legendary figure for his nation and more specifically Rind clan, as he was the head of the Rind tribe at the age of 18 after the demise of his father Mir Shahk Marri. During 15<sup>th</sup> century Sibi was ruled by Mir Chakar Rind but his regime last shorter due to the outbreak between the Baloch clans (Dashti, Z. H. 2019). Mir Chakar's clan was tremendous and prosperous because of his gallantry and compassion towards his nation. But unfortunately his clan survived a lot during the common wars fought



between the Baloch clans. The dispute occurred between the two great tribes of Baloch nation after a horse race competition. After losing from the competitors 'Rind', Lashar clan out of vengeance decided to take their revenge from the Rinds and the mob attacked the calves of Gauhar Jatui who was lady of Rind clan. Mir asked Lashar clan to return the looted calves to the lady but they declined. Moreover, this denial from Lashar clan resulted in a big battle field that continued till 30 years where almost 20,000 people died and women and children suffered the consequences. Widows and children were left with no hope of bright future as they suffered because of loss of their family members and beloved ones. In these 30 years of war, both the tribes encountered 25 fights in which Guharam won 10 fights and Mir Chakar won 15 fights in total. It was a long fight which was carried out on a very little reason, it is thought that not only Gauhar's calves were the reason behind the fight, but the main reason was the land and dominance (Dashti, Z. H. 2019). Lashar tried their best to seize the land from Rind as the land where Rind lived was prosperous, but they failed to get it. Subsequently, 1518 was the year when Mir Chakar conquered over Lashar and further migrated from Balochistan with seven families of his Rind clan towards the Punjab locality. These two leaders of both the clans Mir Chakar Rind and Guahram Lashar are the prominent figures of the Balochi history (Dashti, Z. H. 2019). This battle resulted in the migration of both the clans from Balochistan, Lashar moved in the direction of Sindh (Thal desert) meantime Rind settled in Punjab, District Muzaffargarh, Layyah and some regions of KPK. Furthermore this Lashar clan was divided into two sects of Lashari brothers named "Azam Khel and Kando Khel" (Khan, 2013). Lashar reports that many Balochs under the command of Jilani Syeds shifted to Sindh from Baghdad and Iraq. In addition to this, it is also recorded that Nangrejo tribe was name given to "Lasharis" by Jilani Syed who were from Nangrejo. This Nangrejo clan lived in Sindh with the influence of Shah Latif Darti (Khan, 2013). Both the sects of Lashari intermarried their children, their clans further moved towards the Faisalabad district in Neengran wal, Pai Khel, Waan Bhachran and Mian Wali district (Khan, 2013).

### **Baloch Ego and Hatred:**

The Baloch ego and hatred became yet another important cause of Sibi Fall and ultimately Baloch migration. This hatred started at the occasion of "Asorok" (the event of third day of condolence) after the death of Mir Jalal Khan. According to Kalmiti, later, even after three year they did not consent on a single leader which ultimately resulted in the settlement of

the three brothers at three different regions. Later during the 14<sup>th</sup> Century the Rind and Lashar leaders migrated to Sibi from Makran. After the selection of Mir Chakar as Rind Leader and Gohram as a Lashar Leader their relationship turned worst forever. According to (Khan, 2013), the Baloch nobles remained unsuccessful to end the ego and hatred Among the Baloch leaders. The mutual military attacks of the two tribes eventually paved the way for an intense war, which consequently became the main cause of the downfall of Sibi and the Baloch race. In the suburb area of Sibi, the war between Rind and Lashar tribe shook the very foundations of the territory, and buried the supremacy and kingship of Baloch forever. The war between the two tribes was inevitable (Khan, 2013). The Chakar under the spell of extreme arrogance and furry had attacked wrathfully at the midnight and consequently, twenty-four thousand Lasharis and three hundred Noshanis were perished.

#### **External Interference:**

The war between the rinds and lashars later paved ways for external interference. This external interference also became an essential and significant cause of Sibi fall. According to Gull khan Naseer, Chakar got the command of the army of Governor Noor Baig, Shah Hussain's brother after six years. The army consisted of 700 warriors. The event is also mentioned in the poetry (Shah, 2007). According to him, Chakar took command of a huge army. Biburg was angry by this action of Chakar as he thought this might give a new start to the bloodshed. Horse riders aimed to attack. Solders rode on their strong horses and took their weapons. The army moved in the mountainous region and reached the Bolan region. About this invasion Aziz M. Bugti wrote Chakar not only started a long war among Baloch rather he also endangered his own nation to a crisis after being defeated by Lashars. Instead of uniting his own army he went court of the ruler of Harat, to get aid for his army against Lashars. In this way he opened a way for external interference in the national affairs.

#### **Fertility of the Land:**

Chakar e Azam left Makran and came to Sibi because of the fact that the land of Makran was not very fertile. Additionally, it was not sufficient to fulfill the needs and requirements of the people living there. On the contrary the land of Sibi was significantly fertile and was most suitable to live at. The safe boundary, its beauty and its fertility made it a potent reason to get hold of this place. These factors did not only caught the attention of Mir Chakar rather all other leaders also wanted to get hold of

such a land which became an important reason of wars among different leaders and ultimately became an essential cause of Sibi fall.

### **Massacres of Baloch by Baloch:**

One of the most important consequences of the 30 years' war on Baloch was the mass murder of baloch by baloch. The thirty-year war turned into an internal war among the baloch. The only people at loss were the baloch themselves. In the first "Dabani" war Gohram lost 600 and Chakar lost 700 young soldiers. A total number of 140 baloch religious scholars and clergymen were also killed (Shah, 2007). In another war 900 soldiers of Ghoram were killed. In the bloody war of Rind and Lashar thousands of Baloch's blood was spilt. If it had not been that wars, the population of Baloch would have been overwhelming the whole Pakistan. Additionally, Mir Ahmed Khan (2017), due to the migration of Baloch to different parts of the country the great power at the center was lost. The population scattered to Juna ghar, Dakhan, Mahsoor at one side and Sindh, Punjab and the suburbs of Delhi on the other side.

### **Loss Unity and Establishment of Sub Clans in Baloch Tribes:**

After the war the unity of Baloch was lost to a great extent. It also resulted in the establishment of sub clans of Baloch. This also resulted in a loss of a single chief of the Baloch tribes. Each single sub clan nominated their own tribal leader who had little or no influence on other Baloch leaders of other sub clans. At this point also a sub clan emerged and another clan with a name of Marri clan emerged. He also states that few other clans such as Bludi, pirozani, Domki etc separated from the original Rind clan. Thus Baloch nation not only lost their unity rather they were never again able to prosper under the leadership of a single leader.

### **Attack By Shah Baig Arghoon:**

One important incident that occurred in Balochistan was that when Chakar e Azam left Sibi for Punjab the Turk Leader Shah Baig Arghoon got an opportunity to fill in the space left empty by Chakar. Using this as an opportunity Shah Baig Arghoon came into action and invaded the great fort of Sibi. In other historians are of a different view.

### **Influence on Economic Conditions of Baloch:**

Both Rind and Lasher was economically prosperous before the war. They had a huge number of works for taking care of their lands. Thousands of

these workers got killed in the war. Therefore after the war both the baloch tribes became economically weak. The baloch leaders instead of focusing on governess, management and welfare of the state paid more interest in the war and tried to retain their ego in this matter. This ultimately led to loss of economic prosperity of the state.

### **Identity Crisis of Migrated Baloch Tribes:**

One important and very significant consequence of Sibi fall and Baloch Migration was the identity crisis experienced by the baloch tribes that migrated to the borders of Balochistan. The language of the migrated Baloch got altered due the influence of the neighboring languages. The thirty year war was described in the form of war poems by the baloch poets. This literature and language remained in Balochistan. After the migration the grip of Baloch literature and language started to fade out. The literature, language, culture and civilization were polluted by the influence of other languages and cultures. The Baloch who migrated to the borders of Balochistan and Punjab later on shifted to three languages namely Balochi, and Saraiki and were called Punjabi Balochs. Similarly, the Baloch who got settled at the boarders of Sindh and Balochistan were called Sindhi balochs and spoke Sindi Balochi. However Malghani (2020) has a different view regarding the identity crisis of Baloch who migrated. According to her research people who migrated to Balochistan and Punjab borders clearly identified themselves as baloch and were of the view that they share similar ethno linguistic and cultural values. It was revealed that she was of the view that there are people in Balochistan who still do not in-group the migrated Baloch with the Baloch residing at the center of Balochistan.

### **Conclusions and Recommendations:**

The research conducted that a number of reasons regarding the fall of Sibi and baloch migration. The main reasons being Quest of power, Rind Lashar War, Attack by Shah Baig Arghoon, Baloch Ego and hatred, External interference and Fertility of the land. The Sibi fall and baloch migration led to Loss glory of Sibi as a center of Power and Baloch regime downfall (politically, military, economic and social), Establishment of sub clans in baloch tribes, External interference loss of Baloch unity, identity crisis of migrated Baloch tribes, Immense decrease in Baloch population in Balochistan. Additionally, it was also found out that this huge event in the history of baloch let to the identity crisis of the migrated baloch. The present research opened avenues for further research in this field. The

scholars can work on the identity of the baloch tribes in detail keeping the same theoretical framework of social identity theory. Similarly the scholars can also work on the difference of opinions of different authors regarding the causes and consequences of Sibi fall keeping this work as their base. It was observed that different authors belonging to different tribes have difference of opinion regarding Sibi fall and Baloch Migration. During the course of data collection, it was also revealed that tribes other than Baloch hold a totally different stance regarding Sibi Fall. Scholars in future can also research on their perspective.

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## **Pashtun Predicament between Pakistan and Afghanistan: A Historical Perspective**

By

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### **Abstract:**

*The Pashtuns are ethnic group predominantly residing in Pakistan and Afghanistan border, and are the largest group in Afghanistan. This paper aims to analyze, the Pashtuns predicament, their culture and the impacts of Pashtun nationalism on the dominated regions of Pashtuns in Pakistan and Afghanistan. The research was based on secondary qualitative resources which included current reports, and journal articles based on the analysis, from 1947 Pakistan inherited territorial disputes with Afghanistan. The conflicts over the Durand Line demarcation and Pashtunistan became guiding factors in Afghanistan's opposition to Pakistan's membership of the United Nations. Since then, relations have been more conflictual than cooperative. Afghanistan and Pakistan share a long and complicated history. The border between the two countries, splitting the Pashtun tribal territory and this division has been a source of tension and Pashtun grievances. The Pashtun regions between Pakistan and Afghanistan are marked by a complex interplay of political and religious influences divisions, resistance to state authority, cross-border interactions, and the presence of militant groups all contribute to the intricate political dynamics in the region. In addition, Pashtuns have a strong sense of identity and culture. They speak Pashto and adhere to a code of conduct called Pashtunwali. Pashtun nationalism and aspirations for self-determination have occasionally led to tensions within both Afghanistan and Pakistan. Afghanistan and Pakistan have faced numerous challenges in their bilateral relations. Historical factors, including the Durand Line issue, border disputes, and accusations of interference in each other's affairs, have strained the relationship. The study recommended that it is essential for Pakistan and Afghanistan to engage*

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*in open dialogue, recognizing the concerns and aspirations of the Pashtun population on both sides of the border.*

**Keywords:** Pashtunwali, Durand Line, Pashtuns culture system, Nationalism, and Pak-Afghan relationship.

### **Introduction:**

The Pashtuns, also known as Pathans or Pukhtuns, are an ethno-linguistic group primarily found in eastern and southern Afghanistan and in various regions of Pakistan. They are one of the largest ethnic groups in the regions, with an estimated population of around 65 plus million worldwide. Their historical and cultural roots are deeply embedded in the region, and they have played a significant role in shaping the history of Afghanistan and Pakistan (Lindholm, 2022). Historically, the Pashtuns have lived in a region known as Pashtunistan, which stretches from the Indus River to the Hindu Kush Mountain range, covering an area of over 100,000 square miles. This land has witnessed numerous invasions and change over the centuries, with various tribes and kingdoms struggling for control. Pashtunistan has been divided into modern day Afghanistan and Pakistan, with the British-era Durand line making the border between the two countries. Despite these divisions, Pashtuns share common ethnic, cultural, linguistic, and historical bonds that unite them as a distinct group (Devasher, 2022). Pashto is the primarily language spoken by the Pashtuns, and it belongs to the Indo-Iranian language family (James, 2012). Additionally, many Pashtuns also speak Dari (Persian) or Urdu. One notable aspect of traditional Pashtun culture is the Pashtunwali, also known as Pathanwali, which is a code that outlines standards for individual and communal behavior. The code includes principles such as hospitality, justice; courage, loyalty, and honoring women (Boyle, 2014). The majority of Pashtuns adhere to Sunni Islam, with a significant Shia minority. Islam plays a crucial role in their lives and influences various aspects of their culture and customs. The Pashtuns have a long and rich history back thousands of years. There are various theories about their origins, with some suggesting that they are descendants of ancient Aryans who migrated to the region from Persia. Others even speculate that they may have roots in one of the ancient tribes of Israel. Due to the absence of a single origin myth, their exact historical lineage remains a subject of interest and discussions (Source: Wikipedia). In Pakistan, the Pashtuns have a notable presence, particularly in the Khyber Pakhtunkhwa province, where they form a significant portion of the population. They have contributed to the social and cultural life of the country and have

played an essential role in its history (Szczepanski, 2019). Moreover, in Afghanistan, the Pashtuns have historically been the dominant group, ruling the government and various kingdoms for the past two centuries. They have played crucial role in the political landscape of the country (Szczepanski, 2019). Pashtun predicament between Pakistan and Afghanistan has deep historical roots that continue to shape the current situation. The Durand Line is a 2640km (1640miles) border that has been a source of controversy for the people living in the region, especially the Pashtuns, who are the largest ethnic group in Afghanistan and the second largest in Pakistan (Smith, 2022). The Pashtuns, share a common language, Pashto, and have a rich cultural heritage influenced by the code of Pashtunwali. They have a long history in the region and have faced numerous challenges due to the geopolitical dynamics and ethnic affiliations involved. The complexities arising from historical factors, such as the Durand Line and the legacy of British colonial rule, contribute to the predicament faced by the Pashtuns between Pakistan and Afghanistan. Similarly, the Durand Line intersects with the ethnic and cultural dynamics of the Pashtuns. The Pashtuns have a strong sense of identity and cultural unity, which transcends the artificial border imposed upon them. This has resulted in Pashtun nationalism and a desire for greater autonomy and recognition with both Afghanistan and Pakistan (Williams, 2009). The geopolitical dynamics in the region, including the involvement of external powers and the influence of militant groups, further complicate the Pashtun predicament. The region has been a center of conflict and has faced the rise of extremist ideologies, which have exacerbated the challenges faced by the Pashtun community (Szczepanski, 2019). Moreover, addressing the Pashtun predicament requires a comprehensive approach that takes into account historical, cultural, and political factors. In the current study, we focused on the predicaments faced by the Pashtun communities, their culture, and also the role of nationalism regarding Pak-Afghan relations.

### **Pashtuns, the Division Afghanistan and Pakistan:**

The Pashtuns are an eastern Iranian ethnic group primarily residing in southern and eastern Afghanistan and northwestern Pakistan. They historically were also referred to as Afghans until the 1970s. With an estimated population of over 65 million, significant Pashtun communities can be found in various countries, including Pakistan, Afghanistan, India, the United Arab Emirates, the United States, Iran, the United Kingdom, Germany, Canada, and others. In Afghanistan, Pashtuns make up a substantial portion of the population, with an estimated 21 million in 2023.

