Child Beggary in N. W. F. P

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It is recommended that the Thesis by Mr. Sohail Sikandar Rana entitled "Child Beggary in N.W.F.P (Pakistan) be accepted in partial fulfillment for the award of Ph.D Degree in Social Work

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ABSTRACT

The North West Frontier Province of Pakistan is divided into nineteen districts and seven Tribal Agencies. Almost every one must have seen the shabby looking children both boys and girls begging with their hand spread out asking for alms in the streets. This deplorable condition presents a very pitiable sight to any sensitive mind. This plight of a human being can not be ignored by an average person.

The major cities of N.W.F.P. including Mardan, Mingora, Peshawar, Mansehra, Kohat, Bannu and D.I. Khan were selected through proper sampling techniques (given in chapter - 3). The sample size was restricted to 352 child beggars, 100 parents & 100 religious scholars as respondents.

Three sets of interview schedules were designed for the child beggars, their parents and the religious scholars with a purpose to test the validity of hypotheses (given in chapter-3) and to know about the reasons for adopting this profession, with other objectives in view (given in chapter-3) and finally to give suggestions and recommendations for the improvement of life the beggars and alleviation of beggary.

For pre-testing interview schedules were tested on 12 respondents to check repetition of questions, arrangement of questions and language mistakes. The interview schedules were thus improved and finalized after necessary modifications. After data collection the same was analyzed and tabulated. Subsequently research findings were analyzed. On the basis of which conclusions were drawn; and suggestions and recommendations were given for convenience of the readers. A list of bibliography has been given at the end of this Thesis.

The study was conducted to find out the reasons for children being involved in beggary, to know about their socio-economic conditions and to suggest ways and means to help them to adopt any other respectable profession.

a. It was deduced from the study that most of the beggars (children) were forced by their parents to join it in order to meet their daily needs.
b. Majority of the beggars were living below the poverty line which forced them and their guardians to stick to this profession.
c. Majority of the beggars were not ready to give-up this profession and to learn any other useful skill to earn their livelihood.

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Sohaill Sikandar Rana

Chapter - I

INTRODUCTION

This chapter gives an explanation and justification for selecting this topic, research questions to be investigated, scope of the study, sample size, research hypotheses, conclusions/research questions to be investigated, sociological significance of the study, limitations of thesis and organization of thesis.

STATEMENT OF THE PROBLEM

UN charter for the rights of the child talks about the child's right to education, health and recreation. But the question is that "how the prevailing condition of children found begging in the streets is affecting their right to live as common citizens who contribute towards growth of the country.

A poor man in a least developed country (and this number runs into millions) suffers from mal-nutrition. He is vulnerable to diseases, his average life span is short, and lives in huts where squalor perpetually surrounds him. He is illiterate both in letter and skills. He does not get his meals regularly, but when he does, he is uncertain of his next meal. He is clad in rags, if at all, and walks without a pair of shoes, moreover contagious diseases have inflicted some scars on his body. He lives mostly in villages, remote and inaccessible to the rest of the world or in slums or shantytowns. The water he drinks is neither safe nor clean. He is either unemployed or underemployed. But when he is employed he is overworked and underpaid.

Child suffers from apathy and ignominy. From birth to death he remains destitute. Usually he dies as an infant, but if he does survive, dearth and want haunt him to his end. Flood, famine, drought, and other natural disasters continually plague him. If he is a villager, his parents may be landless; if he is a town-dweller, he

1. To find out the reasons for child beggary;
2. To find out the socio-economic conditions of the beggars;
3. To find out the ways and means to help the beggars to give up their profession;
4. To know the response of religious scholar about beggar's rehabilitation;
5. To forward guidelines (on the bases of finding) for further improvement of the life of beggars of NWFP;
6. To provide authentic information to all concerned with planning and development in NWFP and research scholars of the country.

Detailed objectives have been given in chapter-III of Research Methodology. The data was collected from the major cities of N.W.F.P including Mardan, Mingora, Peshawar, Mansehra, Kohat, Bannu and D.I. Khan. The sample size was restricted to 352 child beggars, 100 parents and 100 religious scholars.

SOCIOLOGICAL SIGNIFICANCE OF THE STUDY

The research was limited to certain major cities of N.W.F.P. like Peshawar, D.I. Khan, Kohat, Mingora, Abbottabad, Mardan and Bannu. The study has its sociological significance for the social scientists to help the poor and unattended strata of the society. It is also helpful for Governmental and Non-governmental Organizations to play their role in policymaking and overall uplift of these otherwise unwanted groups of our society. This research can be helpful for making child beggars as useful citizens of the society.

LIMITATION OF THE STUDY

This research study was limited to the selected districts of N.W.F.P. The subject required much systematic data about this complicated social problem. Thus an indepth study to know the exact picture of the problem was required with the followings aims: -

- If the format of the questions asked from the beggars had not been stereo typed more useful data/information would have been obtained.
- To interview a person and side by side record his statement in its entirety is not possible. If important questions asked from the beggars were recorded by means of audio/video aids better set of information could have been extracted.
- Although it is difficult but cannot be negated if one could merge with the beggars and get an insight about their actual life style.

To probe into the reality, the primary data was collected to achieve the objectives of the study:

ORGANIZATION OF THESIS

This Thesis comprises of five chapters, Chapter one is the introduction, which gives statement and justification for selecting this topic, sociological significance of the study and limitations of the study.

Chapter two provides the background of the origin of beggary. It throws light on the problem from different angles and explain the issue through various schools of thoughts and welfare models, especially beggary from the religious point of view and the poor laws, Ordinances and the Islamic Social Welfare Model as solution to the problem of pauperism.

Chapter three is research methodology, which gives detailed description of various components of research like purpose, objectives, hypotheses, sampling size and sampling design, tools for data collection and data analysis.

In chapter four the data has been presented in the form of tables, which gives the interpretation of dependent and independent variables.

Chapter five contains major findings, conclusion and recommendations for the solution or minimization of the problem of beggary.

At the end of this thesis a copies of interview schedules and a list of bibliography have also been annexed.

Chapter - II

LITERATURE REVIEW

This chapter provides the background of the origin of beggary. It throws light on the problem from different angles and explains the issue as viewed by various schools of thought, the various laws and acts constituted by the British government, the government of Pakistan, the measures taken by the MMA government, the role of police regarding beggary etc.

ORIGIN OF BEGGARY

It is widely accepted that in the early periods of history, the man whenever became destitute, owing to his age, deformity or any other reason was considered as curse in consequences to his own committed sins. The sympathetic and religious people took it as their obligation to help such needy souls to get nearer to God. So the people helped in time of need, later made it their habit to beg and took it as an effortless job. Indeed beggary passed through various states and whenever people were beset with unbalanced economic conditions, beggary was at its peak.

It is quite strange that in all times and in all types of circumstances beggary has remained among the people, considered as a curse with no possibility of eradication or decrease. It is a profession in which there is no concept of self-respect. The beggar does not feel ashamed while extending his hands in front of others for alms even if it is not given. He again extends in front of another person and so on. While doing this act of begging his mind is satisfied that it was a mere request and not the wages of his labour.

It was in older days in united India that kings and rulers of states used to help their people. Beside this, common people who were a bit better wealth wise also used to help their poor and needy brethren. As the times changed these traditions also

changed. So this ultimately gave rise to the beggars and beggary. It can be said that the profession of beggary is not contemporary but centuries old profession. In some cases it is being continued generation after generation and in few cases it is adopted as other means of earnings.

BEGGARY FROM THE RELIGIOUS POINT OF VIEW[1]

We see that Lord Buddah himself had set an example of begging.

Buddah would often give the same message to his listeners. He talked about morality, about the evils, the vanity and the sinfulness of desires and about the blessings of the abandonment of desires. His daily and yearly routine is pictured in the scriptures. Rising before dawn, he would spent much time in meditation, and then he would call on some monk in the neighborhood. Just before noon, accompanied by some disciples, he would go from house to house with his alms-bowl. Accepting whatever was offered. After his meals usually only one per day, he would give a discourse on some subject.

Contrary to this, the teachings of Islam are quite against beggary. Islam teaches morality, emphasizes self-respect and reserves the right of the needy to be supported through Zakat rather than be dependent.

"Faqir" the class of beggars is derived from Arabic word "Faqr" meaning poverty or the person who does not have anything. Islam, a complete code of life gives a very sound policy for the beggars. The Holy Prophet (PBUH) did not leave the poor from scathing condemnation and threatening with external Hell. He made it unlawful act with an exception of deserving cases. The Quran says, "And He found thee in need, and made them independent. Therefore, treat not the orphan

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[1]. Beggary as a problem in Peshawar 1979.

with harshness. Nor repel the petitioner[2]. Thus there is recognition of rights and liabilities. This is exploited by the beggars to the utmost.

Islam has also enjoined on the "giver" to make a search for deserving cases and on the "receiver" to maintain his self-respect and not to behave like shameless creatures. All religions have of course, stressed upon the wealthy people to donate towards the welfare of other human beings. Islam in particular, has done not only this, but also shown the way to achieve this. It believes in organized efforts and centralized action and stress on helping only the needy. This sublime faith has strictly forbidden beggary and instructs all able-bodied followers to sweat out their living. But ignorance on our part has very much helped the institution of beggary. This class realizing the traditional love of the Muslims has exploited the good heartedness of the people and defamed what through planned practice was a useful medium for relieving the sufferings of the unfortunate. This fact stands out in the Islamic history, that there was a time when every one came forward to give and there was none to receive.

Today even the glorified West has these ideals, which are yet to be achieved. Islam not only demands voluntary contributions, but Zakat, Sadqa etc. make it obligatory on all those who can afford to lay aside a part of their income, for those who are temporarily unable to face the financial difficulties of life as effectively. The Bait-ul-Mal was the central institution, which controlled all aid and proved that only in true Muslim society, there can be no beggars.

MEASURES TAKEN BY THE BRITISH GOVERNMENT FOR THE WELFARE OF THE POOR:

THE POOR LAW AMENDMENT ACT, 1834: (UK)

This was meant for the stoppage of child labour and the reaction was that the poor law amendment Act 1834 came in black and white to stop the child Harsh Labour

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[2] (93: 8,9,10 Q)

in indo-Pak sub continent the child labour was substituted by beggary. Therefore it is evident that the poor law of 1834 was not successful in any way to help the poor but where as it further entangled the poor in beggary.

THE RELIEF OF POVERTY AFTER 1834

The 19th century society was poor by modern standards. Most members of the working classes were likely to be in poverty at some points of their lives because of unemployment, sickness, old age and so on. They had to rely on their children, friends or credit or support in time of hardship. The contemporary attitude was that this was right and proper, because it encouraged the poor to work[3].

Poverty was not seen as a social problem; destitution was felt to be the result of character weakness. This attitude led to the 1834 Poor Law Amendment Act. It was believed that those in dire need would accept the workhouse, however, the alleged demoralizing effects of the old Poor Law were not as bad as they were made out to be. The new Poor Law was seen as the final solution to the problem of pauperism. Which would work wonders for the moral character of the working man but it did not provide any such solution, it improved neither the material nor moral conditions of the working class was less inhumane than its opponents alleged. The 1834 Poor Law Amendment act was ruthlessly and efficiently enforced in rural southern England as soon as it was passed, and exceedingly unpopular. It was not implemented in the north until later[4].

In 1837 anti-Poor Law propaganda reached its climax when attempts were made to form Unions in the industrial north. The Anti-Poor Law movement was formed in Lancashire and the West Riding, led by Oastler, Fielden and Stephens. The new Poor Law was attacked in the press and on the platform.

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[3]. users.ox.ac.uk/ peter/workhouse/shoreditch/shoreditch.htm

[4]. www.thepotheries.org/local_history/010.htm

1837 also saw the start of the `hungry 40s' beginning with a trade depression. Industrial workers feared the workhouse, which they called the Poor Law Bastilles Act. The 1834 poor law amendment was one of the causes of northern Chartism. Sir Charles Napier and his troops were based in the north of England to deal with the chartist threat but Napier was sympathetic towards them and blamed the Poor Law Amendment act for much of the trouble.

IN 1839, THOMAS CARLYLE WROTE

The New Poor Law is an announcement...that whosoever will not work ought not to live. Can the poor man that is willing to work always, find work and live by his work? A man willing but unable to find work is ... the saddest thing under the sun.

The idea of `less eligibility' influenced Victorian social policy; self-help and independence were valued as virtues. Even the `labour aristocracy' looked down on labourers but evangelicalism and concern for social stability led to private charity.

In 1849, Nayhew investigated urban poverty and showed that destitution was because of inadequate wages. By this time the middle class was becoming more conscious of the poverty around them. Reformers emerged in the mid-19th century. These reformers and Poor Law medical officers collected information. This helped to improve standards in the workhouses and also led to the 1848 Public Health act. Many elements of the old system remained, although the government disliked this. The new system was adapted to local circumstances although the Poor Law Commission preferred indoor relief (the workhouse) to outdoor relief because it was cheaper and parishes wanted to reduce the poor rates. Paris remained the centre for the collection of poor rates until 1865. Outdoor relief often was inadequate.

Those sent to workhouses usually were unable to look after themselves: the old, the ill, the young. One large workhouse was favoured because it was cheaper but it

also led to abuses such as the Andover scandal of 1845-46. Conditions varied from workhouse to workhouse. The Poor Law Amendment act came into force on 21 August 1834 and was specifically and explicitly aimed at discouraging people from applying for relief[5].