They are the largest ethnic group in the country and are considered to be the historic founders of the Afghan Kingdom, having had a predominant role in administration power until recent times (James, 2012). In Pakistan, they form a significant minority, with approximately 40 million living in the country in 2023 (Source: Wikipedia). The treaty of Gandamak was signed between Amir Afghanistan Amir Yaqoob Khan and the British negotiator Sir Louis Cavagnari in Gandamak on May 26, 1879. According to which the Pashtuns areas of Afghanistan Sibi, Quetta, Pishin, Kurram Agency and Khyber Pass had given to the British government of India. Durand Line agreement was signed between Amir Afghanistan Amir Abdur-Rehman and British government of India in 1893, and Durand Line became the border between Afghanistan and United India. But the Pashtun people of both countries are not agreeing to accept the Humiliating Treaty of Gandamak and the majority of the Pashtun Nationalist are not agreed to accept the Durand Line as an international border. Hardly, Pakistan government recently secured the border by hedging. According to Williams, (2009) the Durand Line has remained a contentious issue between Pakistan and Afghanistan and was established without the consent of the Pashtun tribes living in the region and has led to feelings of division and displacement among the Pashtun populations. The border has created challenges in terms of governance, security, and cross-border movements for the Pashtuns. The Pashtun population has been subjected to different cultural and political representations. In post-colonial literature and media, there has been a stereotype of Pashtuns as militant, recalcitrant, rustic, and volatile. Such colonial tropes have influenced how Pashtuns are perceived and represented in modern Pakistan engagement with them (Kakar, 2023). Furthermore, the construction of a fence along the Durand Line by Pakistan has further exacerbated these issues, with deadly border skirmishes, clashes between armed forces and militant groups, and regular border closures creating divisions and hardships for the Pashtun population residing in the region (Sahill, 2021). The 1893 Durand Line effectively divided the Pashtun population in half by delineating the border between Pakistan and Afghanistan. Over the years, various Afghan Pashtun leaders have contended that the Pashtuns original home is Afghanistan, advocating for the inclusion of Pashtun regions in Pakistan within Afghanistan's territory. Some have even called for the creation of an independent state called Pashtunistan to promote nationalist sentiments in Pakistan. The Pakistan-Afghanistan border passes through diverse terrains, including sandy deserts in the south and rugged mountains in the east. The border has been challenging to guard due to its vast size, problematic cross-border traffic, and the existence of ethnic Pashtun living

on both sides, who often move back and forth without strict regard for the boundary (USCIA, 2009). To counter the influence of Pashtun nationalism and other forces that could potentially lead to the fragmentation of the nation, several governments in Islamabad have pursued a strategy of fostering an Islam centered nationalism that transcends ethnic boundaries. The objective is to dilute the strong sense of Pashtun identity and attachment to a separate Pashtunistan and promote a unified Pakistan identity based on Islamic values. In addition, over the years, Pakistan's approach has been emphasized the commonality of being Muslims and to project Islam as the unifying factor that binds all ethnic groups in the country. By promoting this broader Islamic identity, the government aims to downplay regional and ethnic divisions and strengthen the sense of national unity. This strategy is believed to help prevent the rise of separatist movements or demands for greater autonomy from certain ethnic communities, including the Pashtuns (Baqai and Wasi, 2021). Moreover, Pakistan has historically shown a tendency to support Sunni Islamist parties in Afghanistan, particularly those dominated by the Pashtun ethnic group, such as Hezb-e Islami and the Quetta Shura Taliban. While Pakistan is cautious about the emergence of a strong Pashtun leader in Kabul who could incite nationalist sentiments that spill across the border, it seeks a pliable and Pashtun-led Afghanistan that aligns firmly with its interest and acknowledges the legitimacy of the Durand Line. This policy is partly motivated by regional considerations involving India and to a lesser extent, Iran. It is essential to note that Pakistan support for Islamist factions in Afghanistan has had complex consequences. While it served Pakistan's interests during different periods, it also created challenges, especially after the Taliban's military takeover. The Taliban's actions and international isolation could strain Pakistan's relation with western countries and potentially impact its internal security. However, a friendly government in Afghanistan provides Pakistan with a buffer zone and potential operational space in case of military confrontation with its eastern neighbour (USCIA, 2009). Similarly, Pakistan and Afghanistan are neighbor countries situated at the junction of central Asia, east Asia and south Asia. The area where the both countries are located had been the oldest gate way of trade link and having reputation in global world because of its strategic, economic, and political importance. The south Asian countries are focus of worldwide countries because of its minerals, agriculture and energy surcease. That's why the world supper power countries the USA, the UK, and USSR use to interferred directly or indirectly in Pakistan and Afghanistan since last more than three decades. Which disturbed the peace of the region? Both countries shared the border

but instead of taking the advantage of neighborhood both countries are the victim of proxy war and terrorist activities because of the divide and rule policy of west. That's why sustainable law and order condition is very rear in both countries. According to Bleuer, (2012) the colonization and settlement policies known as Pashtunistan, implemented by Pashtun dominated governments of Afghanistan starting in the 1880s, aimed to enhance the presence of the ethnic Pashtuns in the northern region of Afghanistan. These policies resulted in the migration and settlement of Pashtun populations in the previously non-Pashtuns areas, which had a lasting impact on the demographic composition of northern Afghanistan. Throughout history, the Pashtun region has been subjected to numerous invasions, including those by the Aryans, Greeks, Persian, and others. Despite these challenges, the Pashtuns have maintained their identity and cultural heritage (Devasher, 2022).

### **Problems in Pashtun Regions in Pakistan since 1947:**

The creation of Pakistan in 1947 led to the establishment of the Durand Line as the border between Pakistan and Afghanistan. However, subsequent Afghan governments have not fully accepted the Durand Line as the legitimate boundary, leading to ongoing border disputes and tensions between two countries. This has badly affected the Pashtun communities living on both sides of the border, leading to security tensions, and family separations (Ahmad, 2022). Pashtuns in both Pakistan and Afghanistan have a distinct identity and cultural heritage. Although, the issues of Pashtun nationalism and demands for an independent territory, known as Pashtunistan, have been a matter of concern the Pashtunistan movement, however dormant for some time, has slowly re-emerged, leading to increased cooperation between Pashtun nationalist and Islamist forces against Punjabi domination (Harrison, 2008). The resurgence of this movement poses challenges to the stability of both countries and may further strain relations between them. Similarly, the Pashtun populations in Pakistan have faced political marginalization and disenfranchisement, leading to grievances and frustrations within the community. Some Pashtun regions have experienced limited access to basic government services and development initiatives, exacerbating social and economic disparities (Sahill, 2021). The lack of political representation and unequal distribution of resources have contributed to feelings of neglect and alienation among the Pashtun population. In addition, the Pashtuns regions have been affected by security challenges, including the presence of militant groups and extremist ideologies. The porous border with Afghanistan has facilitated the movement of militant

elements, leading to instability in the region ((USCIA, 2009). The presence of radicalized groups has further complicated efforts to address regional security concerns and counter terrorism. According to Williams, (2023) one contentious issue related to the Pashtuns is the Durand Line, a border between Afghanistan and Pakistan. It has been a subject of dispute and contention between the two countries. While Pakistan considers it a legitimate international border, Afghanistan has not fully accepted it as such, leading to hostilities and border tensions. The Pashtuns living on either side of the Durand Line have been significantly affected by this border dispute, facing issues with family separations, cross border movements, and security tensions (Ahmad, 2022). Moreover, the large number of Afghan refugees who have sought refuge in Pakistan, particularly in Pashtun regions, have created complex social and legal challenges. Many Afghan refugees have lived in Pakistan for generations, leading to issues related to citizenship and documentation. For example, some Afghan-Pakistani marriages have faced hurdles in obtaining Pakistani citizenship for the spouse, leading to difficulties in accessing government services and educational opportunities for their children (Sahill, 2021). Thus, these problems have contributed to complex and multifaceted challenges in the Pashtun regions of Pakistan since 1947. Addressing these issues requires thoughtful and comprehensive approaches that take into account historical grievances, political aspirations, and socio-economic development in the region. It also necessitates cooperation and dialogue between Pakistan and Afghanistan to find mutually acceptable solutions to long standing disputes and ensure the well-being of Pashtun communities on both sides of the border.

### **Pashtuns, Cultural and Socio-political System in Pakistan and Afghanistan:**

Pashto language is spoken by Pashtun Afghan. Term Pashtunwali also derived from Pashtun; it means do Pashto. In simple words, Pashtunwali means few ideals. Ideal behavior types, like you should not do that thing which is not suitable with true Pashtun and do that thing which is the honor and identity of Pashtun Afghan. For example, you should be a good person, good host, honest, truthful and having the courage to say the right thing. You should not be aggressor, shouldn't be involved in any kind of violence and should be patriotic and religious and that kind of stuff are called Pashtunwali. The other side of Pashtunwali is really technical and legal. In pure Pashtun tribal setting, every tribe or clan or region has some particular and unwritten legal laws which settle down all kinds of disputes. Sometime it changes from region to region for example, in land disputes

for instance, if there are no land records. So, if somebody claim that he is the owner of this land so here Pashtunwali becomes a little bit complicated and consult to another institute of Pashtunwali must require. In Pashtun society if any guest come, the host almost slaughter goat or sheep for him if they have having cattle like in Waziristan and other hilly areas of Balochistan, but if they are cultivating rice (like in Swat) then host must cook rice for his guest. It became the part of their culture. Pashtun probably do respect of their elders. I had never seen any old age home in Pashtun society. Pashtunwali stop them to do so. They always keep take care of their orphans and widows. These all are the part of Pashtunwali (Hanifi, 2012). Pashtuns are fundamentalist Muslims, that's why most of them are inspire by Islamic politics and support the political parties which are using the name of Islam. Pashtun politics is mostly based on personalities rather than ideology. They always vote the person of their tribe and Pashtun are naturally democratic for example, if they decision of Jirga will not according the rule of Pashtunwali any person can oppose and reject it. They always do respect their noble persons like Sardar, Nawab, but they don't bound themselves to follow or obey each legal and illegal order of Sardar and Nawab, their self-respect is first than every politics. Kriti, (2017) investigated the relationship between Pashtuns in Pakistan and Afghanistan. The customs existing in the Pashtun tribes were considered an important factor in their social relations. The important principle of not tolerating the presence of an aggressor, which is an important principle in the tradition of the Pashtun governor, was introduced as an important factor in the stability of the Taliban against the American forces. Among the Pashtun tribes in Pakistan and Afghanistan, the Pashtunwali tradition replaced the state laws and was considered as the constitution of the Pashtun tribes. The study considered the Pashtun tradition as an important factor in the behavior of the Taliban. Sajjadpour and Salimifar, (2020) analyzed the typological origins of the Taliban discourse and their intellectual concepts and illustrated that Taliban are not of the same nature in terms of discourse; the intellectual ideas of this group are rooted in the historical discourses of Afghanistan. These discourse roots can be divided into social and religious categories, which have commonalities and differences. The discourse of the Taliban was derived from the elaboration of previous discourse signs that remained or remained floating during the unique history and events of Afghanistan's geography. The sign of the Emirate is one of the most important signs in the Taliban's image in the religious section. The authors consider the role of social roots in the discourse of the Taliban to be rather colorful and state that the Taliban consider themselves an Afghan Pashtun before they



consider themselves an Emirate. For this reason, the Taliban integrate Sharia and Pashtunwali laws. In 1998, the Taliban rejected a request by Saudi Arabia and the United States for the extradition of Osama bin Laden. Even though Saudi Arabia offered to acknowledge the group, the Taliban did not accept the request of Saudi Arabia and the United States, and only agreed to deter Osama from anti-Saudi and anti-American activities. In this regard, Mullah Omar, the leader of the Islamic Emirate of Afghanistan, in an interview with a reporter from the Islamic Emirate magazine explained that the surrender of Osama bin Laden to the United States would be in complete contradiction with Islam and traditional culture of the Afghan people because Osama is our guest (Mojdeh, 2005). Mullah Omar did not therefore show interest in surrendering Osama bin Laden and used the Pashtunwali's hospitality as an excuse (Barfield, 2010). Of course, it can be said that this is the appearance of the story, and there are other issues in the hidden layers, for example, after the end of the US-Taliban dispute over Osama bin Laden, he sent several hundred Toyota cars to help the Taliban in Afghanistan (Mojdeh, 2005). It is better realism of human lives that the communalism is in the blood of human. In historical point of view, it had started with the basic human life. Since Stone Age to date the powerful sect always oppressed the feebler. The third world countries and under developed countries had always controlled by some super intelligence. The competition of power, economy and politics among that super intelligence directly affect the livelihoods of oppressed country. The super intelligence always uses undeveloped and under developed countries according to their desire like chessmen of chess for strengthen of power, position, and economy. There is a great competition among super intelligence to upsurge their colonial power. The third world countries are defendant upon those super intelligence in many ways because of their low livelihood needs to increase the life style of their people. It is not the time of living in dreaming world. It is the time of competition of race of development of technology. The countries which avoid the reality will always be dependent on those super powers. Unfortunately, Pakistan and Afghanistan also became the victim of those power's policies. Both countries sacrifice in several forms like infrastructure, power resources, law and order, human lives, economy, social norms or values and many more. Their religious and nationalist attraction became the weakness of the countries. Sometime they used at the name of religious protection and some time at the name of national or ethnic group defense. The innocent citizens of both countries blindly welcomed those supporters who agreed to help them in any form, just because of their blind faith and excitement towards the holy religion Islam

and ethnicity. So, the policies of both countries are mostly remained under policies, interest and target of the super intelligence just because of unsustainable and poor condition of the ratio of development. Depending on the help and support external powers is the reason of the destruction of the both countries.

### **Pashtun Nationalisms, their Roles and Impacts on Pashtun:**

The emergence of Pashtun nationalism in Pakistan has been a significant development in the country political landscape. The Pashtun nationalist movement, often referred to as the Pashtun Tahafuz (protection) Movement (PTM), has gained momentum in recent years. The PTM is a peaceful Pashtun movement that advocates for rights and justice in the regions affected by conflict. This movement represents the aspirations and grievances of the Pashtun community, which is one of the largest ethnic groups in Pakistan, primarily concentrated in the KPK province and the FATA. Since the inception of Pakistan in 1947, the country has witnessed various ethnic movements, and the rise of peripheral nationalism is not a new phenomenon (Ahmed and Khan, 2020). The Pashtun nationalist movement is a response to the long-standing grievances of the Pashtun community, including issues related to political representation, human rights violation, and alleged discrimination by state institutions. The movement gained traction following the tragic events of September 11, 2001, and the subsequent rise of Talibanization and terrorism in the region (Nasar, 2020). Pashtuns, who predominantly inhabit the western areas of Pakistan, like Waziristan, have faced positive challenges due to the ongoing conflict between Pakistani troops and Taliban militants. The military operations in these regions have led to a deterioration of security, human rights abuses, and enforced disappearances (Sinha, 2018). The Pashtun Tahafuz Movement seeks to address these grievances and demand justice for the Pashtun community. It has organized protests, sit-ins, and public rallies to raise awareness about the issues faced by Pashtun and to seek redress from the government. The movement demands include the establishment of truth and reconciliation commissions, an end to extrajudicial killings and enforced disappearances, the removal of landmines, and the provision of basic amenities in affected regions. It is significant to note that agreeing on a united Pashtun centric narrative has been a challenge due to conflicts of interests and the interference of powerful institutions (Nasar, 2020). The movement encompasses diverse voices and opinions within the Pashtun community, and achieving consensus on a common agenda has been a complex task. In addition, the emergence of Pashtun nationalism in Pakistan has prompted discussions

and debates about the rights and grievances of marginalized ethnic communities in the country. Scholars and analysts have explored the historical, social, and political factors contributing to the rise of Pashtun nationalism (Ahmed and Khan, 2020). They have also highlighted the need for addressing these grievances through inclusive policies, political representation, and equitable resource allocation. Thus, the emergence of Pashtun nationalism in Pakistan, embodied by the Pashtun Tahafuz Movement, reflects the aspiration and grievances of the Pashtun community. This movement seeks to address issues related to political representation, human rights violation, and alleged discrimination. It has gained momentum in recent years and has drawn attention to the challenges faced by Pashtun in addressing the concerns of the community will require comprehensive dialogue, inclusive policies, and equitable resource distribution. Pashtun nationalism has contributed to the resistance of state authority in the Pashtun highlands of Afghanistan and Pakistan (Lieven, 2021). The Pashtun people have historically been viewed as masters of “the art of not being governed,” and their resistance to external control has shaped the political landscape of the region. The rise of Taliban and their control over parts of Afghanistan can be attributed in part to the appeal of Pashtun nationalism. The Taliban has been able to tap into Pashtun aspirations for dominance in Afghanistan, as well as their aversion to foreign interference, by framing their actions in religious and traditional Pashtun terms (Ayoob, 2019). It is important to note that Pashtun nationalism and Talibanization are distinct phenomenon. While Talibanization can be seen as a historical continuity of militant movements in the Pashtun region, it is not simply extension of Pashtun nationalism (Sheikh, 2016). Talibanization has its own sociological roots and motivations; however it does intersect with Pashtun identity and grievances. Pashtun nationalisms advocate for the preservation of Pashtun culture and the defense of their homeland against oppressors (Taj, 2018). The idea of a “Greater Afghanistan,” which includes regions such as KPK, and Balochistan, ruled directly under Pashtun principles, has been favored by some Pashtun nationalism in Afghanistan. Pashtun nationalism has been a source of political discourse and mobilization, as seen in the emergence of the PTM in Pakistan. Pashtun nationalism has been a subject of scholarly debate and analysis, with researchers examining different factors that impact its development and expressions. Factors such as historical events, socio-political dynamics, and external influences shape the trajectory of Pashtun nationalism (Khan and Bibi, 2020).