Between 1834-47 the central board was called the Poor Law Commission but after 1847 it was called the Poor Law Board. The Board had overall responsibility for relief, and its headquarters was at Somerset house. The first Commissioners were Shaw-Lefevre, Frankland Lewis and George Nicholls. Their secretary was Edwin Chadwick. Parishes were linked into Unions, each Union controlling relief in its area, hopefully with one large workhouse. Boards of Guardians were elected by ratepayers. They supervised daily matters of relief and were helped by paid experts. By 1838, the Assistant Commissioners had incorporated 13, 427 (of 15,000) parishes into 573 Unions. By 1868 the whole country had been finally unionized. Virulent objections to workhouses were not sustained for long because:

1. The economy improved.
2. Chartism distracted attention.
3. Chadwick's doctrinaire influence waned after 1841.
4. The Poor Law Amendment Act treated the symptoms, not the causes of poverty.

IN 1847 A SUFFOLK LABOURER COMMENTED ON RURAL POVERTY

"These mushroom great people have all grown up since I remember, and if I speak to them of the hard times, they tell me to look at the great improvements, the new docks, the cheap postage, the fine railways; really, say they, this is a grand and glorious country; Sir Robert hath repealed the Corn Laws and Lord John will drain our streets and erect bath. Oh! What a blessed land this is. Well, say I, very good,

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[5]. www.genuki.org.uk/big/eng/lin/poor law hist.htm

but what benefit has it conferred on me? Here I am working harder than ever, poorer than ever, with no remedy for want and no hope but death".

The railway whizzes past my door, but I never had my foot in a railway carriage. I have no correspondence but with my neighbours...my brown bread is dearer, my wages are no higher. The great docks with their many ships, the great railways and fast-running mail carts, have added not a stone to my cottage, nor a crumb to my table. Administrators of the old relief system were outraged at the interference of central government because they felt the old system worked well. They said that there were few able bodied poor when trade was good, and too many for even the biggest workhouse when trade was bad. The Poor Law guardians obstructed the implementation of the Poor Law Amendment Act; their activities in Huddersnor field were particularly extreme In September 1834, R.H. Greg of Styal wrote to Edwin Chadwick, the secretary of the Poor Law Commission, after having spoken to a friend, Ashworth, who owned a cotton mill near Bolton in Lancashire. The letter inspired the migration scheme from the south of England, where there was deemed to be an increasing and largely unemployed pool of labour, to Lancashire and the West Riding where there was a shortage of workers. Unfortunately, the scheme got under way just as the "Hungry Forties" hit the industrial north in the north. The Poor Law Commission had to tread warily because of the dangerous amalgamation of the working classes and middle classes, as had happened during the 1832 Reform act crisis. This opposition came in the shape of the anti-Poor Law Movement. The workhouse test was never enforced in industrial Union in Lancashire and yorkshire: outdoor relief and supplements to incomes continued.

The Poor Law Commission concentrated too much on the rural able-bodied poor. They paid too little regard to problems of pauperism caused by.

- Physical / mental ill health.
- Old age. A Bolton weaver expressed how he felt about the Poor Law Amendment act and the establishment of workhouses in the following extract called 'Stigma'

I am at this moment within 12 month of 60 years of age. I shall myself become a pauper....I view the present Poor Law Amendment Act as a system of coercion upon the poor man, and that very shortly I shall be under its dreatful operation. I have not merited these things. I am a loyal man, strongly attached to the institutions of my country, and a lover of my country.

THE INVESTIGATION OF POVERTY

Until private social investigation stirred the national social conscience, the typical attitude to poverty was unconcern/complacency or moralising, patronising charity. This is epitomised by Samuel Smiles in his pamphlet *Self Help* (1859).

The greatest results in life are usually attained by simple means....The common life of every day provides the workers with scope for EFFORT and SELF IMPROVEMENT. It is not eminent talent that is required to ensure success in any pursuit so much as PURPOSE- not merely the power to achieve, but the WILL TO LABOUR ..PERSEVERINGLY. Even if a man fails in his efforts it will be a great satisfaction to him to enjoy the consciousness of having DONE HIS BEST. In humble life nothing can be more cheering than to see a man combating suffering by PATIENCE...and who when his feet are bleeding and his limbs failing him, still walks upon his COURAGE.

WEST PAKISTAN VAGRANCY ORDINANCE, 1958

ORDINANCE XX OF 1958 "WEST PAKISTAN VAGRANCY ORDINANCE, 1958"

An Ordinance to amend and consolidate the law relating to vagrancy in the Province of West Pakistan. No. Leg. 3(20)/58, 1st October 1958, (Gazette Extraordinary, 1st October 1958).

The following Ordinance by the Governor of West Pakistan under Article 102 of the Constitution was published for general information in the Gazette.

Preamble whereas it is expedient to amend and consolidate the law relation to vagrancy in the Province of West Pakistan in the manner herein after appearing;
And whereas the Provincial assembly of West Pakistan is not in session and the Governor of West Pakistan is satisfied that circumstances exist which render immediate action necessary;

Now, therefore, in exercise of the powers conferred by Article 102 of the Constitution, the Governor of West Pakistan is pleased to make and promulgate the following Ordinance:-

1. Short title, extent and commencement.- (1) This Ordinance may be called the West Pakistan vagrancy Ordinance,1958.
2. It extends to the whole of the Province of West Pakistan except the Federal Capital and the Special Areas.
3. It shall come into force in such area or areas and on such date or dates as Government may by notify.

DEFINITION

In this Ordinance, unless the context otherwise requires, the following expressions shall have the meanings hereby respectively assigned to them, that is to say-

a. "Child" means a person under the age of fourteen years.
b. "Controller" means the Controller of vagrancy, West Pakistan;
c. "Government" means the Government of West Pakistan.

d. "Guardian" in relation to a child, includes any person who in the opinion of the Court having cognizance of any case in which a child is concerned, has for the time being the charge of or control over such child;

e. "Prescribed" means prescribed by rules made under this Ordinance;

f. "Public place" includes any public park, garden, railway station, ground or vehicle to which the public for the time being have access, whether on payment or otherwise;

g. "Vagrant" means person who[6]:

i. Solicits or receives alms in a public place;

ii. Exposes or exhibits any sore, wound, injury, deformity or disease in a public place for the purpose of soliciting or receiving alms;

iii. Allows himself to be used as an exhibit for the purpose of soliciting or receiving alms;

iv. Enters on any private premises without the invitation of the occupier for the purpose of soliciting or receiving alms;

but does not include a persons who solicits or receives money, food or gift for a purpose authorized by rules under a prescribed certificate;

h. "Welfare home"[7] means an institution established and maintained by Government for the detention, training, employment and maintenance of vagrants and their dependents other than those who are lepers, lunatics or suffering from contagious diseases and includes an institution notified by Government as such for the purposes of this Ordinance.

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[6]. Ordinance XX of 1958 West Pakistan Vagrancy Ordinance 1958.

On this basis the government started welfare homes in 1961 in which the beggars were put as inmates and they were provided with basic needs of life, i.e. food, shelter and clothing and also the vocational skill (tailoring) facilities, but unfortunately that could not work out, because the inmates felt that it was hard for them to live in restrictions and secondly, they could early get good amount through begging as compared to the income they will get after getting tailoring/stitching skill.