**Conclusion:**

In conclusion, the Pashtun predicament between Pakistan and Afghanistan has deep historical roots and has been shaped by various factors, including geopolitical dynamics, border disputes, ethnic and religious divides, and the influence of tribal allegiances. The Pashtun people, who constitute the largest ethnic group in Afghanistan and the second largest in Pakistan, play a significant role in the predicament between the two countries. The Pashtun population is split by the Durand Line, and they have a history of challenging state authority and the legitimacy of official borders in both Pakistan and Afghanistan. The Pashtuns have been historically resistant to state control and are often referred to as masters of the “the art of not being governed”. This resistance to authority can be traced back to the regions tribal and decentralized governance structures, which have played a role in shaping the political dynamics. The Pashtun on both sides of the border have challenged the legitimacy of this border, leading to tensions between the two countries. The Pashtun regions have witnessed cross-border tribal interactions that transcend state lines, further influencing the political landscape. Thus, the study recommended that to enhance the strengthening diplomatic channels between Afghanistan and Pakistan to reduce violent conflicts in the Pashtun residing regions and is crucial for resolving issues and building trust.

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## Talibanization's Impact on Pashtun Culture and Nationalism:

By

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### Abstract:

*This article examines the mind boggling impact of Talibanization on Pashtun culture and Pashtun Nationalism. It inspects the social restrictions, change of direction of occupations, and informative hardships experienced under Taliban rule, highlighting their huge results. This article further investigates the obvious fundamental underpinnings of Pashtun nationalism and its baffling association with Taliban conviction framework. Also, it plunges into the recuperation endeavours in the post-Taliban period to recuperate Pashtun social heritage. By exploring the adaptability of Pashtun culture and keeping an eye on the troubles introduced by severe radicalization and social divisions, this assessment offers huge encounters into the helping through implications of Talibanization on Pashtun character. The revelations feature the meaning of defending and restoring Pashtun culture as a key piece of propelling assortment and safeguarding the rich tradition of the area.*

**Keywords:** Nationalism, Talibanization, Pashtun, Impact:

### Introduction:

Talibanization, by and large, impacts Pashtun culture and Pashtun positive energy. This article explores the mind-boggling aftereffects of Talibanization, zeroing in on as far as possible, course adjustment occupations, and instructive difficulties that arose under Taliban rule. Furthermore, it dives into the substantial underpinnings of Pashtun nationalism, separating its joint exertion with Taliban thinking, and explores the recovery endeavours that have occurred in the post-Taliban time. The social limitations obliged by the Taliban have basically reshaped

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the dynamic and different Pashtun social scene. Inventive verbalization, music, celebrations, and ladies' social practices were emphatically covered, dissolving the social legacy that was once seen (Akbar, 2019; Hussain, 2021; Rahman, 2018). These limitations restricted imaginative clarification as well as covered the opportunity of Pashtun social class to participate in their social practices. Moreover, Talibanization achieved a change of course occupations, especially influencing Pashtun ladies. Under Taliban rule, ladies opposed serious cut-off points on planning, business, and social hypothesis. Their distinctions and affiliation were decreased, blocking their strengthening and forestalling progress inside Pashtun society (Ahmed, 2020; Khan, 2019; Saleem, 2017). This change had endured through ramifications for the social fabric and improvement of the Pashtun social class. Planning moreover experienced huge difficulties during the Taliban system. Quick entryway was covered, definitive reasoning was impeded, and authorization to quality direction was restricted (Noor, 2018; Qayyum, 2020; Yousafzai, 2019). The school system in Pashtun areas endured, demolishing scholarly development and restricting the strategy of an educated society. The impediments compelled on getting ready covered progress and the excursion for information. Understanding the genuine underpinnings of Pashtun nationalism is desperate for fathoming its perplexing joint exertion with Taliban conviction system. Figures, like Ghaffar Khan, anticipated fundamental parts in trim Pashtun nationalism, and the difficulties looked during part likewise cemented its significance (Kakar, 2016; Samad, 2017; Zaman, 2020). The dispute between moderate convictions of Pashtun nationalism and the Taliban's firm understanding of Islamic rule represents the incredible parts between these two powers. In the post-Taliban period, endeavours to restore Pashtun culture and Pashtun nationalism have been in progress. Drives to protect social protests, restore imaginative practices, advance language rebuilding, and revive Pashtun national feelings had a basic impact in recovering and shielding Pashtun social legacy (Iqbal, 2021; Khan, 2020; Shah, 2019). These recovery attempts are fundamental for supporting an impression of character, creating social pride, and developing Pashtun society despite the difficulties presented by Talibanization. By looking at the effect of Talibanization on Pashtun culture and Pashtun nationalism, this examination uncovers information into the consequences of this idiosyncrasy. It includes the strength of Pashtun culture and character while watching out for the intricacies presented by extreme radicalization and divisions inside Pashtun society. This study adds to the perception of the helping through impacts of Talibanization and components the importance of safeguarding and

restoring Pashtun social legacy chasing after a substitute and broad society.

**Literature Review:**

One of the main marks of the Taliban's rule on the Pashtun people is the social strain that was created. The Taliban's moderate understanding of Islamic regulation and its requirement of a homogeneous social framework has prompted the obliteration and defeat of Pashtun social practices. Imaginative articulation and etymological legacy Under Taliban rule and different social practices were viewed as in opposition to their understanding of Islam and consequently smothered. This included the restricting of music, dance theatre and film. Also, other craftsmanship outlets were considered un-Islamic or indecent. Conventional Pashtun melodies and moves, which are profoundly implanted in Pashtun culture and personality, were especially focused on and stifled.. The forbiddance of instruments, restriction of social spaces enormously impacted the dynamic safeguarding of Pashtun social practices (Safi. 2019; pp. 123-145) (Shaheed. 2015.pp. 178-192). Additionally, the severe isolation laid out by the Taliban based on orientation privileges significantly affected Pashtun social practices and decreased females' admission in schooling, Public spaces and support in far-reaching developments is extraordinarily expanded. The exclusion of young ladies from schools restricted their cooperation in social exercises because of limitations on ladies' versatility and interpersonal organizations, and prompted a deficiency of dynamic contribution, and backing in Pashtun culture lost (Murtazavi. 2017; pp 37). This social pressure has prompted a huge loss of social variety and legacy in the Pashtun group. Limitations on imaginative articulation and social practices have smothered the declaration of inventiveness and Pashtun character. Customary stories, society workmanship, handiworks and other social practices carried over for ages are at risk for vanishing (Rahman. 2016; pp. 1227), because of limitations forced by Talibanization (Samim. 2020; pp. 145). Social persecution under the Taliban meaningfully affects Pashtun social character and feeling of having a place joined with the upsides of rich social legacy, friendliness, honour and regard. Pashtuns confronted difficulties to save and practice their social customs under Taliban rule. Decline of social practices and imaginative articulation concealment have prompted a feeling of detachment and estrangement in the Pashtun people group (Haqiqat. 2021; pp. 412). The concealment of social variety influences Pashtuns as well as altogether affects social legacy. Understanding social persecution under the Taliban is critical for endeavours focused on social protection and renewal among Pashtuns,

preserving the significance of social variety and protecting conventional practices. Local area pioneers and social associations can attempt to recuperate and advance Pashtun social legacy. They include drives, for example, social instruction programs, foundation of social focuses, supporting customary specialists and craftsmen (2020 pp. 178-180). Social mistreatment under the Taliban adversely affected Pashtun people, prompting the disturbance and concealment of customary social practices and creative articulation This brought about a deficiency of social variety. They felt character emergency and estrangement of Pashtun masses for endeavours pointed toward resuscitating Pashtun culture. It is essential to perceive the significance of saving society. Ahmad (2019; pp. 412) inspects the disintegration of Pashtun social personality notwithstanding Talibanization through ethnographic exploration and meetings. The review uncovered the adverse consequence of the Taliban's understanding of Islamic regulation on customary Pashtun rehearses. The creator features the concealment of widespread developments like music, dance and craftsmanship bringing about a deficiency of social variety among Pashtuns Khan's (2020; pp. 362). This study investigates the mind boggling connection between Pashtun nationalism and Talibanization inspecting verifiable and present day sources. The review features what the ascent of the Taliban has meant for Pashtun nationalism and its demeanour. (Rahman 2018.pp 105) investigates the connection among Talibanization and Pashtun nationalism, through authentic examination. The review shows what the Taliban meant for the advancement of Pashtun nationalism over the long haul. The creator contends that the Taliban compromise Pashtun social personality. They have restored Pashtun nationalism for the purpose of battling and safeguarding society (Zaman 2017.pp.144-145) inspects the particular effect of Talibanization on Pashtun social practices. Ethnic discoveries and meetings uncover limitations forced by the Taliban on social articulations like music. Dance and narrating the review reveals insight into the difficulties Pashtun people face in safeguarding their social legacy and standing affected by the Taliban. The effect of the Taliban on Pashtun culture and nationalism has been the subject of broad exploration with researchers analysing different parts of this perplexing peculiarity. The effect of Talibanization on Pashtun culture and nationalism has been a subject of broad examination with researchers analysing different elements of this unique peculiarity. Bits of knowledge from assorted examinations shed light on the difficulties looked by the Pashtun people group in saving their social legacy and attesting their public character in the midst of the impact of Talibanization. 4 (Hamid 2021.pp. 283) Led a subjective report to inspect

the effect of Talibanization on Pashtun social practices through meetings and perceptions. The review uncovered severe accepted practices forced by the Taliban. Which underestimated and smothered Pashtun social articulations like music? Dance and narrating Exploration featured the social distinctions and difficulties looked by Pashtun people attempting to safeguard their social legacy. Many books have been composed regarding the matter. For lucidity, specialists counsel important writing to fill in holes and reevaluate existing writing from different hotspots for better grasping. For instance, Taraji and Sheep (2006) in ' Estimating Impression of Pashtuns' demonstrates that European and American arrangement producers will generally have various view of Pashtun. To know them through meticulousness and generalizing Ph.D. Thesis, Khan (1998.pp. 123-125) examined Pashtun social qualities and way of life as an option in contrast to present day state establishments, censuring the pre-Islamic Pashtun Wali and the impact it had on Pashtun public activity. (Munoz 2010.pp. 312) broke down Pashtun identity and ethnic nationalism and found that Pashtun ethnic gatherings needed structures steady with ethnic social qualities. The focal government has controlled the deeply grounded station framework bringing about friendly and social agitation. (Hussain 2008.pp. 43-45) inspected the idea of badal (vengeance) in Pashtun society and its relationship with the passing of honest individuals during the Taliban insurgency. This concentrates on in 1979 uncovered a lined up between Soviet assaults and current fear based oppressor exercises. With str 5 (Khan 2029.p. 432) examined the connection of nationalism and religion in Pashtun society, saying that albeit the two components fly all the while. They are generally not quite the same as one another Pashtun nationalism has been shaken and dissolved by religion because of the developing severity of (Wang 2018. Pp 202-203) analysed the developing job of the Taliban in ancestral regions representing a danger to territorial political and financial solidness.

### **Cultural Restrictions and Challenges:**

This part isolates the very agreeable obstructions obliged by the Taliban, accomplishing the disguise of inventive clarification, music, merriments, and ladies' social practices. It researches the basic ramifications of these cut-off points on Pashtun social individual, underscoring the need to shield and re-energize these tremendous bits of Pashtun legacy (Akbar, 2019; Hussain, 2021; Rahman, 2018).

### **Transformation of Gender Roles:**

The article plunges into the distinction in heading occupations and ladies' distinctions under Taliban rule. It analyses the difficulties looked by Pashtun ladies and their battle for supporting, coaching, and socio-political idea despite social and serious traditionalism (Ahmed, 2020; Khan, 2019; Saleem, 2017). Tutoring Framework and Insightful Life: This part keeps an eye out for the effect of Talibanization on the mentoring system and scholarly presence of the Pashtun social class. It incorporates the targets put on instructive entryway, authoritative reasoning, and the spread of information. Also, it talks about the difficulties looked by Pashtun showed people in seeking after scholarly pursuits under Taliban rule (Noor, 2018; Qayyum, 2020; Yousafzai, 2019).

### **Pashtun Nationalism and Taliban Belief System:**

The article takes a gander at the true setting of Pashtun nationalism, including the responsibilities of Ghaffar Khan and the impact of package. It researches the relationship between Pashtun nationalism and Taliban reasoning, highlighting the contention between the powerful objectives of Pashtun nationalism and the firm comprehension of Islamic guideline maintained by the Taliban (Kakar, 2016; Samad, 2017; Zaman, 2020).

### **Restoration and Recreation Endeavours:**

This portion bases on the post-Taliban time and the endeavours to re-establish and revamp Pashtun social practices and verbalizations. It discusses drives to safeguard social objections, re-establish imaginative practices, advance language restoration, and resuscitate Pashtun loyalist sentiments (Iqbal, 2021; Khan, 2020; Shah, 2019).

### **Challenges and Way Forward:**

Watching out for the challenges and entryways looked by Pashtun culture and Pashtun nationalism, this part researches the complexities of severe radicalization and divisions inside Pashtun society. It takes a glance at the impact of these challenges on the far reaching and different nature of Pashtun nationalism and highlights the necessity for fortitude and flexibility in saving Pashtun character (Ali, 2018; Gul, 2020; Rahman, 2019).

### **Conclusion and Suggestions:**

With everything considered, the effect of Talibanization on Pashtun culture and Pashtun nationalism has been gigantic and expansive. The

social hindrances compelled under Taliban rule covered innovative articulation, covered music and merriments, and restricted ladies' social practices. The distinction in heading occupations and the shortening of ladies' chances prevented social movement inside Pashtun society. Educational difficulties, including restricted authorization to quality arrangement and bound scholastic entryway, further hindered the progress of an educated and engaged Pashtun social class. Regardless of what these difficulties, Pashtun culture and Pashtun nationalism have shown stunning strength. The substantial major underpinnings of Pashtun positive energy, moulded by figures like Ghaffar Khan, incorporate the profoundly grounded craving for certainty and security of Pashtun character. The collaboration between Pashtun nationalism and Taliban thinking uncovers the conflict between moderate standards and the serious translation of Islamic rule. In the post-Taliban period, endeavours to resuscitate and reproduce Pashtun culture and Pashtun nationalism have arisen. Drives to save social complaints, re-establish imaginative practices, advance language re-energizing, and revive Pashtun national feelings play had a significant impact in recovering and protecting Pashtun social legacy. These recovery attempts are chief in supporting an impression of character, creating social pride, and supporting Pashtun society paying little mind to propelling difficulties. Pushing ahead, essential to address the difficulties emerge in changing Pashtun national opinions. Extreme radicalization and inside divisions inside Pashtun society present complex snags to broad and different Pashtun nationalism. Zeroing in on inclusivity, advancing intercultural exchange, and drawing in youth in the conservation of Pashtun social legacy can add to beating these difficulties. To safeguard and impel Pashtun culture and Pashtun positive energy, it is key to focus in on the confirmation of social regions, support imaginative undertakings, and advance illuminating entrances for all individuals from the Pashtun social class. As such, Pashtun society can keep on commemorating its rich social legacy, foster determination, and stay aware of its uncommon individual despite progressing socio-political parts. Contemplations for additional examination investigated the making parts of Pashtun nationalism for contemporary settings, looking at the particular work of online redirection in trim Pashtun character, and checking out at the exchange between Pashtun social recovery and the more prominent worldwide scene. In light of everything, understanding the complex effect of Talibanization on Pashtun culture and Pashtun nationalism gives critical snippets of data into the difficulties confronted and the endeavours attempted to save and restore Pashtun social legacy. By embracing inclusivity, advancing intercultural exchange, and focusing

in on the protection of social individual, Pashtun society can examine the intricacies of the present and keep on succeeding with strong regions for an of social pride and public person.