WELFARE HOMES[8]

1. Government shall establish and maintain one or more welfare homes at such place or places as it thinks fit for the custody and detention of vagrants.
2. Government may, by notification, declare any existing charitable or other institution with previous consent of the controlling authority of such institution and on such conditions as may be mutually agreed upon between Government and the said authority, to be a welfare for the purposes of this Ordinance.

URBAN POVERTY

Poverty

Poverty has always had several not entirely separable meanings and is always defined according to the convention of the society in which it occurs. We may distinguish three meanings[9].

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7. Ibid.
8. Ordinance XX of 1958 West Pakistan Vagrancy Ordinance 1958.
9. International Encyclopedia of the Social Sciences Vol.2. 1968.

1. Social Poverty

Implies not only economic inequality (of property, income, living standards etc) but also social inequality, this is, a relation of inferiority, dependence, or exploitation. In other words, it implies the existence of a social stratum definable by among other things, lack of wealth. In this sense poverty is relative, implying no particular level of income or amount of property[10].

2. Pauperism

It describes a category of people unable to maintain themselves at all, or to maintain themselves at the level conventionally regarded as minimal, without outside assistance. At any given time this implies the fixing of a minimum standard below which men are not supposed to fall and often also implies a model of social relations that indicates which paupers have a claim upon public assistance and who is to assist them. A man's wife and children are perhaps the earliest clearly defined category of persons with a call upon public assistance[11].

3. Moral Poverty

It defines the place of poverty in the value system of a society or of its subgroups and institutions; that is, it define, whether poverty is morally acceptable and what status it confers or prevents the poor man from enjoying. It is therefore difficult to separate from (1) and (2) except where it finds expression in specific bodies of men in the past normally religious bodies, who voluntarily undergo poverty[12].

Poverty can mean not having enough to eat, wearing outdated and inadequate clothing, living in a place that is dangerous or undesirable or receiving poor health care resulting in a shorter life expectancy. It means living a life of utter despair in which there is little hope for better life and future.

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[10]. International Encyclopedia of the Social Sciences Vol.2. 1968.

[11]. Essential English Dictionary 1995.

[12]. Essential English Dictionary 1995.

Poverty arises when social organization is based on an uneven distribution of the resources available, resulting in people accumulating more goods and resources than others.

Poverty is due to incapacity of the individual (disability), which may have due to fault heredity, by birth, environment, illness or accident, or unfavorable physical conditions such as poor natural resources or poor exploitation of rich natural resources, extreme climatic conditions and mal distribution of wealth and of income and the imperfect functioning of the economic institutions.

4. Population Aspect of Poverty

It is commonly believed that world poverty is rooted in high rates of population growth and population densities. Much concern over population growth has been evidenced in recent years, but the classic statement of that concern was made in the late 1700's by British clergyman-sociologist-economist, Thomas Robert Malthus. He presented the issues logically and systematically, and his analysis is well-known today as the Malthusian theory suggests that while an economy's food supply increases arithmetically, population tends to increase geometrically, resulting in living standards being suppressed to a subsistence level[13].

It means that the World's Population tends to increase faster than its food supply, keeping the bulk of the population at the verge of starvation or subsistence. He argued that an unrestrained population tends to increase in geometric progression, that is in the series 2-4-8-16-32 ..., the food supply increases in arithmetic progression, i.e. 2-4-6-8-10 ... This being the case, hiring standards can never rise for above subsistence levels because of constant population pressure on the food supply[14].

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[13]. Policy paper on Poverty and Beggary 1997, Govt. of Pakistan Social Welfare and Special Education Division.

[14]. Geography and contemporary issues study of relevant problems by Melvin Albaum.

Apart from this the non-availability of recreational facilities specially for the poor classes who constitute a majority of the population is also a great problem the person who works all the day long and has to spend the evening without any recreation feels bored. Such people have no recreation except sexual activities with their wives which increases the birth rates. They are more fatalistic and believe that once a child is ordained by Almighty it would born and, therefore man has no control over child birth. The belief that one should not care for the increasing birth rate in the country, because God Almighty is to provide food to every human being born in the world and why not put the child on the street to beg, is an easy way to earn livelihood instead of birth control. This action on one side increase the population and in return the population explosions retain the country from providing jobs to the young generation and force them to extend their hands shamelessly to ask for alms. From the above mentioned facts the term poverty is clear and further more the increase in population also increases the poverty and helps the young blood to get indulged in unbecoming activities as criminal acts, Robbery, car lifting and Beggary etc.

So keeping this in view, selected Beggary as a problem originated from the urban poverty which is net result of speedy unplanned and haphazard expansion, contributing to more problems in the urban areas. Beggary is one of them.

ECONOMIC AND VOCATIONAL ASPECTS OF THE PROBLEM OF BEGGARY[15]

Beggary may be defined as the state of wandering without a settled home whether it be enforced by economic conditions of the country or because of the type of occupation performed, beggary has a substantial effect on the general standard of living of the people concerned.

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[15]. Beggary as a problem in Peshawar (Research thesis), 1979.

This is also to be considered that the beggars who accept this state of affairs entirely from choice and not out of necessity. Many persons make out a miserable existence because they have not the will or desire to work; but are rather satisfied with a meager subsistence to keep from starving.

There is of course a distinction between these two classes of beggars, one motivated by need and the other by differences while the one will generally work if it is available. The other will not work unless forced to.

However, many beggars will not fall into either class but be a combination of both. Often they will work long enough to obtain enough to exist on, and then will spend their life in idleness until hunger drives them to work again.

While discussing the problem of beggary it is necessary to make a sharp distinction between beggars and migrant workers. The former are idle wanderers with almost no legitimate source of income. Migrante workers, as a rule, may also have no fixed place of residence. However, as their name implies, they do work even though the majority might have to be classified as unskilled workers.

In an agricultural country with varying climates and crops, harvest periods occur at different times. Many of the migrants follow the harvests and thereby furnish the additional labour force needed to supplement the local inhabitants in harvest times. Others move around the country working on construction jobs and, when one job is finished, they seek work at another that is about to start.

Hence, they form an essential though fluid work force and are beneficial to economy, whereas the beggars are a drain on a country's resources as they are non-productive. What creates beggars, sometimes causes beyond their control, military invasions, prolonged civil disturbance that interfere with commerce and manufacturing, financial depression, floods, crop failures, loss of wage earner in a

family, are all or some of the many circumstances that might be to blame. There are other such as physical disabilities, poor health, lack of mental abilities or a reputation for dishonesty or bad habits, then these are always those who are too lazy to work, or who have been unable to find a vocation that is to their liking[16].

It is necessary to mention the number of reasons for beggary because there is no single remedy anymore where exists one drug that will cure all diseases and as in medicines there will always be somewhat we will have to call incurable cases. All we can hope to accomplish is to reduce the percentage of the population who have acquired this social malady. To continue the comparison with medical practice, preventive measures most likely will be more effective and less costly than waiting until the disease has obtained an un-breakable hold on the patient.

Now let us look at the situation in Pakistan. We have no new big influx of refugees though there are still some resulting from the partition, from Kashmir and as well from Afghanistan.

The administration is taking affective measures to aid these people. Many were formally engaged in agriculture and the new Land Reforms legislation and the increase in irrigation, will open more land for cultivation and thereby add a large number of opportunities for profitable employment. Better food controls and more effective pesticides are reducing the hazard of crop destruction. Overcoming the loss of the family wages, earner is a more difficult problem, especially as there are few opportunities for a woman with young children to find a way to earn sufficient to support them and thereby keep her family together.

In recent years, there have been two approaches made in the industrialized countries to furnish self support opportunity to those suffering from physical

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[16]. Beggary as a problem in Peshawar (a thesis) 1979.

disabilities. One method is a concerted effort to have employers engaged, a few disabled persons.

Another very successful scheme has been the opening of plants where all the employees suffer from physical handicaps. Actual experience in both has demonstrated that there are certain tasks where the disability has proved to be no handicap. Examples have been chiefly found in the assembly of light parts, such as Radios, also there are institutions that employ only the blind who are taught to make many articles of commercial value. In almost every case, these workers in comparison with more fortunate people have proved to be more regular in attendance and to take greater care with the quality of their work.
From the preventive stand point in most of the countries more and more attention is being paid to increasing safety by introducing safer working method, better maintenance and greater elimination of hazards in plants and stricter enforcement of traffic regulations because for a time reckless driving had been one of the largest causes of crippling accidents.

The best and most lasting cure for beggary at least in those cases which are not beyond full human help is the clearing of more opportunities for profitable and steady employment we must try to do away with the excuse "I cannot find a job, which I can do". Other might say that only a term in prison or a reformed school is the best way of decreasing beggary. Everyone agrees that this merely puts an added drain on public funds and can very well result in no permanent benefit but might very likely lead to inmate becoming a habitual criminal - Government-run-employment offices that offer free placement services can be a tremendous help. This would be only one side of the coin.

In the United States, the normal amount of unemployment has averaged about three percent of the civilian labour force. Though during the depth of the depression of the 1930, it was as almost high as 25%. A large part of the normal

3% occurs from the annual graduation of students who are seeking their first employment. This is the very time that demands the utmost attention so that these young people with the least possible delay become self-supporting instead of beggars. The solution depends not only on school, teaching useful subjects, but also in some life skills development.[17]

Apprenticeship under skilled order workers seems especially suitable for Pakistan. But care must be taken to seek that the wages paid to apprentices are sufficient and that they receive fairly frequent increases in rates so as to create incentive for them to continue their training instead of wandering from job to job or taking part time or short time jobs.

It is said that the literacy rate for the entire country is very low in Pakistan. Literacy is an essential factor for any one aspiring to become either a foreman or even a skilled workman.

If we are not placing too much emphasis on college and other higher educational institutions possibly it is the patriotic duty of all large governmental and private organizations to hold classes for their employees who cannot read and write and do the simpler types of mathematics. The question of providing suitable and adequate means to all types of beggars so that they may in due course become full-fledged citizens with a responsibility and direct voice in the affairs of the country, is of paramount importance.

It is not only the idle that develops a tendency towards beggary; but also quite often the skilled may be classed as beggars in some industries. Because of lack of raw materials many factories may be compelled to work only part time. Production in such factories become uneconomic and in order to survive, the manufacturer is compelled to increase his overhead due to idle labour which in

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[17] Beggary as a problem in Peshawar (A research thesis), 1979.

turn, reflects in high selling prices. In the present day competition, such high cost production factories are unable to compete with other procedures in the open market internally as well as in the field of export.

Such conditions, therefore, often produce a class of workers who are employed only part time. These workers may be able to move from one job to another, if they are trained in a particular kind of work. The effectiveness is thus impaired with the growing apprehension that gradually these people may become part time beggars. From this point of view, not only the education and social benefits are essential for the general welfare of a community but also it becomes imperative to provide suitable means of utilizing their productive earnings in some form of occupation. Handicrafts and other small industry consumer goods such as hand-loom fabrics, tailoring, manufacture of footwear and leather goods production of paper and stationary articles, printing and book binding, carpentry fishery, sericulture, basket making, black-smithing, toy-making, bidi manufacturing etc. are a few of the several varieties of industries which could absorb a large number of beggars after only short period training course where necessary. There is no need for any occupational formations nor industrial establishment in these sectors and indeed, the Government could provide such convenient facilities, both in the way of supply of raw material, provision of financial credits and purchase of finished products as would enable the Juvenile delinquent and all types of beggars to be fully occupied and licing wage thus contributed to the wealth and welfare of the State[18].

LEGAL ASPECTS OF THE PROBLEM OF BEGGARY

It must be borne in mind that the passing of a law is always an attempt on the part of the society to meet a certain problem.

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[18]. Beggary as a problem in Peshawar (a research thesis) 1979.

Sometimes the attempt on the part of the society is good and the particular law succeeds in meeting the problem. But often laws fail whatever the economic and social factors behind the problem have not been taken into consideration or rather the problem has not been met from that point of view.

Beggary is a problem which has a social and economic aspect, the ignoring of which must always result in the complete failure of any law passed against beggars. Beggar, in almost all the countries has been one who has no permanent abode or residence nor ostensible means of subsistence. Such people are dangerous to the society and they contribute to criminality. The very fact of being attached to a particular place, as a country of our birth and place of residence binds a man with social and family ties and makes him respect their moorings. The absence of such restrictions and the freedom of movement which is implicit in the character of a beggar, gives rise to impulses which result in act of a criminal nature. But on the other hand, it is a lonely and un-natural feeling in a man not to feel himself attached to a particular place which he can call his home and his earth. Therefore, the present laws of Pakistan in the shape of beggary act, 1950, the Criminal Procedure Code Section 19, the lepers Act 1939 etc. are all attempts as finding fault with the beggars and punishing them for beggary. But none of these laws nor the society which passed them, ever made an attempt to probe into the social and economic problems of the beggars. With the result that these laws have been practically dead and whenever laws are passed without taking into consideration the other factors which are responsible for the problem uptill here the said laws become ineffective and the public loses respect for the men supposed to enforce them.

The fact now remains that beggary in the urban areas has really become a fairly serious problem. Beggars not only annoy the public but have now formed themselves into groups and organizations which sponge on the society in case

who are not worthy of being supported by the charitable societies. Also there are groups of them who organize themselves into regular begging organizations, some of which have known to give training in the art of begging and some to cause deformities in children for the purpose of extracting money from the public. It is not true that all the problems are met by the laws which have been passed. At present, when the structure of our society, political and social is going through tremendous changes it is not possible now to visualize the nature of the laws which are necessary to meet these problems.