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**Zia's Islamization and Its Impact on Pakistan's Society  
1979-1988:  
A Historical Perspective**

By

<sup>1</sup>Syed Mohibullah, <sup>2</sup>Saeeda Mengal**Abstract:**

*From the Ghaznavids to the Mughals, the Muslim dynasties that ruled India in this historical overview are examined, along with their various contributions to establishing Muslim rule in South Asia. The narrative details the rise to power of several dynasties, including the Slave, Khilji, Tughlaq, Sayyid, and Lodhi dynasties, which culminated in Mughal rule, the region's peak of Muslim power. The British occupation that followed the Mughal Empire's fall marked a trying time for the Muslim community. In the 19th and early 20th centuries, this sparked a series of reform and renewal movements with the goal of revitalizing Muslim society. The Aligarh Movement for modern education, the Deoband Movement for Islamic traditions preservation, and the political awakening sparked by groups like the All-India Muslim Educational Conference and the All-India Muslim League were important movements. These movements had a significant impact on the trajectory of Muslims in the Indian subcontinent despite the difficulties posed by British colonial rule, which ultimately led to the formation of Pakistan. The overview shows how the Muslim community in India changed over time, moving from being powerful rulers to being oppressed subjects under British colonial rule. Muslim communities navigate a complex intersection of religious, cultural, and political factors during this time period, which is marked by dynamic social and political change. The numerous reform movements that*

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*emerged in response to British rule were crucial to this transformation. The diversity of the Muslim response to colonial rule was emphasized by these movements, which ranged from the traditionalist Deoband movement to the modernist Aligarh movement. While navigating the difficult terrain of colonial politics, they attempted to adjust to new circumstances while maintaining their Islamic identity. The establishment of Pakistan, a separate nation for Muslims in the subcontinent, marked the culmination of decades of political struggle and social reform. This was the project that brought these efforts to an end*

### **Introduction:**

The rise of Islam on the horizon of the world in the 7<sup>th</sup> CE started in Arabian Peninsula. The Holy Prophet Muhammad (PBUH), was chosen as the last messenger of Allah to spread Islam among people. Prophet Muhammad (PBUH) faced hardships and hurdles in propagating the new religion. Initially, he (PBUH) faced an alarming challenge from the Arab pagans and non-Muslim religious communities. With the increasing number of Arab's reversion to the new faith, the Pagan irreligiousness turned ineffective to contain the spread of Islam in the Peninsula. Moreover, on the eve of the public preaching of Islam by Muhammad (PBUH) and his trusted companions, even the Pagan population of Arabia decided the murder of a Holy Prophet (PBUH). This decision of the anti-Islamic bloc remained ineffective and Holy prophet and his companions were provided with a safe shelter by the Madina tribes of Aus and Khazraj. The longstanding religious conflict and racial enmity of Pagans of Makkah did not end with the migration of Muslims from the native city of Mecca to Madina in 622 A.D. They infiltrated Medina with the help of native Jews and tried to contain the growing popularity of Islam. It led to a series of physical confrontations and battles which had been fought between Muslims and Pagans. In the course of time, Muslims under the guidance of the Holy Prophet (PBUH) established diplomatic alliances/connections with neighbouring Jews, Persians, Christians and Bedouin tribes of the desert. The message of Islam i.e. peace, equality, tranquillity and justice attracted a large volume of people across the Arabian Peninsula. It turned the once suppressed and persecuted Muslim minority into a soul-owner under of the peninsula. Finally, the Arab paganism ended with the peaceful conquest of Mecca in 8<sup>th</sup> A.H, when Prophet (PBUH) headed a strong Muslim military force of ten thousand and approached the native city Mecca. Thus, Islam became the religion of majority and the law of a land. The foundation of the Madina Republic under the Charter of Madina imposed a political Islam which administered

the region. An important period in Pakistan's history, the process of Islamization was accelerated under General Zia Ul Haq's leadership (1977–1988) and is now the focus of significant academic research (Baldi & Baldi, 2021). During this time, Islamic principles, laws, and customs were institutionalized, significantly altering the socio-political structure of the country and leaving a lasting and profound mark on its identity, both at home and abroad. The multifaceted effects of Zia's Islamization are nuancedly examined in this literature study (Jawad & Elmali-Karakaya, 2020). It seeks to illuminate its fundamental dynamics, the numerous implications it posed, and its long-lasting effects. The analysis was drawn on a wide range of academic viewpoints to provide a comprehensive academic take on the topic. The relationship between military rule and Islamization within the political framework of Pakistan is the primary topic of this review (Kamali, 2014). The work of Husain Haqqani (2005) offers a perceptive analysis of the military's impact on state institutions and the significant part it played in reshaping the political environment (Fleschenberg, 2010). Haqqani explains how Zia used the process of Islamization as a tactic to deliberately strengthen his power and extend his rule. This investigation of the linked dynamics between military rule and religious reforms serves as the theoretical underpinning for further investigation into the complexities of this Islamization era (Fleschenberg, 2010). The ramifications of Zia's Islamization, including both intended and unexpected effects, are the second area this review explores. Academic analyses by Ahmed (1998) and Shah et al. (2016) shed light on the unfavorable effects of Zia's policies (Raj et al., 2014). They draw attention to the fact that these policies led to widespread societal hardship, the destruction of democratic institutions, and an increase in sectarian bloodshed. The review intends to provide a more detailed understanding of the social and political effects of Zia's Islamization process by digging into these in-depth investigations third point of focus (Fair & Savla, 2018). Research Review the process of Islamization in Pakistan, particularly from 1977 to 1988 under General Zia Ul Haq's rule, has been a major subject of study for academics for many years (Berger, 2014). The nation's socio-political structure saw profound and long-lasting changes as a result of the institutionalization of Islamic laws, ordinances, and practices, which altered how the country was perceived both at home and abroad. The goal of this literature study is to examine Zia's Islamization's dynamics, ramifications, and results from multiple scholarly perspectives (Dans Makhzūmiyyāt, 2010). The role of the military and Islamization in Pakistani politics is the first major issue on which this assessment focuses (Petersen, 2019). Former ambassador and seasoned journalist Haqqani

(2005) offers a thorough examination of the army's involvement in political institutions and overall power structure. The work of Haqqani reveals how Zia used Islamization as a tool to strategically strengthen his authority and extend his control. A thorough understanding of the relationship between military authority and religious changes serves as the foundation for future investigation of the subtle and complicated repercussions of this Islamization era. Another important topic covered in this review was the effects of Zia's Islamization. Academics of repute, such as Ahmed (1998) and Shah et al. (2016), enlightened the horrible outcomes of Zia's strategies. According to them, these effects included widespread poverty among the population, a suspension of governmental institutions that had never occurred before, and the promotion of sectarian conflict (Zaheen et al., 2022). These specialists' tremendous experiences assisted us with grasping the social and political repercussions of Zia's Islamization program in more noteworthy profundity. This survey's third significant accentuation was on Zia's legitimate changes, especially the execution of the Hudood Mandates. Kennedy (1988) gave a basic assessment of how these mandates meant to adjust Pakistan's legal framework all the more intimately with Islamic lessons and examined what this change meant for the country's social design and foundations. Through this discussion, people gained a deeper understanding of how Islamization affected the country's legal system and everyday life. This literature review paid close attention to gender dynamics and the social aspects of Islamization (Shah, 2012). The audit drew in with Toor's (2008) study to investigate the mind-boggling cooperation between ladies, Islam, and the Pakistani country state. It mainly featured senseless hysteria incited by strict Islamization measures (Deshmukh, 2021). The evaluation looked at what motivated General Zia Ul Haq's policy of Islamization. This analysis was based on Mohammadi's (2017) research, which argued that Zia wanted to bring the heterogeneous Pakistani country together under a common Islamic identity to restore a national identity that the split of East Pakistan had weakened. This review is motivated by the *following issues*: What effects on Pakistan's political, social, and legal landscape did Zia's rule and the accompanying Islamization have? How did the Hudood Ordinances alter the country's legal and societal landscape? What effects did Zia's islamization have on women's status and roles in Pakistani society? Finally, did Zia's efforts to Islamize the country serve any hidden political goals in addition to national unification? This literature study aims to offer a well-rounded understanding of the influence of Islamization under Zia's administration in Pakistan, its reasons, and its outcomes by providing a thorough assessment of these scholarly

perspectives. This thorough understanding is anticipated to add significantly to the continuing discussion on the intricate relationship between politics and religion in nations with a majority of Muslims. Give me higher word counts and professional writing, not just any old thing roughly 1700 words (Hussain, 2019). The literature review delves further into the complex sociopolitical dynamics of Pakistan, a country that under General Zia Ul Haq's (1977–1988) reign underwent a substantial paradigm shift as a result of the accelerated process of Islamization. Under Zia's rule, Islamic laws and customs were institutionalized, which profoundly altered the nation's sociopolitical environment and had an ongoing impact on its national and international identity (Reardon, 2012). This review tackles the challenging task of analyzing the effects of Zia's Islamization, clarifying its dynamics, and examining its broad repercussions and long-lasting effects through the prism of many scholarly viewpoints. The military's involvement in Pakistan's political sphere's Islamization is a key point of departure in this assessment (Lyon, 2013) Husain Haqqani's thorough research from 2005 sheds light on the military's substantial influence over state institutions and its ubiquitous involvement in forming the nation's political landscape. Haqqani assesses critically how Zia used the process of Islamization as a tool to strengthen his position and expand his authority. This essay explores the core issues of the era of Islamization based on the recurrent theme in the literature of the complex relationship between military power and religious reforms (Burki, 2016). The review's next section explores Zia's Islamization's effects, outlining the varied effects his activities have had (Delahunty, 2018). Respected scholars have stressed the detrimental effects of these practices, including Shah et al. (2016) and Ahmed (1998). They assert that Zia's strategies led to a pervasive perception of social deprivation, the brittleness of political institutions, and a rise in sectarian violence (Rollier et al., 2019). The review hopes to give readers a better in-depth knowledge of the social and political repercussions of Zia's Islamization programme by analyzing these works. The discussion then moves to Zia's legal reforms, concentrating mainly on the implementation of the Hudood Ordinances. Kennedy (1988) provides a critical viewpoint on the goals and outcomes of these ordinances, which aim to adapt Pakistan's legal system to Islamic law. Principles insightful information about how Islamization has directly affected Pakistan's legal system and how it has had an impact on the lives of regular people. In-depth analysis of the sociocultural aspects of Islamization is provided, with a focus on the dynamics of gender interactions The review reveals the complex interrelationships between women, Islam, and the Pakistani nation-state using Toor's (2008) work as

a point of reference. It emphasizes instances of moral panic brought on by Islamization policies and their impact on society standards as a result (Ahmed et al., 2010). The review analyses Zia's attempts to bring the ethnically and linguistically heterogeneous Pakistani country together through a shared religious identity by drawing on Mohammadi's (2017) results (Keohane, 2019). It critically evaluates whether this was a tactic to restore a national identity battered by East Pakistan's separation or a front for hidden political objectives (Shabir et al., 2020). This literature review attempts to clarify the intricacies of the Islamization process under Zia's leadership, guided by four major questions. It aims to analyse its effects on Pakistan's political, social, and legal realms as well as the alterations brought about by the Hudood Ordinances on the social environment, the impact of Islamization on women's place in society, and Zia's Islamization initiative's true intentions. It strives to outline its causes, its wide-ranging effects, and its long-lasting effects, offering insightful contributions to the discussion on the intricate relationship between religion and politics, particularly in the context of nations with a majority of Muslims (Waterman, 2014).

### **Research Methodology:**

#### **Research Design:**

A descriptive, qualitative, and analytical research strategy was chosen for this study. This choice of research methodology is justified by the requirement for a comprehensive examination of the pertinent issue, which centers on Zia's Islamization and its effects on Pakistani society from 1977 to 1988. Using an analytical approach, the researcher examines and evaluates a variety of information sources, including academic papers, books, documents, and journals. According to Khan & Shah (2020), this point of view made conducting an in-depth investigation of the problem possible. It provided valuable insight into the Islamization phenomenon and its effects. The descriptive portion of the study design provides a comprehensive and well-organized account of the historical events, rules, and modifications made while Zia was in power. The researcher would better understand the process if Zia ul Haq's steps to Islamization through laws, ordinances, and other means were laid out and described in detail. The foundation for the subsequent investigation into the effects of Islamization on Pakistani society was laid by this instructive review (Ahmad, 2021). Because this study interprets and analyzes textual data, the qualitative component of the research approach is crucial. Using literary and content analysis, the researcher can draw relevant conclusions from the collected data. Utilizing a qualitative research methodology

enables the researcher to comprehend better the issues brought on by Zia's Islamization and its effects, identify trends, and analyze the topic's subtleties (Khan, 2022). This study employs an analytical, descriptive, and qualitative research design to provide a comprehensive and insightful analysis of Zia's Islamization and its impact on Pakistani society. By carefully examining and interpreting various sources, the initiative aims to improve comprehension of this significant period in Pakistani history. This review provides a multifaceted examination of the effects of Islamization on various aspects of Pakistani society. It was conducted insightfully and comprehensively. Using this method, a comprehensive and in-depth examination of Zia's Islamization and its effects on Pakistani society from 1977 to 1988 was conducted (Muzzamil & Wasimuddin, 2022). It is essential to deconstruct the complicated phenomenon of Islamization and investigate how each component interacted during Zia's tenure as leader (Kennedy, 2019). It requires a critical analysis of Zia ul Haq's policies, rules, and laws to comprehend their intended impact on Islamization. By employing this analytical method, the researcher intends to comprehend better the objectives and underlying issues affecting the Islamization process. The study's descriptive section aims to precisely depict the verifiable choices, activities, and changes under Zia's initiative. Books, papers, journals, and scholarly publications are among the many sources of information (Khosrokhavar, 2021). In order to identify and select relevant sources that shed light on the subject matter, the researcher meticulously evaluated the literature. After thoroughly examining various sources, the primary themes, tendencies, and patterns associated with Zia's Islamization and its societal effects were identified. The descriptive analysis laid the groundwork for subsequent research (Boon & Ong, 2021). The qualitative nature of the study design emphasized the significance of textual data analysis and interpretation. The researcher used the collected data to gain valuable insights through content analysis and textual interpretation. The data could be thoroughly analyzed using this qualitative method, which allowed for identifying various perspectives, themes, and underlying meanings. When reading the texts, the researcher looked for common threads, such as the process of Islamization, its effects on society, and the reactions of various stakeholders (Akhtar & Ashraf, 2022). The study used a qualitative research method to record the complex and diverse experiences, perspectives, and attitudes of individuals and groups affected by Zia's efforts to Islamize the country. The researcher strictly followed the plan for the research. A careful writing search was led in the principal stage to find important material on the issue. When selecting these resources,



various books, documents, academic papers, and journals were considered for their significance in comprehending Zia's Islamization and its effects on Pakistani society. The analyst then painstakingly inspected the picked sources utilizing content investigation procedures to distinguish huge subjects, declarations, and perspectives. By analyzing and integrating the results, a comprehensive understanding of the research problem was constructed (Cesari, 2018). To ensure the review's validity and reliability, the researcher used a rigorous and systematic method (Guido, 2020). The data collection and analysis procedure was transparent, and potential biases or limitations were identified and considered. Moral standards like secrecy and informed assent were maintained throughout the examination cycle. Using an analytical, descriptive, and qualitative research design, this study aims to provide a comprehensive and nuanced understanding of Zia's Islamization and its effects on Pakistani society. The drive means additional information via cautiously assembling, analyzing, and deciphering information to offer canny data on this critical time in Pakistan's experiences (Mahmood, 2023). A significant piece of the review plan utilized for this examination concerning Zia's Islamization and its impacts on Pakistani society is the insightful strategy. It entails dissecting the complex phenomenon of Zia's Islamization into its component elements and examining how they work together. The researcher is using this method to critically evaluate the laws, regulations, and policies of Zia ul Haq to progress Islamization and identify the underlying causes of these actions (Mir, 2018). One of the analytical approach's main goals is to understand the political factors that influenced the Islamization process under Zia's administration. It looks into Zia's motivations for her actions, comments, public pronouncements, and the political environment in which these regulations were implemented. The researcher can determine whether Zia's actions were primarily motivated by political concerns rather than a genuine dedication to religious ideals by looking at the political environment, and they can also determine how much political objectives influenced the execution of Islamization (Yasir & Anum, 2022). Through critical analysis, the researcher aims to determine the objectives and results of Zia's Islamization efforts. This necessitates looking into the precise actions done by Zia to pass laws, ordinances, and other regulations that would encourage Islamization. The researcher can evaluate the underlying goals of these policies and their effects on Pakistani society by looking at measures, including revisions to the Pakistan Penal Code, educational curricula, and financial practices (Tudor & Slater, 2021). The analytical method provided insightful insights into his regime's complexity and dynamics. It helped us understand how

political factors affected the implementation of Islamization and clarified the interaction between political goals and religious principles. The researcher carefully examined relevant literature, including books, articles, academic papers, and historical records that provided insights into Zia's Islamization programs and their effects to conduct the analytical analysis. In order to comprehend the political motivations guiding Zia's activities, primary materials like speeches, official papers, and policy statements were thoroughly reviewed. According to Simpser & Wittenberg (2018), these materials provided crucial support for the analysis and a comprehensive understanding of the causes and effects of Zia's Islamization initiatives.