MEASURES TAKEN BY THE GOVERNMENT OF MUTIHIDA MAJLISI AMAL

The present government of Mutahida Mujlis-e-Amal (MMA) in NWFP has taken a number of measures for the eradication of beggary in NWFP, the details of the same are as under: -

1. The Department of Social Welfare is concerned to focus with well-being and uplift of the community in general and vulnerable groups in particular. The department acts as a catalyst agent for achieving the goal of social stability in the society leading to create social climate conducive for socio-economic development.
2. The Beggary has emerged as a big menace in the country particularly in the NWFP. Everywhere, one can see the plight of child beggars in the bazaars, bus stands, streets and in front of mosques soliciting charity. Some of them do not miss the opportunity of theft. Hence this stigma needs to be tackled with iron hands and on emergent basis, by all factions of the society not only by the Government concerned functionaries. Efforts are require to be made to prevent child beggary at community level. These practices will surely required coordinated efforts of concerned agencies i.e., local police, local administration, community organizations for searching/rounding up the beggars and Social Welfare Department for their Rehabilitation and follow-up.

3. District Peshawar is facing today, the social problem of beggary. Beggars, male children as well as female children, are usually seen in the Parks, streets and other general public places soliciting alms, have created a bad image for our country and our own people especially on foreigners but has also created numerous problems for the general public. Beggary being a flourishing profession especially child beggary, the number of child beggars is increasing with the passage of time being an easy profession. The project's main aim is to pick-up these beggars from the bazaars, streets etc., and bring them the Welfare Home and provide vocational and skill training in the rehabilitation centers and make them aware about the evils of beggary and benefits of education and skills training.

Apart from that the government of NWFP has established two other centers at Peshawar namely, "Dar-ul-Kafala" for males beggars and women crisis center which is dealing with women in distress/crises and women beggars as well.

It is understood that since the rules which have been found by our religion are not being followed properly in all of life. In view of the above, things are not in proper shape and hence the suffering in one way on the other. State has also not taken the appropriate measures to address the issues those are alarming one's indeed. Therefore it is appropriate to mention here that it is the dire need that each one of the above mentioned quarter may feel their responsibilities in order to achieve the requisite goals as laid down by the Quran and Sunnah for the betterment of family and the community as a whole. It is therefore, duty of the state to protect the rights of the masses in a manner that each one may be able to get their due share either he/she belong to any part of society and their primary role is to censure justice, rules of law and other similar issues.

ROLE OF POLICE AND THE PROBLEM OF BEGGARY

Studies made by the police and other social agencies in Western countries into the incidence of beggary have conclusively shown that it is a social evil which can be lessened by providing basic social needs to the people. No body is born a beggar. It is not a hereditary trait. Social environment coupled with economic stresses and strains turn children and adults into beggars.

The problem has assumed serious proportions and is apparently growing throughout Pakistan. On one hand, millions of refugees in Pakistan and on the other hand, the alarming increase in the population with so small measures contributed to make this problem more and more pressing.

It might also be worthwhile to draw the attention to the changing pattern of social values which have done away with the concept of joint families and the increasing desire on the part of the people living in the villages to move to cities and towns. Life in towns is by no means easy. Parents have perforce to neglect their children in order to earn out their living. A neglected child or an adult is another potential beggar. This neglect can assume varied forms, lack of educational facilities, lack of recreation, grounds and lack of guidance are some of its manifestations.

Even in a city like Peshawar, there is hardly any park worth its name. Most of he recently constructed towns are sprawling without adequate planning for communal amenitie. Schools are mostly over-crowded and the teachers hardly inspire confidence. It is natural that people living under these conditions, develop a certain amount of hostility towards the society in general, they either take to crime or become beggars.

The police should not consider it an exclusive problem. It is a social problem and can best be tackled by social agencies. We have, however, noted with regret that despite every body's, awareness of beggary in its most pitiable form. Nothing has

been done to solve this problem in a scientific and systematic manner. Like many other social evils, citizens are inclined to take beggary for granted. They just pass by sometimes pitying beggars with rupee or two but without making any serious effort to solve the problem. With most citizens the common reaction about the problem of beggary is one of mild sympathy and a shrugging of shoulders. In fact, quite a few of our rich openly patronize the beggars by giving them charities and arranging food for them. It is considered `Bakhsheesh' by the city merchants, one has only to go to crowded areas, around some of the big mosques in the city and the market places to find out a cluster of beggars thriving with their children.

This has made the problem of beggary more complicated. It is this class of people with their misplaced generosity, who have handicapped all police efforts to tackle the problem. On the other side, of the scale, are the cynic who have little time or inclination to think of this human problem but want the police to take most stern action against them. The functions of the police in the present day complex society are multifarious. Apart from enforcing law, it has to maintain public order also. It is in the maintenance of public order that the police force comes face to face with social problems like that of the beggars. It is only through process of trial and error that policemen on their beats or their rounds come to distinguish between the professional beggars, destitute beggars, handicapped beggars and exploited beggars. The treatment required for these different classes differs.

What police officers try to do is to distinguish between the different classes of beggars and produce them before the court with specific recommendations as to the nature of restraint to be exercised on them. Experience has shown that whereas destitute beggar and the handicapped beggar respond favourably to a period of detention in the poor house, no amount of corrective measures can be of any avail on the professional beggars and some of the exploited beggars and we have literally to put the fear of God in them.

CONCEPT OF SOCIAL SERVICE IN ISLAM

The origin of the word Insan (human being) is UNS[19], meaning; love and affection. It means that love and affection has been nurtured in the nature of every human beings. He is, by nature, compelled to live with other human beings must be based on mutual help and co-operation.

Allah is very kind to human beings, his most favourite creation. He loves them so much that killing even one of them by unlawful means has been declared as the killing of all human beings on the earth; and giving life to them and helping them to stand on their own feet has been declared as giving life to all human beings on the surface of the earth. Punishment for taking their life without any genuine reason is hell for ever[20].

Allah loves human beings (Insan) so much so that he even loves those who love their fellow human beings. That is why Allah in a Hadith-i- Qudsi has said that those who pay visit to patient, will, in fact, find Me present there; and those who cover the bodies of my servants, in fact cover me[21].

It is a known fact that all human beings are compelled to live together. They have to cooperate with one another. No one can live alone in this world. One can not produce all the requirements of life independently without the help of others. As such he has been related very closely with his other human fellows in different ways. He has to perform his duty with utmost dedication and sincerity as doing so is in fact giving the rights of his fellow human beings. In other words, all human beings have been tied together with the rope of performing one's duties which in reality are the rights of others.

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[19]. Any Arabic Dictionary, the word Anasa.

[20]. Any Arabic Dictionary, the word Anasa.

As we have said earlier, all human beings are compelled to live together, no doubt, but among the human fellows, man is inclined more to those who have identical views, thinking and belief. And it is a fact taken for granted that the sound bases of the strength and power of a certain group and party are their unity of purpose, thinking and belief. This unity enables that party or group to take a united action. This group or party then focuses its strength and power on one point and does marvelous things. No high mountains or fathomless oceans can block the way of this unified force and power[22].