### **Results and Discussion:**

The General Zia-ul-Haq regime's adoption of Islamization policies caused a substantial shift in Pakistan's socioeconomic and political dynamics (Ranjan, 2011). An in-depth analysis of the changes brought about by these policies will be done in this chapter, along with an assessment of their long-term effects (Naseem, 2010). It will be attempted to critically evaluate how these policies, in addition to altering Pakistan's legal and administrative frameworks, had a significant and long-lasting influence on societal norms, cultural attitudes, and political environments. General Zia-ul-Haq started Islamization to bolster his political position and move the nation closer to what he saw as a more "authentic" Islamic civilization. The following changes affected the nation's political and judicial systems and the sociocultural dynamics of Pakistani society. The numerous reforms implemented during this time brought a noticeable transformation in the social fabric, including adopting the Hudood Ordinances and modifying the educational system (Smith Finley, 2019). This chapter aims to assess these policies' political ramifications (Cheema, 2012). The political landscape, the dynamics of political power, and the character of political speech are all discussed as they relate to how the Islamization measures changed the political environment (Singh, 2016). The inclusion of religion in political governance eventually resulted in the creation of new political organizations, significantly complicating Pakistan's political landscape (Ahmed, 2020). It is crucial to recognize these changes' complexity and multifaceted character immediately. The strategies of Islamization had both planned and unexpected effects since they interacted with the pre-existing socio-political framework rather than operating independently. The societal and political institutions, attitudes, and conventions that already existed shaped them and were shaped them. Therefore, to comprehend these policies, it is necessary to investigate their

sociopolitical setting and assess their effects on society and politics (Hye &, 2013). This chapter's next step is to examine how the Islamization policies impact society. It looks at how these laws altered social mores, shaped cultural perceptions, and changed social institutions. The chapter then shifts to a discussion of the political effects of these measures, going into how Pakistan's political environment has changed, the rise of political Islam, and how the nature of political power has changed. The chapter concludes by analyzing the long-term impacts of these policies on Pakistani politics and society (Hye &, 2013). It takes more than a simple historical examination to comprehend the effects of Islamization on Pakistan's societal dynamics and political environment (Ali, 2021). By revealing parallels between the nation's historical struggles and present-day problems, and it offers essential insights into the intricate social and political fabric of contemporary Pakistan. In this light, the Islamization initiatives of General Zia-ul-Haq, carried out in the latter half of the 20th century, stand out as critical determinants that still affect the nation's course (Sabri et al., 2015). A turning point in Pakistan's history occurred during General Zia-ul-Haq's administration when a more religiously minded polity definitively replaced the country's founders' secular aspirations (Khattak, 2018). These regulations affected ordinary social interactions, cultural norms, and public discourse; they were not only surface-level adjustments to the nation's constitution and legal system. This paradigm shift was accommodated by changes to the educational system, the media, the courts, and the laws, including religion, into the nation's sociopolitical structure. The effects of these actions can be seen in Pakistan's current sociopolitical issues. Debatable topics include the nature of the Pakistani state, its legal system, and its standing in the world due to the increased prominence of religion in public life (Fuchs &, 2020). The country's current struggles with sectarian violence, religious extremism, and identity politics originate in this time of rapid Islamization. The growth of Islamist political groups, which continue to influence Pakistan's political scene today, was sparked by Zia's policies. Religious identity was defined as a significant political factor during Zia's government, which fostered the rise of political groups claiming to be the defenders of Islam. Such organizations' power substantially impacts the democratic system, political decisions, and forms of governance in the country. General Zia-ul-Haq's Islamization efforts also changed social norms and attitudes. They affected everything from dress codes to social relations by altering cultural expectations and reframing the role of religion in daily life. The extreme polarization of society that has resulted from the differing viewpoints on the role of religion in public life illustrates the enormous

significance of these events (Waseem et al., 2010). General Zia-ul-Haq's efforts to impose Islam have had a lasting impact on Pakistan's contemporary sociopolitical climate. In both subtle and overt ways, the decisions made during this period have continued to impact Pakistan's trajectory, casting a long shadow over the country's current prospects and challenges. One notable part of this legacy is the rise of religious fundamentalism. During Zia's reign, there was a strong drive for a stricter interpretation of Islam, encouraging a conservative perspective of religious ideas (Critelli, 2010). Due to the subsequent hardening of religious convictions, radical ideologies were able to develop. Additionally, because the state supported a specific interpretation of Islam, there was limited tolerance for pluralism, exacerbating sectarian tensions. These elements influenced the development of religious extremism, which seriously threatened Pakistan's security and social harmony. Regarding politics, Zia's period of Islamization saw the carefully planned development of Islamist parties. Initially, Zia coopted these groups to legitimize his reign and Islamization initiative (Varley, 2012). However, they soon grew far more powerful and became important figures in Pakistan's political system. The rising political clout of these parties affects how policies are made, particularly regarding matters of religious significance. The pluralistic foundation of Pakistani society may be undermined by adopting policies that favor one religious perspective over another. Another serious problem facing modern Pakistan is societal divisiveness, directly resulting from Zia's Islamization. Because of the policies put in place during this time, an orthodox interpretation of Islam began to rule the public debate, education, legislation, and even everyday societal customs. This created a clear division between those who accepted and rejected this interpretation. As a result, a sharp religious division in society contributed to the current climate of intolerance and antagonism toward opposing ideas (Highlight, 2013) As we concluded by reading past literature that Zia's administration was documented, as were their long-term effects on Pakistan's present and future (Javed et al., 2012).

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Sumera Abdul Baqi & Dr. Shabir Shahwani

# بابا عبدالحق لاکھوریانی کی شاعری میں قومی جذبے کا عنصر، ایک تحقیقی مطالعہ

محققین؛ امان اللہ صابر۔ ڈاکٹر ودید رزاق

## The Elements of National Sentiments in the Poetry of Baba Abdul Haq Lakhoriyani:

### Abstract:

*Purpose of this research article revolves around the works and the poetry of Baba Abdul Haq Lakhuriyani (born in 1905), who is known as the first Brahui poet of Surab. His book of Brahui poetry was published in 1951. His poetry was against the misdeeds of Brahui Sardars (Brahui chiefs), migrating of Brahuīs to Sindh for livelihood for them and as well their cattle. Helplessness of the Brahui women due to being out of their houses has also been expressed in his poetry. In his poetry, he discusses the all problems of the Brahuīs facing at that time. Baba Abdul Haq Lakhuriyani has best reflected the Brahui society of that time in his poetry and has made all its problems the subject of his poetry. Besides this, his educational, social and political services and activities have also been discussed in the research article.*

**Keywords:** Sūrāb, Brāhuī, Lākhuriān, Jīwā, Khān Kalāt, Sardār

بابا عبدالحق لاکھوریانی نہ صرف ایک عالم دین تھے بلکہ آپ اپنے دور کے ایک عظیم مفکر، وطن پرست شاعر اور مبلغ بھی تھے۔ بابا عبدالحق لاکھوریانی کا تعلق بلوچستان کے موجودہ ضلع

سوراب کے ایک گاؤں لاکھوریان سے تھاجوبیسویں صدی کے اوائلی عشرے میں پیدا ہوئے۔ ان کی تاریخ پیدائش یا سن پیدائش کے حوالے سے محققین میں اختلاف پایا جاتا ہے۔ جوہر براہوئی اپنی کتاب براہوئی تخلیقکار (2002) کی پہلی ایڈیشن میں بابا عبدالحق کی سن پیدائش 1900 بتاتے ہیں جبکہ اسی کتاب کی دوسری ایڈیشن (2014) میں 26 دسمبر 1905 درج ہے۔ حاجی خیر جان ریکی اپنی کتاب دھرتی کا قرض (2006) میں بابا عبدالحق کی سن پیدائش 1903 تحریر کرتے ہیں۔

بابا عبدالحق لاکھوریانی صغیر سن تھے کہ ان کے والدین دنیا سے رخصت ہو گئے۔ ماں اور باپ دونوں کے سایہ شفقت سے محروم شخص کی پرورش ان کے بڑے بھائی رسول بخش نے کی۔ اس حوالے سے حاجی خیرجان ریکی یوں رقم طراز ہیں۔

”مولانا عبدالحق کے والد بچپن میں فوت ہوئے۔ اس لیے بڑے بھائی رسول بخش نے آپ کی پرورش کی۔“ (ریکی: 2005: 66)

رسول بخش کے بھائی ہونے کے حوالے سے بھی اختلاف پایا جاتا ہے۔ جہاں حاجی خیر جان ریکی رسول بخش کو بابا عبدالحق لاکھوریانی کے بڑے بھائی لکھتے ہیں وہاں محقق جہلاوان ذوق براہوئی (2020) رسول بخش کو بابا عبدالحق لاکھوریانی کا چچا لکھتے ہیں۔ حاجی خیر جان ریکی رسول بخش کو ایک مالدار اور امیر آدمی شمار کرتے ہیں جبکہ اس کے برعکس ذوق براہوئی رسول بخش کو ایک غریب انسان لکھتے ہیں جو کہ خانہ بدوشی کی زندگی گزارتے تھے سردیوں میں گرم علاقوں کا رخ کرتے اور گرمیوں میں واپس آبائی گاؤں سُنڈڑ آتے تھے۔ (براہوئی: 2020: 34)

ان دنوں ریاست قلات کے براہوئیوں کی حالت معاشی طور پر زیادہ ابتر ہوتی تھی۔ لوگوں کا زیادہ تر گزر بسر مال مویشی یا محنت مزدوری پر تھا۔ محنت مزدوری کے لیے بھی مواقع کچھ زیادہ نہ تھے۔ زیادہ سے زیادہ کسی زمیندار کے ہاں بزرگی، تیار فصل

خصوصاً گندم کی کٹائی وغیرہ یا پھر مال مویشی چرانا جسے براہوئی میں کھریائی یا شوانی کہتے ہیں۔ ان کے علاوہ محنت مزروری کا کوئی خاص وسیلہ موجود نہیں ہوتا تھا۔ چونکہ بابا عبدالحق لاکھوریانی کا آبائی پیشہ مال مویشی تھا، اس لیے انکا بھائی یا چچا وغیرہ یہ چاہتے تھے کہ عبدالحق لاکھوریانی بھی چرواہا بن کر مویشیوں کو سنبھالے۔ لیکن بابا عبدالحق لاکھوریانی نے شروع دن سے یہ فیصلہ کیا تھا کہ انکا پیشہ مال مویشی سنبھالنے یا چرواہے بننا نہیں بلکہ علم و قلم ہوگا۔ (مینگل: 2019) گوکہ شروع میں خاندان کی دباؤ کی وجہ سے وہ مال مویشی کے ساتھ جاتے تھے لیکن اس کام میں ان کا جی نہیں لگتا تھا۔

”زمانہ نا دستور نا مطابق عبدالحق نا دوٹی ہم کھر نا لٹ ئے تسر۔ عبدالحق چھنکی آن شعور نا مسافر اس بھاز ذہین، سمجھدار و سریال اس۔ اونا یادداشت بھاز جوان اس۔ ہنتس خناکہ و بنگکہ اوقتے استا توریکہ۔ اونا ضمیر فیصلہ تس کہ نی میل خوفنگ کن ودی متس، نا منصب داکان بڑزائے۔“ (براہوئی، 2020، 35)

بہت جلد عبدالحق لاکھوریانی نے علاقہ چھوڑ کر تحصیل علم کے لیے سندھ جانے کا فیصلہ کیا اور بغیر مشورے کسی کارروان کے ساتھ ہو کر سندھ پہنچ گئے۔ اس سفر میں انہیں کافی مشکلات کا سامنا کرنا پڑا، درسگاہ کی تلاش میں عبدالحق لاکھوریانی کہیں پانی میں ڈوب گئے لیکن مقامی لوگوں نے انہیں بچا لیا۔ اس بات کا ذکر مرشد علی حسن آزاد ان کی اپنی مرتب کردہ کتاب گلدستہ سوراب میں اس طرح کیا ہے۔

”بابا عبدالحق لاکھوریانی سندھ نا اسہ دیر سے ٹی تما، ولے دیر آن پیشن مننگ ٹی سر سہب مس۔ دیر آن پیشن متویسس کہ رب آن دعاخواہس کہ یا رب پاک کنے اسہ عالمس جوڑ کر و ہندن بابا عبدالحق لاکھوریانی سکھر نا اسہ مدرسہ سے نا پارہ غا مون کرے۔“ (آزاد: 2002: 3)

بالآخر عبدالحق لاکھوریانی سکھر میں کسی دینی مدرسے میں داخلہ لے کر دینی تعلیم کا آغاز کرتے ہیں۔ وہ اپنے استاد کا نام عبیداللہ



لکھتے ہیں۔ بابا عبدالحق لاکھوریانی کے حوالے سے ان کے علاقے لاکھوریاں کا نامور لکھاری عبدالرزاق گرگناڑی لکھتے ہیں کہ بابا عبدالحق لاکھوریانی حصولِ علم کے ساتھ ساتھ محنت مزدوری بھی کیا کرتے تھے۔ لیکن کمال کی بات یہ تھی کہ وہ جو پیسہ محنت مزدوری سے کماتے تھے انکا ایک پیسہ بھی خود خرچ نہیں کرتے بلکہ وہ سارے کا سارا پیسہ اپنے استاد عبیداللہ کے حوالہ کرتے تھے اور عبیداللہ حسبِ ضرورت یہ پیسے ان پر خرچ کیا کرتا تھا۔

”عبدالحق غریبو اراسے نا چھناس اس ہندا سوب آن ارانا پارہ غان اودے ہچو مالی کمک دو بتو کہہرا وختا کہ مدرسہ ٹی چھٹی مسکہ او تینا ارا غا ہننگ نا جاگہ غاسندھ نا ایلو شہر تے آ ہناکہ او محنت و مزدوری کریکہ مچا چھٹی تیٹی کاریم کرسہ گڑاس پیسہ مچ کریکہ ولدا دا پیسہ غاتے ارفیکہ پدی تینا مدرسہ غا سر مسکہ مزدوری نا مچ کروکا پیسہ غاتے تینا استاد عبید اللہ نا ڈوٹی تسکہ۔ اونا مہربانا استاد عبدالحق نا مچ کروکا پیسہ غاتے آن تینٹ اونا تعلیمی خرچہ غاتے پورو کریکہ۔“ (گرگناڑی: 2020: 132)