The bonds of this identical thinking and belief are stronger than those of blood and kinship. There is no doubt that Islam gives full recognition to blood relationship; yet it gives more importance to a relationship which is based on identical thinking and beliefs, i.e. Din. As such the holy Quran says:

"The believers are but a single brotherhood" and the believers could only be those who have the same thinking and beliefs. The sayings and traditions of the Prophet also display the significance of this ideological brotherhood. The prophet of Islam (P.B.U.H) has said: "Allah supports those (Of Muslims) that are united and organized in a group"[23].

"You will find the believers kind, affectionate and loving among themselves. They are like a body. When one part of it is in trouble, the entire body remains sleepless and feverish"[24].

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[21]. Bukhari, Kitab-al-Marda, Bad Iyadat-al-Marid.

[22]. Quran 49:10.

[23]. Tirmidh, Kitab-al-Fitan, Bab Fi-Luzman-al-Jama'at.

[24]. Bukhari, Kitabal-Adan, Bab Rahmat-al-Nass Wa-al-Baha'im.

"The community of the believers is like a building, one part of which supports the other". "Who-so-ever fulfills the needs of other fellow human beings, Allah fulfills his needs"[25].

"Allah helps his servants as long as they help their other fellow human beings". In other words, he who helps his fellow human beings pleases Allah very much, and He then puts all His creatures at his disposal.
"Whosoever removes the pain and trouble of another believer. Allah will remove his troubles on the day of judgment"[26]. We should remember that the troubles of the day of Judgment are far more severe than the pains and hardships of this temporal world.

On another occasion the Prophet of Islam has said: "Whosoever makes things easier for a poor and a needy person, Allah will make things easier for him in this world as well in the Hereafter"[27].

Within the range of Social service come not only human beings but other living creatures as well. The Prophet of Islam has said: "Be kind to those on the earth, the one in the sky (Allah) will be kind to you"[28].

It is known to every one of us that when one in the sky (Allah) shows kindness to someone, he then becomes a privileged person. Allah creatures on the surface of the earth then at this disposal and service. All human beings are then directed to show honour and respect to him. He then becomes a favoured, privileged and honored man.

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25. Tirmidhi, Hudud, Bab Ma Ja,aFi-al-Satr Ala-al-Muslim.

26. Ibid.

27. Abu Daud, Adab Fi-al-Ma'unah lil Muslim.

28. Tirmidhi, Abwab Fial- Ma'unah lil Muslim.

On the other hand, those who do not show kindness to Allah's creatures, neither Allah nor His creatures show kindness to them. The Prophet of Islam has said: "Whosoever is not kind to others, he will not be shown kindness to.

In other words, those who do not love Allah's creatures or are not kind to them. They are then not loved and honoured by Allah, His Angels and His other creatures. They are neither respected nor liked. People then run away from them. People then become apathetic towards them.

In Islam the standard of love and hatred is the pleasure of Allah. and Those who dislike or hate others should do so for the sake of Allah as well. Those who are loved, are loved just because they obey the commands of Allah and his Apostle; and those who are hated or disliked, are hated or disliked just because they do not do so. The Prophet of Islam has said: "Love should be for the sake of Allah, and hatred should also be for His sake"[29].

The range and scope of social service in Islam is very long and wide. It encompasses a wide range of topics. Removing a harmful thing from a path so that it may not injure or harm any human being, is a part of Iman (Faith).The Prophet of Islam has said: "Iman (faith) has more than seventy branches, the highest being (there is no God but Allah) and the lowest one. The removal of an injurious and harmful thing from a path"[30].

In another hadith, the Prophet of Islam has said : "Removing or lifting a bone form a path is a sadaqah, i.e spending in the way of Allah, and a social service".

The scope of social service is so wide that even talking to one's fellow human being with a smiling face has been counted as a good deed and social service. The

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[29]. Bukhari, Kitab-al-Mazalim Bab Imatat al adha; Also Muslim, Abwabal-Iman, Bab-Maja'a-fi-Istikmal al-Iman. Nasi'I, Kitab al-Iman Bab Shu'ab-al-Iman.

prophet of Islam has said: "Do not look down upon any good deed even if it is a meeting with one's other fellow human being with a smiling face".

In another hadith. Sowing a plant or a tree or cultivating a crop have been declared as a sadaqah. The prophet of Islam has said: "there is not a Muslim who plants a plant or a tree or cultivates a crop, and a bird or a human being or any other living creature eats out of it, but it is a sadaqah for him"[31]. In other words if someone plants a tree with this good intention that someone will eat its fruits or will sit in its shade and rest, it is a good, rather very commendable, social service. It is beneficial for him not only in this world but also in the world to come. On the contrary, some people, when someone's animals enter their fields and eat their crops, beat them very harshly. It is a sin and injustice to those animals. An animal is an animal. It cannot differentiate between halal (lawful) and Haram (Unlaw ful). As such, it should not be beaten. It displeases Allah, as he is its real owner. One should rather remind and instruct the owner to take care of his animals, otherwise damages for such losses will be recovered from him.

Islam has declared that every good word is a Sadaqah and a social service. Even a good word has been counted as a Sadaqah. The prophet of Islam has said: "Every good work is a sadaqah"[32].

"A good and a kind word is also a sadaqah (social service)". The prophet of Islam has said: "Save yourself from the fire of Hell even if it is by giving a portion of a data to some one for the sake of Allah. if it is not available, then a good and kind word can perform this miracle, and can save one from the fire of Hell".

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[30]. Bukhari, Kitab-al-Mazalim Bab-Maja,a-fi-Isktikmal-al-Iman. Nasa'I, Kitab al-Iman bab Shu'ab al-Iman.

[31]. Bukhari, Adab, Bab-Kullu Ma'rufin Sadaqatun.

[32]. Bukhari, Adab, Bab-al-Kalimah-al-Tyyibah Sadaqatun.

Doing justice and favour to others and helping one,s relatives financially, is also a social service. Allah says in the holy Quran. "Allah commands justice, the doing off good and liberality to kith and kin"[33].

Forbidding people from all shameful and disapproved of deeds and rebellion is also a social service. Allah says in the holy Quran : "And he forbids all shameful and disapproved of deeds and rebellion."

Showing respect to one's guest is also a social service and doing of good. The holy prophet has said: "He, who believes in Allah and the hereafter should respect his guest"[34]

Likewise showing respect to and helping one's neighbor is also a social service and doing of good. The holy Prophet has said: He who believes in Allah and the hereafter should respect his neighbour.

Learning and teaching of the holy Quran to others is also a useful and valuable social service. The holy Prophet has said: "The best among you is he who learnt the Quran and taught it to others"[35].

Calling someone into the way of Allah is also a doing of good and a social service. The Holy Prophet once said to Hazrat Ali "O Ali! If Allah guides someone through your efforts unto the way of Allah, it is far better for you than the red she-camels".

Feeding the orphans, the poor and the prisoners is also a social service. Allah says in the holy Quran: "And they feed, for the love of Allah, the indigent, the orphans and the captive".

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[33]. Do 16:90.

[34]. Bukhari, Adab, Bab Man Kana Yu'minu Bi allah-I-wa-al'Yaum al Akhiri Fala Yu'dhi Jarahu.