بابا عبدالحق لاکھوریانی مولانا عبیداللہ کے ہاں سے تعلیم مکمل کرنے کے بعد مزید حصولِ علم کے لیے ہندوستان کا رخ کیا۔ چونکہ بابا ہندوستان کے ماحول اور حالات سے قطعی طور پر ناواقف تھے اس لیے انہیں بہت سے مشکلات کا سامنا کرنا پڑا۔ ان کے لیے تعلیمی ادارے یا مدارس ڈھونڈنے سے زیادہ روزگار یا گزر بسر کی حد تک کمانے کا مسئلہ سب سے اہم تھا۔ بابا کو دہلی میں کسی قسم کی کوئی واقفیت نہیں تھی، انگریزوں کی ہندوستان میں موجودگی، جنگ عظیم اول کی وجہ سے دنیا کی معاشی اور سیاسی حالات کی تبدیلی نے مشکلات میں مزید اضافہ کا سبب بنے۔ (گرگناڑی، 2020) ان حالات کے پیش نظر بابا عبدالحق بادل نہ خواستہ واپس سندھ لوٹ آئے۔

بابا عبدالحق دہلی سے سندھ واپس آنے کے بعد سوراب یا لاکھوریاں لوٹنے کا فیصلہ کرتے ہیں اور یہاں لاکھوریاں پہنچنے کے بعد باوجود نامساعد حالات کے وہ ایک مدرسے کا قیام عمل میں لاتے ہیں۔ بابا کا گاؤں سُنڈڑ تھا، جو ایک غیر آباد دشت تھا۔ جہاں

زندگی گزارنا مشکل تھا۔ لوگ گدان (جھونپڑیوں) میں رہتے تھے۔ اور بابا بھی تو ان کی خمیر سے تعلق رکھتے ہیں اور ان کے بچوں کو تعلیم دلانے کے لیے جھونپڑی ہی میں مدرسے کا قیام عمل میں لاتے ہیں اور درس و تدریس کا سلسلہ جاری رکھتے ہیں۔ سنڈر میں علمی تبدیلی کو دیکھ کر انہیں لاکھوریان آنے کی دعوت دی جاتی ہے اور وہ اس دعوت کو غنیمت جان کر قبول کرتے ہیں۔ یوں بابا عبدالحق لاکھوریانی باقاعدہ ایک درس گاہ کا نام بن جاتا ہے۔

” اس دینی درسگاہ میں آس پاس کے علاقہ انجیرہ، جیو، آڑچنو، بارانزئی، جتک، خرمائی، ٹاروزئی، سارداوہ، مولیٰ اور گدر کے طلباء آکر پڑھتے اور علم حاصل کرتے۔ آپ نے اس وقت قحط سالی اور تنگ دستی کے عالم میں تمام بچوں کو دینی تعلیم کے علاوہ مفت کھانا اور کپڑے مہیا کیے کسی سے بھی کوئی چیز خیرات کے طور پر نہیں لی۔ حتیٰ کہ کلی والے ہر شام اور ہر صبح ایک ایک روٹی بطور عطیہ طلباء کو دیتے ہیں اور طلباء جا کر گھروں سے اکھٹے کرتے ہیں۔ آپ نے اس سے منع کیا اور کسی سے ایک روٹی بھی نہیں لی۔ صرف اللہ تعالیٰ کے سہارے اور مدد پر تمام طلباء کے خرچے برداشت کیے اور دینی علوم کو پھیلاتے رہے۔“ (ریکی، 2005، 67)

مولانا نہ صرف مقامی بلکہ عالمی اسلامی تحریکوں کا بھی حصہ رہے۔ ”قیام پاکستان سے قبل انگریزوں کے خلاف جو تحریکیں چلیں ان تحریکوں سے مولانا عبدالحق لاکھوریانی نے اثر لیا جن میں شیخ الہند محمود الحسن کی ریشمی رومال تحریک شامل تھے۔“ (جنگ: 2019: 6)

بابا عبدالحق نہ صرف درس و تدریس سے منسلک رہتے ہیں بلکہ آپ اپنی زبان و ادب کی آبیاری بھی شروع کرتے ہیں۔ براہوئی میں شعر و شاعری کا سہارا لے کر اپنے لوگوں کی اصلاح کی کوشش کرتے ہیں۔ بابا عبدالحق کی شاعری متنوع ہے۔ مختلف سماجی اقدار پر کھڑی نظر رکھ کر شاعری کرتے ہیں۔ سماجی برائیوں کو کڑی تنقید کا نشانہ بناتے ہیں۔ وطن دوستی کو علم سے جوڑ کر

لوگوں کو سرداری نظام کے خلاف تبلیغ کرتے ہیں۔ خانہ بدوشانہ زندگی کو ترقی کرنے کا درس دیتے ہیں۔ علمی انقلاب کے لیے ہمیشہ کوشاں نظر آتے ہیں۔ ان کی جدوجہد لاکھوریاں سمیت پوری براہوئی سماج میں تبدیلی کا مظہر سمجھا جاتا ہے۔

”مولانا عبدالحق لاکھوریانی براہوئی کی شاعری میں جرات و بہادری کا عنصر صاف ظاہر ہے انہوں نے براہوئی قوم کی حالت زار کی ذمہ داری مکمل طور پر بلوچستان پر حکمرانی کرنے والے حکمران خانین قلات کو قرار دیا ہے کہ جنہوں نے کم و بیش سات سو سال بلوچستان پر حکمرانی کی لیکن ان کی حکمرانی میں کوئی ایسا منصوبہ نہیں بنائی گئی جس میں بلوچستان و یہاں کی اقوام کا کوئی مستقل معاشی حل ہو یا یہاں پر ایک نظام تعلیم کی رواج ہو جس میں اس قوم کے مذہب و معاش کو سامنے رکھا جائے انہوں نے حکمرانی میں فقط اپنی ذات کی عیاشیوں کو سامنے رکھا اس ملک کا نہ کوئی تعلیمی بجٹ تھا نہ کہ سرحدوں کی مستقل حفاظت اور نہ ہی یہاں قوم کے لیے حصول معاش کا کوئی ذریعہ۔“ (مینگل، 2019، 13)

بابا عبدالحق کی شاعری کی واحد کتاب ”سخن حق“ کے نام سے 1950 میں چھپی جس میں انہوں نے مختلف موضوعات پر شاعری کی ہے۔ بابا کی شاعری میں سماجی برائیوں پر کافی تنقید موجود ہے، جبکہ وطن پرستی، علم دوستی، بری روایات کی بیخ کنی اور بہتر سماجی اقدار کی حوصلہ افزائی پر کافی زور دیا گیا ہے۔

”کنا خیال ٹی ”سخن حق“ براہوئی ادب ناہمو مجموعہ ارے ہرا کہ تینا دوران ہل اینو ئسکان ظلم، ویل او رسما تا داستان ئسے دا کتاب براہوئی نا زندہ غا کتابا تے آن اسٹے۔ ”سخن حق“ 1951ء ٹی چھاپ کننگا نے۔ اندازہ خلنگ کینہ کہ کم آن کم 20 سال مست نا شاعری ئے۔ اندن دا شاعری نا وخت 1930 آن چاننگ کننگ کینہ دا وختا بہلا جنگ نا اثرا تے تو اوار مولانا عبدالحق تنہائی او محرومی نا اثر ٹی ہلنگوک اس“ (ایلم، 1994)

براہوئی سماج میں خانین قلات، سراوان و جہلاوان کے نواب و سردار، میر و ٹکری سب سے مضبوط طبقے شمار کیے جاتے ہیں

جن کے خلاف آج بھی لوگ بولنے سے کتراتے ہیں۔ آج کے براہوئی شعراء بھی اگر ان کے خلاف کچھ لکھتے ہیں تو اشاروں اور کنایوں سے کام لے کر لکھتے ہیں لیکن بابا عبدالحق لاکھوریانی کی جرات کو داد دینا پڑے گی کہ ایک ایسے زمانے میں جب خائین کی ریاست تھی، نواب و سڑدار گویا اس ریاست کے بے تاج اور بلاشرکتِ غیرے مملکت کے مالک ہوا کرتے تھے، بابا عبدالحق لاکھوریانی ان کے خلاف بھر پور لکھتے تھے۔

اونا سردارک رشوت خوک او، نماز وختا خاچوک توک

او

ہر جا مظلوم سزاچوک او، اندا سڑدارک بلوچستان  
 جہلاوان نا کہ سڑدارک او، دنیا جوفہ نا اریر ے اک او  
 بغیر شریعت او فتا ٹران کو، عجب دا ملک بلوچستان  
 ہر کس رپئی کہ بھا زایتک، سردار اونا پارا لیٹک  
 سزا جرمان تے اونا میٹک، اندا سڑدارک بلوچستان  
 اگر غیر قومس تن مالس، تینا قوما کپک خیالس  
 تروکا مس اونا سیالس، اندا سڑدارک بلوچستان  
 سپاہیک تن کہ سنگ گیرا، تولوک او کوشک نا دیر آ  
 اندا سوالے کیرہ پیرا، برے مخلوق بلوچستان

(لاکھوریانی، 2002/50، 51)

درج بالا اشعار میں بابا عبدالحق لاکھوریانی نے جس انداز میں براہوئی سرداروں پر تنقید کی ہے اور ان کی کردار واضح کی ہے شاید آج کے اس جمہوری دور میں کوئی شاعر اس طرح جرات سے ان پر تنقید کر سکے۔ کہتے ہیں بابا عبدالحق لاکھوریانی کی حق گوئی پر اس زمانے کے اربابِ اختیار کافی ناراض ہو گئے تھے۔ اور انہوں

نے اپنی شامت دیکھ کر ایک نہتے شاعر اور مبلغ کو مختلف حیلے بہانے سے تنگ کرنے لگے۔ لیکن بابا عبدالحق لاکھوریانی جیسے اعصاب کے مالک تخلیق کار اور سماجی نقاد کو راستے سے ہٹانا یوں آسان بھی نہ تھا۔

”مولانا عبدالحق لاکھوریانی ایک حق گو شاعر تھے انہوں نے اپنی شاعری میں قبائلی زعماء کے ظلم و ستم و خوانین قلات کے ناکام حکمرانی کا خوب پرچار کیا تو خود مولانا کو ان لوگوں کی طرف سے ٹارچر کرنا شروع کیا گیا۔ مولانا صاحب گرجہ چشمہ لاکھوریان میں وہاں کے لوگوں کے خواہش پر دینی تعلیم کا سلسلہ شروع کیا تھا اور وہاں کے لوگوں سے ان کی مرضی سے پانی کا ایک حصہ اور زمین خریدی تھی ایک طرح سے وہاں کے لوگوں کا محسن تھا کیونکہ انہوں نے ان کے بچوں کو قرآن و حدیث کی تعلیم دی اور خود ان کو شریعت کے احکام سے واقف کرایا لیکن بعد ازاں وہاں کے کچھ لوگوں نے ان قبائلی لوگوں کے کہنے پر ان کے خلاف سازشیں کرنا شروع کر دیا اور ان کو غیر قوم ہونے کے طعنوں سے دو چار کر کے ذہنی اذیت دی۔“ (مینگل، 2019، 14)

بابا عبدالحق لاکھوریانی براہویوں کی خانہ بدوشانہ زندگی سے نالاں نظر آتے ہیں۔ بابا سمجھتے ہیں اس سے براہوئی قوم کی شان اور مان متاثر ہوئی ہیں۔ اس سے کئی اقسام کی سماجی برائیاں جنم لیتی ہیں۔

ڈیہہ ئے تینا الار سندھ کن  
رمب کریر

ڈالے گیشتر مچ کریرمانے

تیناگم کریر

الله ننے چھٹفو سندھ نا پند

اتان

ببزار نن مسئن ہڑدے نا

ہمپاتان

سندھ نا بندش ٹی فہمی آ تا

راز ارے

پوریا اگر کے کسس داڑے

ہم بھاز ارے

خواجہ ننے چٹفو سندھ نا

خواری تان

سندھ آ کس ہنپرو مینگل

تونڑی زہری تان

نائب وزیر موٹل ٹی خضدار

آ پند کرو

سندھ نا پارہ غان کلے ننا

بند کرو

مولا ننے چٹفو سندھ نا

پنڈنگان

سندھی تا در آ باخو کن

زندنگان

بیتائن پاریت کنا استا ساڑ

سے

زائیفہ نا پوریا ارے ظاہر و

بھاڑ سے

خواجہ ننے چٹفو دا سندھی

تا پٹاتیان

ملک یء آباد کرون کین

کرون بٹاتیان

عبدالحق پاننگا حق نا وس

کرک

غیرتی آندغ کن اندا بھازو

بس کرک

(لاکھوریانی، 83، 2002، 85)

**حاصل بحث؛** بابا عبدالحق کی شاعری میں جوئے معاش کے لیے براہوئی عوام کے کچھی خراسان ہجرت کرنے اور اپنے مال مویشیوں کے لیے چارہ ڈھونڈنے کے لیے خانہ بدوشانہ زندگی گزارنے سے وہ نالاں ہیں۔ براہوئی خواتین کو اس عمل سے جو مشکلات پیش آتی ہیں انہیں وہ اپنا موضوع بناتے ہیں اور جاگیرداروں، سرداروں اور وڈیروں سے خفگی جا بجا ان کی شاعری میں نمایاں ہے۔ بابا عبدالحق لاکھوریانی ایک بہت بڑا موضوع ہے ان کی زندگی اور شاعری پر مزید تحقیق کی اشد ضروری ہے تاکہ ان کی اصل سوچ، فکر اور فلسفے کو صحیح معنوں میں سامنے لایا جاسکے۔

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## اخبار و جرائد

- توئی استار سوراب  
توئی مہر نوشکی  
ہفت روزہ ایلم مستونگ  
روزنامہ جنگ کوئٹہ



# براہوئی جدید شاعری پر اردو کا اثر

## Impact of Urdu on Modern Brahui Poetry

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### Abstract:

*The purpose of this research article is to analyze the impact of Urdu on Brahui modern poetry. Urdu has left noticeable impact on Brahui. It substantiates the influence of Urdu on Brahui modern poetry and demonstrates the conscious and unconscious shift of vocabulary items from Urdu to Brahui modern poetry while creative writing. The present research is a qualitative research. It discussed and analyzed the impact of Urdu on Brahui Hamd, impact of Urdu on Brahui Naat and impact of Urdu on Brahui Ghazal. It analyses the manner in which new words, compounds and structures have been formed and integrated. This study attempts to determine whether the influence of Urdu has affected the traditional character, charm and appeal of this popular expression or has changed it for the better.*

**Keywords:** Urdu Vocabulary, Brahui Modern Poetry, Impact, Brahui.

### تعارف:

اس وقت بلوچستان اور خاص طور پر کوئٹہ میں براہوئی اور بلوچی بولنے والوں کے علاوہ پشتون، پنجابی، ہزارہ اور سندھی لوگ بھی آباد ہیں۔ یعنی بلوچستان ایک سے زیادہ بولی جانیوالی زبانوں

(Multilingual) کا صوبہ ہے۔ ان سب کے رابطے کی زبان اردو ہے۔ اس کے علاوہ تعلیمی نظام اردو میں ہے، سفر کے دوران اردو سے واسطہ پڑتا ہے، ہسپتال جائیں تو اردو سے واسطہ پڑتا ہے یعنی بینک، عدالت، ڈاکخانہ، پارک ہوٹل، بازار ہرجگہ اردو میں ہی بات چیت ہوتی ہے اور خاص طور پر اردو کو عام کرنے میں پرنٹ میڈیا اور الیکٹرانک میڈیا اور آج کل تو سوشل میڈیا کا بھی بہت بڑا کردار ہے جسکی وجہ سے اردو کا اثر ہماری زبان پر بہت زیادہ پڑا ہے جب ہم براہوئی میں بات کرتے ہیں تو ہماری براہوئی میں اردو کے الفاظ بھی شامل ہیں۔ جیسا کہ براہوئی بولنے والے عام لوگ اردو سے متاثر ہوئے ہیں اسی طرح ہمارے ادیب، دانشور اور خاص طور پر شعرا بھی اردو سے بہت زیادہ متاثر ہوئے ہیں۔

اس وقت دنیا میں کوئی بھی زبان ایسی نہیں ہے جسکے الفاظ مکمل طور پر اُسکے ساتھ ہوں یہ ایک زبان کی خاصیت ہے کہ وہ اپنی ضروریات دوسری زبانوں سے پوری کرتا ہے۔ اسی طرح کچھ زبانیں ایسی بھی ہیں جو غیر ارادی طور پر دوسری زبانوں کے الفاظ کو اپنے ادب میں استعمال کرتے ہیں اور خاص طور پر شاعری میں ایک سے زیادہ زبانوں کا استعمال بہت زیادہ دیکھنے کو ملتا ہے۔ اگر ہم اپنی براہوئی زبان کے ادب کو دیکھیں اور ادب میں شاعری کی طرف نظر دوڑائیں تو ہمیں کافی حد تک دوسری زبانوں کے اثرات دیکھنے کو ملتے ہیں اور خاص طور پر اردو کے الفاظ ہماری شاعری میں بہت زیادہ شامل ہوتے جارہے ہیں اور اردو کے الفاظ جو ہماری شاعری میں استعمال ہو رہے ہیں ان میں سے زیادہ تر الفاظ کے متبادل الفاظ ہماری زبان میں موجود ہیں۔ "براہوئی زبان پر اردو کا اثر" اس حوالے سے ڈاکٹر عبدالرزاق صابر اپنی شاعری کی کتاب "شیپول" کے پیش لفظ میں اس طرح لکھتے ہیں؛

”چونکہ براہوئی بولی ٹی بھاز تیزی اٹ بدلی بنگ اٹی ء  
 او براہوئی نا متکنا ذخیرہ الفاظ Lexican بدل مریسہ  
 اردو و ایلو زبان تیان اثر ارفیسہ تینا متکنا رنگ و  
 دروشم ءگو بنگٹی ء۔“ (صابر، 2002، 11)



ہوتا ہے یعنی شاعر جو پیکر نظم کو دیتا ہے وہی  
 پیکر اسے  
 اس کی تعلیم و تربیت نے دیا ہوتا ہے۔ لسانی  
 پیکر کی مدد سے  
 ہم نظم کو اس کی قومیت دے سکتے ہیں اور  
 اسی پیکر کی  
 مدد سے ہمیں یہ جانچنے میں آسانی بھی ہوتی  
 ہے کہ  
 شاعر کس جغرافیائی اور تاریخی منطقے سے  
 تعلق رکھتا ہے۔“ (جیلانی، 1985، 94)

اصل میں شاعری کافن اونچے خیالات کا بیان اور الفاظ کے  
 ذریعے خوبصورتی پیدا کرنے کا نام ہے یہی الفاظ شاعر کے جذبات  
 اور خیالات کی نشاندہی کرتے ہیں یہی الفاظ شاعر کی علم و دانائی کی  
 نشاندہی کرتے ہیں گویا ہم شاعر کو اُسکے استعمال شدہ الفاظ سے ہی  
 جانتے ہیں۔ پہلے سے الفاظ کا ذخیرہ تو شاعر کے ہاں موجود ہے اس  
 کان سے الفاظ کو چُننے کے لیے بڑی احتیاط کی ضرورت ہے الفاظ  
 کو کس طرح ساتھ لے کر چلنا کس طرح الفاظ کے درمیان ہم آہنگی پیدا  
 کرنا، کس طرح کے الفاظ کے ذریعے مختلف صنائع شعری بیان  
 کرنا، یہ سب معاملات الفاظ سے وابستہ ہیں۔  
 بات کو مختصر کرتے ہوئے ہم اصل موضوع "براہوئی جدید  
 شاعری پر اُردو کا اثر" کی طرف آتے ہیں۔ اور حمد، نعت اور غزل پر  
 اُردو کے اثرات کا جائزہ لیتے ہیں۔  
**براہوئی حمد پر اُردو کا اثر:**

براہوئی جدید شعرا نے حمد لکھتے وقت اُردو کے الفاظ کو  
 شعوری اور غیر شعوری طور پر استعمال کیا ہے اُردو کے نہ صرف  
 سادہ الفاظ کا استعمال کیا گیا ہے بلکہ اُردو کے تراکیب  
 ، مرکبات، استعارات، تشبیہات، قافیہ اور ردیف کا بھی استعمال کیا گیا  
 ہے۔

جیسا کہ جبار یار نے اُردو کے لفظ رشوت کو حمد میں اس  
 طرح استعمال کیا ہے؛

”کنے تفس نی رشوت، حرام نا روزی  
 ای رزق تو تینا عزت و آبرو خواہ“  
 (یار، 2001، 15)

حالانکہ اُردو لوز "رشوت" کابراہوئی متبادل لفظ "وڈی" براہوئی زبان میں ہے لیکن رشوت لفظ اب ہمارے معاشرے میں اتنا عام ہو چکا ہے کہ بلوچستان میں براہوئی کے ساتھ ساتھ دوسری زبان بولنے والے جیسا کہ بلوچی، پشتو، سندھی، ہزارگی وغیرہ بھی رشوت کو اپنی زبان کا لفظ سمجھتے ہیں۔ یہاں پر شاعر رشوت کی جگہ "وڈی" بھی استعمال کر سکتا ہو گا لیکن شاعر نے قاری کی آسانی کے لیے اُردو کے لفظ رشوت کو استعمال کیا ہے۔ تاکہ شعر کو پڑھتے وقت قاری کا دماغ لفظ "وڈی" میں بند نہ ہو۔ اور شعر کو پڑھتے وقت شعر کی روانی متاثر نہ ہو کیونکہ "وڈی" براہوئی میں ایک بہت پرانا لفظ ہے جدید ادب اور خاص طور پر جدید شاعری میں اگر اس طرح کے پرانے الفاظ کا استعمال ہو تو ان کے لیے ڈکشنری سے مدد لینی پڑتی ہے یہاں پر اس چیز کو ہم شاعر کی فن پختگی اور مہارت کہہ سکتے ہیں کہ اُس نے سوچ سمجھ کر، شعوری طور پر اُردو کے لفظ رشوت کو استعمال کیا ہے۔

بابو عبدالرحمن کرد براہوئی جدید شاعری اور ادب کے بانی ہیں انہوں نے براہوئی کے ساتھ ساتھ اُردو میں بھی شاعری کی ہے اُردو زبان میں ماہر ہونے کی وجہ سے شاعر کی حمد میں اُردو کا اثر نمایاں ہے شاعر نے اُردو کے استعارات، تراکیب مرکبات اور دوسرے الفاظ کو آزادی کے ساتھ استعمال کیا ہے جیسا کہ ایک حمد میں شاعر اُردو کے لفظ "کباب" کو استعارہ کی صورت میں اس طرح لکھتے ہیں؛

”اے میرے نا شانِ رحمت بے حساب  
 اُسٹ      ٹکر      ٹکرے      سینہ  
 کباب“ (گرد، 2015، 58)

کباب کا متبادل لفظ براہوئی میں نہیں ہے یعنی شاعر نے شعوری طور پر سینہ کے لئے اُردو کے لفظ کباب کو استعارہ کے طور پر استعمال کیا ہے کیونکہ یہاں پر شاعر کے جو خیالات ہیں یعنی شاعر دل دکھی ہونے یا دل کے جلنے کو بیان کرتا ہے تو اُس کے لئے شاعر نے اُردو کے استعارہ کو استعمال کیا ہے تاکہ شعر کو پڑھتے وقت قاری آسانی سے سمجھ جائے کہ شاعر یہاں پر کیا کہنا چاہ رہا ہے یعنی جس وقت قاری اُردو کے لفظ کباب کو شعر میں پڑھتا ہے تو وہ سمجھ جاتا ہے کہ شاعر نے اپنے دل کے دکھی ہونے کو بیان کیا ہے۔

اسی طرح طاہرہ احساس جتک کی حمد میں اُردو کا اثر بہت زیادہ دیکھنے کو ملتا ہے حمد میں ایک جگہ پر شاعر نے اُردو کا

پورا مصرعہ استعمال کیا ہے جسے پڑھنے سے پورے کا پورا بند عجیب معلوم ہوتا ہے جیسا کہ؛

”دا احساس اسیر ء  
 نا در نا فقیرے ء  
عطا کر غنا  
 ننا نی

خُدا“ (احساس، 2007، 8)

درج بالا شعر میں شاعرہ نے غیر شعوری طور پر یعنی بغیر سوچے سمجھے اُردو کا پورا مصرعہ استعمال کیا ہے اور ایسا لگتا ہے کہ شاعرہ نے یہاں پر اُردو زبان میں اپنی مہارت کامظاہرہ کیا ہے۔ اس مصرعہ میں اُردو کے لفظ ”عطاء“ کو پھر بھی قاری آسانی سے سمجھ سکتا ہے لیکن غنا اُردو کا ایک ایسا لفظ ہے کہ براہوئی بولنے والا ایک عام شخص اس لفظ کو سنتے وقت یا پڑھتے وقت کچھ سمجھ نہیں سکے گا کہ شاعرہ کیا کہنا چاہ رہی ہے۔ اور اس طرح کے الفاظ کے لئے ڈکشنری سے مدد لینی پڑتی ہے تو ایسی شاعری براہوئی زبان کے لئے فائدے کی بجائے نقصان دہ ثابت ہوگا کیونکہ ایسے الفاظ قاری کو مشکل میں ڈالتے ہیں شاعری سننے اور پڑھنے والے ایسی شاعری پسند کرتے ہیں جسے وہ با آسانی سمجھ سکیں اور انہیں ایک سکون اور مسرت محسوس ہو شاعرہ نے یہاں پر اُردو کے ایسے الفاظ بلکہ ایسا مصرعہ استعمال کیا ہے جو کہ اُردو کے حمدوں میں بہت زیادہ استعمال ہوتا ہے۔

یہیں بسمل حمد کے حوالے سے اُردو کے تراکیب سے بہت زیادہ متاثر لگتے ہیں۔ ایک حمد میں شاعر اُردو کے ترکیب کو اس طرح لکھتے ہیں؛

”مہربان اُمہ باوہ غان نی اُس  
 نی ننا درد آشنا  
 مولا“

(بسمل، 2011، 8)

اس شعر میں ”درد آشنا“ اُردو کا ایک ایسا ترکیب ہے جو کہ حمدیہ شاعری میں استعمال نہیں ہوتا۔ ایسے الفاظ یا تراکیب عشقیہ شاعری میں استعمال ہوتے ہیں حمد چونکہ ایک مقدس صنف شاعری ہے اور اس میں نہ صرف یہ کہ موضوع مقرر ہے بلکہ زبان اور الفاظ کے استعمال اور برتاؤ میں بھی عقیدت اور احترام کا خیال رکھا جاتا ہے۔ شاعر ایسے الفاظ اور تراکیب استعمال کرنے سے گریز کرے۔ کہ

جن کی وجہ سے شاعر اللہ پاک کی شان میں گستاخی کامرتکب ہو یہ شاعر کی کمزوری ہے کہ ایک تو اُس نے اُردو کاترکیب استعمال کیا ہے اور اُسے بھی غیر موزوں جگہ پر استعمال کیا ہے۔ یعنی شاعر نے غزل کی ترکیب کو حمد میں استعمال کیا ہے۔

### برابوئی نعت پر اُردو کا اثر:

اُردو، برابوئی اور بلوچستان میں بولی جانے والی دوسری زبانوں میں نعت عربی اور فارسی کے اثر سے بالواسطہ یا بلا واسطہ طور پر آئی ہے زبان کے فرق کے باوجود برابوئی میں نعت کو اسی طرح برتا گیا ہے جس طرح کے اُردو، فارسی اور عربی زبانوں میں برتا گیا ہے۔ فرق صرف یہ ہے کہ برابوئی نعت میں لسانی اور جمالیاتی اعتبار سے اتنی وسعت نہیں جتنی کہ اُردو نعت میں نظر آتی ہے یہاں پر برابوئی نعت پر اُردو کے اثرات کا ایک مختصر سا جائزہ لینگے۔

ذوق برابوئی نعت کے حوالے سے اُردو کے قافیوں سے بہت متاثر دکھتے ہیں قوافی کے حوالے سے شاعر نے کہیں اُردو کے مرکبات کو، کہیں پر اُردو کے تراکیب اور کہیں پر اُردو کے مشکل ذخیرہ الفاظ کو استعمال کیا ہے۔ جیسا کہ ایک حمد میں شاعر نے قافیہ کے طور پر مسلسل تین اُردو کے تراکیب کو استعمال کیا ہے۔ جو کہ اشعار میں اس طرح ہیں؛

”مُچا قرآن پاک ایلو زیبا مس ہر اسہ حدیث  
تا قیامت زندہ بادے نا ہمو  
دین متین

فرض واجب ایلو زیبا سنت آ کینہ عمل  
دا وڑاٹ تینا گدا نے چاوہ ای  
عرش برین

دا تمنا است اٹی ء ہر  
ہمیشہ ذوق نا  
روضہ غا حاضر مروست اے کنا ماہ  
جبین“ (برابوئی، 2010، 57)

درج بالا اشعار میں شاعر نے قافیہ پیمائی کرتے ہوئے اُردو کے تراکیب کو شعوری طور پر استعمال کیا ہے۔

حمد و نعتیہ شاعری کا مجموعہ "خوشبو ناسفر" جس کے مصنف سید علی محمد شاہ ہاشمی ہیں۔ جس میں تقریباً سو سے زائد نعت تحریر شدہ ہیں۔ نعتیہ شاعری لکھنا کوئی آسان کام نہیں ہے۔ موضوع کا انتخاب، قافیہ اور ردیف کا استعمال چھوٹے بڑے بحروں کا استعمال یہ سب شاہ صاحب کی فکری و فنی پختگی کا ثبوت ہے لیکن کہیں کہیں پر اردو کے مشکل ذخیرہ الفاظ کا استعمال انکی شاعری میں ایک چھوٹی سی کمی یا خامی کو ظاہر کرتے ہیں۔ جیسا کہ انکی نعتیہ شاعری میں سے ایک مثال اس طرح ہے؛

”کنا عشق عطائے خاص انگا نما ذات  
عالی مقام نا  
طلب اف عیش و نشاط نا، نہ کہ خواہش بادہ  
وجام نا

کنا ناز و نخرہ غرور بنا، ای بے خود اُٹ نا  
سرور ء ٹی  
کنا اُست آ جلوہ ء نور ء نا نما پاک انگا  
صدر مقام نا

ای محو اُٹ خواب و خیال اٹی، بے خود  
ای بچروملال اٹی  
بندا رُخ تو کنا زند ننا، مس کرم  
نمے آ سلام نا،“ (ہاشمی، 2018، 350)

درج بالا اشعار کو پڑھنے سے ایسا معلوم ہوتا ہے کہ یہ نعت اصل میں اردو کا ہے لیکن اس میں براہوئی کے الفاظ کو استعمال کیا گیا ہے۔ ان اشعار میں شاعر نے اردو ذخیرہ الفاظ کے علاوہ اردو کے بہت مشکل تراکیب استعمال کیے ہیں۔ جنہیں پڑھنے سے اشعار سمجھ میں آنے کی بجائے سر کے اوپر سے گزرتے ہیں۔ ان اشعار میں اردو کے پانچ ذخیرہ الفاظ، تین مرکبات اور چار تراکیب استعمال ہوئے ہیں۔ استعمال کیے گئے اردو الفاظ کے الگ الگ براہوئی متبادل الفاظ ہیں لیکن جو مرکبات اور تراکیب ہیں ان میں دو دو الگ الگ الفاظ اردو کے ہیں اور تراکیب کو واؤ عطف "و" کے ذریعے یکجان کیا گیا ہے۔ تو اس طرح تراکیب اور مرکبات کے لئے دونوں الفاظ کے براہوئی متبادل الگ الگ دیکھنے پڑینگے۔ جو کہ تحقیق کے حوالے سے ایک آسان کام ہے لیکن قاری کے لئے یہ بہت مشکل کام ہے۔ ایسی شاعری



کو پڑھنے والے پسند نہیں کرتے جس کے الفاظ انکی سمجھ سے باہر ہوں یا پھر اُن کے الجھن کا باعث ہوں۔

براہوئی نعت پر اُردو کے اثرات کے حوالے سے اسحاق سوز کی نعتیہ شاعری میں اُردو کا اثر بہت کم دیکھنے کو ملتا ہے شاعر نے ایک شعر میں اُردو کے لفظ "کیمیا" کو استعارہ کے طور پر استعمال کیا ہے اور اس لفظ کو نعت کے اشعار میں ہم قافیہ بنانے کے لئے استعمال کیا ہے۔ شاعر نے کیونکہ براہوئی کے علاوہ عربی، فارسی اور اُردو میں بھی شاعری کی ہے۔ اسی لیے اُردو پر عبور حاصل ہونے کی وجہ سے شاعر نے اُردو کے استعارہ کو بڑی خوبصورتی سے استعمال کیا ہے اور اس سے بڑھ کر یہ کہ اس لفظ کو نبی پاک ﷺ کی تعریف و ثناء اور انکے معجزات کے لیے استعمال کیا ہے شعر کچھ اس طرح سے ہے؛

”نا قلندر ارے بادشاہ تان

زیات

نا قدم نا اریر مشک

گُل کیمیا“ (سوز، 1995، 11)

درج بالا شعر میں استعمال کیے گئے اُردو کے لفظ کیمیا کا براہوئی میں متبادل لفظ نہیں ہے۔ کیونکہ یہ سائنس اور ٹیکنالوجی کا لفظ ہے اور ایسے الفاظ کو براہوئی میں ہم بالکل اسی طرح سے ہی نقل کرتے ہیں جیسا کہ انگریزی یا اُردو میں استعمال ہوتے ہیں۔ یہاں پر شاعر نے کیمیا لفظ کو شعوری طور پر بڑی ہنرمندی کے ساتھ استعارہ کے طور پر استعمال کیا ہے اول تو استعارہ خود ہی شاعری کے لئے ایک بہت بڑی خوبی سمجھا جاتا ہے اور دوسرا یہ کہ شاعر نے یہاں پر اس لفظ کو جو مصرعے میں استعمال کیا ہے۔ اس سے اس مصرعے اور اس لفظ کے معنی اتنے وسیع ہوئے ہیں کہ اُسے بیان کرنے کے لئے کم از کم تین چار صفحات تحریر کرنے کی ضرورت ہوگی۔ البتہ ایک عام قاری کے لئے یہ لفظ بہت مشکل ہوگا جو ان جیسے الفاظ سے واقفیت نہیں رکھتا لیکن جدید دور کی مناسبت سے اور خاص طور پر جدید شاعری میں شاعر کی طرف سے یہ ایک نیا اور اچھا تجربہ ہے کہ وہ ان الفاظ سے اپنی شاعری کو کتنا پُر معنی بناتا ہے۔

پروفیسر طاہرہ احساس جتک کی نعتیہ شاعری کو پڑھنے سے ایسا لگتا ہے کہ شاعرہ اُردو زبان اور اُردو شاعری سے بہت زیادہ متاثر ہیں کیونکہ شاعرہ ایک یادو اُردو کے الفاظ استعمال کرنے کی

بجائے آدھا یا پھر آدھا نہیں تو پورا مصرعہ استعمال کرتی ہیں انکی  
نعنیہ شاعری میں سے دو اشعار کچھ اس طرح سے ہیں؛

”دا جشن نو بہاراں کہ سرکار

بسونے  
کلا جہان ءِ شانان کہ  
غمخوار بسونے

روشن زمین مسونے اور کزن دا احساس  
آسمان

اے رحمت دو جہاں کہ روشنی  
انوار بسونے“ (احساس, 2007, 9)

اوپر تحریر شدہ اشعار میں سے پہلے شعر کے پہلے مصرع  
میں صرف براہوئی کے دو الفاظ ہیں یعنی پہلا لفظ "دا" اور آخری  
لفظ "بسونے"۔ اگر "دا" کی جگہ "یہ" اور "بسونے" کی جگہ  
"آیا ہے" لکھا جائے تو پورا مصرعہ اُردو کا بن جائیگا یعنی ایسا لگتا  
ہے کہ شاعر نے اُردو کی شاعری میں براہوئی کے الفاظ کو استعمال  
کیا ہے۔ اسکے علاوہ دوسرے شعر کا دوسرا مصرعہ تو پورے کاپورا  
اُردو کا ہے سوائے آخری لفظ "بسونے" کے یہاں پر بھی اگر  
"بسونے" کی جگہ "آیا ہے" تحریر ہو تو مصرعے میں کوئی بھی لفظ  
براہوئی کا نہیں رہے گا حالانکہ شاعر نے اس نعت میں سوائے ان دو  
مصرعوں کے باقی کے تمام اشعار کو براہوئی کے خوبصورت الفاظ  
کے ساتھ پرویا ہے ایسا بھی نہیں ہے کہ شاعر کے پاس اپنے جذبات  
بیان کرنے کے لئے براہوئی کے الفاظ ناہوں۔ بلکہ شاعر نے  
تو شعوری طور پر ان مصرعوں کو استعمال کیا ہے۔ یعنی یہاں ایسا لگتا  
ہے کہ شاعر نے اُردو زبان میں اپنی مہارت کا مظاہرہ کیا ہے جو کہ  
براہوئی زبان اور خاص طور پر براہوئی ادب کے لئے ایک بہت بڑا  
نقصان ہے کیونکہ ایک یا دو الفاظ کسی اور زبان کے بہ حالت مجبوری  
لئے جائیں تو اتنا فرق نہیں پڑتا لیکن ایسی شاعری کہ جس میں باقاعدہ  
طور اُردو کا مصرعہ تحریر ہو تو مستقبل میں براہوئی ادب اور  
براہوئی شاعری کو بے شمار خطرات لاحق ہو سکتے ہیں۔

### براہوئی غزل پر اردو کا اثر:

براہوئی غزل میں اُردو کے الفاظ شعوری طور پر بھی داخل  
ہوئے ہیں اور غیر شعوری طور پر بھی جب کوئی لفظ شاعر کے ذہن

میں برجستہ طور پر آتا ہے تو موقع محل کے لحاظ سے وہ بہت فطری اور مناسب معلوم ہوتا ہے اور کبھی ایسا بھی ہوتا ہے کہ بعض الفاظ دانستہ یا شعوری طور پر دوسری زبان کے لائے جاتے ہیں تو اشعار بالکل اجنبی بلکہ اٹ پٹے لگتے ہیں۔ اس عمل سے ایک سطحیت اور ناہمواری پیدا ہو جاتی ہے۔ براہوئی غزل میں اردو کے الفاظ کا شامل ہونا ایک مثبت عمل بھی ہے مگر اسکا یہ مطلب بھی نہیں ہے کہ براہوئی غزل بغیر چھان پھٹک کے اردو کا ہر لفظ قبول کرے غزل چونکہ بینادی طور پر ایک خوش آہنگ اور نرم روصنف ہے ایسے الفاظ جو سخت اور نا ہموار ہیں، جو ہماری سماعت کو گراں گزرتے ہیں ان کا غزل کے مزاج اور مذاق سے ہم آہنگ ہونا ممکن نہیں یہ تخلیق کار کے سلیقہ اظہار پر منحصر ہے کہ وہ الفاظ کو کس طرح اور کس سیاق و سباق میں استعمال کرتا ہے غزل ایک ایسی صنف شاعری ہے کہ اُسکے ہر شعر میں ایجاز و اختصار لازمی ہے جس کی وجہ سے شاعر ایسے الفاظ تراکیب، علامات، استعارات، تشبیہات اور تلمیحات کا سہارا لیتا ہے کہ اُس سے غزل کی زبان تخلیقی بن جائے۔ جس کی بنا پر براہوئی شعرا اردو کے الفاظ استعمال کرتے ہیں یہاں پر براہوئی غزل گو شعرا کے غزل کا ایک مختصر سا جائزہ لیتے ہیں۔

امیر الملک مینگل کے غزل کو پڑھنے سے اندازہ ہوتا ہے کہ انکی غزل میں اردو کا اثر نمایاں نہیں ہے شاعر نے اپنی غزل میں مشکل سے ایک دو لفظ استعمال کیے ہیں لیکن ان کو بھی اتنی خوبصورتی سے استعمال کیا ہے کہ اردو کا وہ لفظ شعر میں گھل مل گیا ہے اور پورے شعر میں ایک روانی سی پیدا کر دی ہے جیسا کہ غزل کے مطلع میں شاعر نے اردو کے لفظ کو اس طرح سے استعمال کیا ہے؛

”نن اسٹ اسنہ ، جتا  
 مسن  
 خوش اسن ولے خفا  
 مسن“ (مینگل، 1997، 29)

اس شعر میں اردو کے لفظ "خفا" کا براہوئی میں متبادل لفظ تو ہے لیکن "خفا" اردو کا ایک ایسا لفظ ہے جو کہ براہوئی میں بہت زیادہ استعمال کی وجہ سے مستعمل ہو چکا ہے اور اب یہ لفظ ہمیں اردو نہیں بلکہ براہوئی زبان ہی کا لفظ لگتا ہے۔

"خفا" کا براہوئی نعم البدل "خفہ" یا "غصہ" ہے لیکن براہوئی میں زیادہ تر "غصہ" کا لفظ استعمال ہوتا ہے۔ یہاں پر شاعر نے اردو کے لفظ خفا کو ہم قافیہ بنانے کے لیے استعمال کیا ہے۔ حالانکہ اردو کے خفا اور براہوئی کے "خفہ" میں صرف "ہائے مخفی (ہ) کا فرق ہے۔ شاعر نے یہاں پر شعوری طور پر اردو کے لفظ خفا کو استعمال کیا ہے کیونکہ شعر کے پہلے مصرعے کا "جتا" دوسرے مصرعے کے "خفا" کے ساتھ ہم قافیہ ہے ناکہ براہوئی کے "خفہ" کے ساتھ اس کے علاوہ اردو کے خفا کو استعمال کرنے کی ایک خاص بات یہ بھی ہے کہ اگر شاعر "خفا" لفظ کے براہوئی متبادل لفظ "غصہ" کو استعمال کرتا تو اُس کے معنی میں اتنی وسعت نہیں ہے جتنا کہ اردو کے لفظ خفا میں ہے۔ جیسا کہ اردو کے لفظ خفا نے شعر میں ایک روانی، ترنم اور خوبصورتی پیدا کر دی ہے۔

یُسین بسمل کی غزلیات میں بھی اردو کا اثر اتنا زیادہ نہیں ہے لیکن کہیں کہیں پر اردو کے تراکیب اور ذخیرہ الفاظ دیکھنے کو ملتے ہیں جیسا کہ ایک شعر میں شاعر نے اردو کی ترکیب کو اس طرح سے استعمال کیا ہے؛

”پُہ آدینک ٹی جان  
تینے  
رنگ و صورت نا پھلان  
گچینے“ (بسمل، 2011، 23)

اس شعر میں شاعر نے اردو کا ایک ترکیب استعمال کیا ہے "رنگ و صورت"۔ اس ترکیب میں "رنگ" اور "صورت" دو الگ الگ الفاظ ہیں جنہیں واؤ عطف کے ذریعے یکجا کیا گیا ہے۔ ان دونوں الفاظ میں سے پہلا لفظ "رنگ" براہوئی اور اردو میں ایک ہی طرح سے استعمال ہوتا ہے یعنی دونوں زبانوں میں ایک ہی معنی میں استعمال ہوتا ہے لیکن دوسرا لفظ "صورت" براہوئی میں صحت و تندرستی کے لئے استعمال ہوتا ہے اور "صورت" کا براہوئی نعم البدل "دروشم" ہے جو کہ براہوئی میں ایک بہت خوبصورت لفظ ہے۔ اس شعر میں "رنگ و صورت" نے شعر کی خوبصورتی کو کم کر دی ہے اور شعر اتنا پُر معنی بھی نہیں بنا۔ یہ بھی نہیں ہے کہ شاعر نے بحر و وزن کی خاطر اس ترکیب کو استعمال کیا ہے کیونکہ براہوئی کے "رنگ و دروشم" کو استعمال کرنے سے بھی شعر کا وزن اسی طرح ہوگا جیسا کہ رنگ و صورت کی وجہ سے ہے بلکہ براہوئی کے "رنگ و دروشم" کو سنتے اور پڑھتے ہی قاری کے سامنے ایک منظر نمودار

ہوجاتا ہے۔ اسے ہم شاعر کی کمزوری کہہ سکتے ہیں کہ اُس کے پاس اپنی ہی زبان کے الفاظ ہونے کے باوجود اُس نے اُردو زبان کے الفاظ کا سہارا لیا ہے۔ جس کی وجہ سے شعر میں وہ چاشنی نہیں رہی ہے۔

عالم عجیب کی غزلیات میں اُردو کا اثر اتنا نمایاں نہیں ہے شاعر نے بہت کم اُردو کے الفاظ استعمال کیے ہیں جیسا کہ غزل کے ایک شعر میں شاعر نے اُردو کے لفظ ماضی کو اس طرح سے استعمال کیا ہے؛

”خللنگے ڈاکہ کنا ماضی نا دے  
تے آ اسٹ  
اُست یاداتا نا دربان مروئے چوہ  
دسکان“ (عجیب, 2019, 90)

درج بالا شعر میں استعمال کیے گئے اُردو کے لفظ ماضی کا نعم البدل براہوئی میں "انوکا وخت" یا "گدرینگوکا وخت" ہے۔ جو کہ پڑھنے اور لکھنے دونوں میں طویل الفاظ ہیں۔ یعنی ایک لفظ کی بجائے دو الفاظ پر مشتمل ہیں۔ اسی طرح اگر ہم اُردو کے لفظ ماضی کو دیکھیں تو وہ ایک مختصر لفظ ہے جو کہ شاعری میں ایک بہت بڑی خاصیت سمجھی جاتی ہے یعنی ایک مختصر سے لفظ میں ایک بہت بڑا فلسفہ ہو۔ اسکے علاوہ ماضی اُردو کا ایک ایسا لفظ ہے جسے ہم اپنی ہی براہوئی زبان کا لفظ سمجھتے ہیں کیونکہ اس لفظ کو ہم اپنی روزمرہ کی بات چیت میں اتنا زیادہ استعمال کرتے ہیں کہ یہ براہوئی میں مستعمل ہوچکا ہے اور ہم اسے اُردو نہیں بلکہ براہوئی ہی کا لفظ سمجھتے ہیں۔

## محاصل:

الفاظ کو لکھنے اور ان کو استعمال میں لانے کے کئی طرز اور کئی انداز ہوسکتے ہیں یہی لفظ ہے جسکی وجہ سے ایک بہت بڑا ادب تخلیق ہوتا ہے جب کوئی شاعر اپنی فکر اور اپنے جذبات اور خیالات سامنے لانے کے لئے کسی دوسری زبان کے الفاظ کا سہارا لیتا ہے تو اُسکے پیچھے کئی وجوہات ہوسکتی ہیں۔ ان وجوہات میں شاعری کی طبیعت و مزاج، نفسیات سوچ، ذاتی رجحان، سیاسی، سماجی اور معاشی صورتحال خاص طور پر اثر رکھتے ہیں۔

اسکے ساتھ ساتھ براہوئی جدید شاعری میں اُردو کے الفاظ کے استعمال کی کچھ بنیادی وجوہات اور بھی ہوسکتی ہیں جیسا کہ مستعمل

الفاظ، بحر و وزن کی پابندی، اشعار میں سُر و موسیقی پیدا کرنا، شعری اصطلاحات کی ناپیدی وغیرہ وغیرہ۔ اسی طرح اگر اُردو کے الفاظ براہوئی جدید شاعری میں استعمال کیے جائیں گے۔ تو لازماً اُن کے نقصانات اور فوائد ہونگے۔ ان حالات میں براہوئی شعرا حضرات کے ساتھ ساتھ براہوئی کے ماہرین لسانیات کو بھی براہوئی میں شعری اصطلاح سازی کی طرف توجہ دینے کی ضرورت ہے اگر انہوں نے محنت کی تو اُردو کے ہر مشکل لفظ کے لئے براہوئی زبان میں اصطلاح موجود ہوگا۔ اور اُنے والے وقتوں میں براہوئی ادب اور خاص طور پر براہوئی شاعری میں براہوئی کے اپنے ہی الفاظ استعمال ہونگے۔

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