[35]. Bukhari, Kitab fada'il al Qur'an, Bab-khairukum Man Ta'allama al-Qur'ana Wa "Allamahu. Also Tirmidhi, Thawab al-Qur'an.

"To spend of your substance, out of love for Allah, for your kin, for orphans, for the needy, for the way farer". Spending money on one's parents, kins and orphans is also a very important social service. Allah says in the holy Quran! "They ask thee what they should spend in clarity,s say: whatever you spend is good, is for parents and kindred and orphans and those in want and for way-farers"[36].

Bringing up the orphans and educating them is also an important social service. Allah says in the holy Quran: "They ask thee concerning the orphans. Say: The best thing to do is what is for their good" (and for their education).

To be affectionate towards orphans, and not to show anger to them, is also an act of goodness and a social service. Allah says in the Holy Quran: "Therefore, treat not the orphan with harshness"[37].

The Prophet of Islam has said "I and he who brings up the orphans will be like this in paradise" He closed his two fingers and pointed at them.

Extending financial help the widows and the indigent also comes in social service. The holy Prophet has said: "He who tries his utmost in helping the widows and the poor is like the one who keeps fast at day and offers prayers at night"[38].

"The prophet of Islam never felt ashamed of going with the widows and the poor and fulfilling their needs". The concept of social service in Islam could best be known from this saying of the holy Prophet that "The best among you is he who is more helpful to others". It is one of the supreme standards that Islam has established in respect of social service.

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[36]. Qur,an 2:220.

[37]. Bukhari, Babu Fadli man Ya'ulu Yatiman.

[38]. Nasa'I, Bab Ma Yastahibbu Min Taqsir-al-Khutbah.

Moreover, treatment of the ills and medical services also come within the scope of social services in Islam. As we have said earlier, if a doctor, with great sincerity, devotion and dedication treats a patient, and he gets alright, this act of his is considered to be giving life to the entire humanity. And if he, by sheer carelessness, ignorance and laziness, does so other wise, this act of his is considered to be the killing of the entire humanity. As Allah says in holy Quran: "That if anyone slew a person, unless it be for murder or for spreading mischief in the land, it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole humanity".

In the light of this verse of the holy Quran a doctor, who diagnose and prescribes appropriate medicines for them, is very lucky. Nothing can be more beneficial for humanity and religiously appreciable than this.

If a doctor remains busy in the service of the patients, and the patients, being poor and destitute, are provided with free medicines or with other facilities, Allah will fulfill his needs in the best possible way. The holy Prophet has said: "Whosoever fulfills the needs of his fellow Muslim brothers, Allah will fulfill his needs in the best possible way". The holy Prophet has said: "Whosoever fulfills the needs of his fellow Muslim brothers, "Allah will fulfill his needs". "He, who helps Allah,s servants, will be helped by Allah".

It would mean that showing favour and sympathy to a patient irrespective of any other consideration except pleasing Allah, is infact showing his precious time in talking with this colleagues or talking to outsiders or anyone else, a doctor should spend his time in the service of his patients, try to lessen their pains and troubles. According to the saying of the Holy Prophet "if someone removed pain from someone in this world, Allah will remove his pains in the hereafter".

If a doctor gives some medicines to a patient, and it reliever or lessen his pain, Allah in the hereafter will relieve or lessen his pains.[39] Medical treatment and help been made compulsory in Islam on the ground that "health is wealth". Health and leisure are two favours from the favours of Allah. However, most of the people do not appreciate their, importance and worth. They are in misunderstanding that favours last for ever, while it is nor so, as Hazrat Umar has said. "According to a hadith health should be appreciated before ill-health and leisure before business; and these should be made the best use of". As the messenger of Allah has said: "Demand good health and forgiveness from Almighty Allah in this world and in the hereafter"[40].

For maintaining good health one has to adopt two methods put great emphasis on using all ways and means to nip illness. As for every human being, removing hair from armpit and shaving one's moustaches. For maintaining good health, Islam has prescribed some other measures too. For example, covering utensils of general use, keeping the mouth of the water skin closed, keeping the doors closed; and putting the lamp off when going to sleep[41].

Islam also stresses on keeping one's mouth clean. The Prophet of Islam has said: "Cleanse your mouths". Tooth stick cleanses the mouth. Clean dress (no matter of what stuff), ablution, taking bath, picking the teeth, eating less and keeping the place clean have been made necessary.

It should, however, also be remembered that illness does not come as a result of any sin or vice, by illness. Allah, on one hand, tests His servant outwardly and, on the other, tries him inwardly. Allah says in the Holy Quran: "Be sure! We shall

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[39]. Zad al-Ma'ad. Quoted by Hafiz Nazar Ahmad in his Tibbi Nabawi, Lahore, 8th Edition, P-18.

[40]. Bukhari , Kitab-al-Libas, Bab Qass-al-Shawarib; wa-Bab Taqlim-al-Azfar.

[41]. Ibn Majah, Kitab al-Ashribah Bab, al-Sharab; Ibn Majah, Taharah.

test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil) but give good tidings to those who patiently persevere"[42].

Illness has been made an atonement for sins. The Prophet of Islam has said: "Allah removes the entire sins of his servant by subjecting him to a night fever". "All diseases are atonement for one's sins and vices that one has committed in the past"[43]

THEORETICAL FRAMEWORK

Social Welfare In Pakistan

Situation Analysis

Pakistan is a country where 74% people earn less than US$ 2 a day and still we claim to have a good living standard. Life expectancy at birth is still 63 years for males and 65 for females. Infant mortality rate is 83 per 1000 live births; the under – five mortality rate is 109 per 1000 live births; maternal mortality rate was 100,000 live births was 340 during 1990s. Adult literacy rate 57% for males and was 28% for females during 2004 and Human Development Index (HDI) for 2000 was 0.497. The public expenditures on education was 0.9% of the GNP during 2000 and a physicians per 1,000 population during 1990s was 0.5, hospitals beds per 1,000 population were 0.7. The social sector expenditures in Pakistan are dismal because of the expenditures as %age of GDP is on social protection, 0.1% on social insurance, 0.2 on social assistance. Under these conditions how can we claim that we have an Islamic Welfare State or modern welfare state? The inflation rate according to official statistics stands at 8% while independent observers say it is about 10.90%. Under these dismal economic conditions, little is left for social welfare development. We will talk more in Part-III of the article why the economic indicators are so gloomy?

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[42]. Bukhari, Marda, Bab Maj,a Fi Karfarat-al-Marad.

[43].Tibbi Nabawi, 18FF.

Introduction

The term 'Social Welfare' in Pakistan still raises the images of Charity homes meant for orphans, old, destitute women, incapacitated persons and so on. Social welfare is human concern and is the recognition and existence of deprivation in society and requires doing something to assuage it, standing still and wondering about the 'how' and 'why' of the problem will not work. The concept of social welfare varies from society to society and the main issues based on the approaches to social welfare that emerge now in Pakistan are (1) The concept of human needs (2) The concept of social responsibility for meeting these needs and (3) the mechanism for meeting these needs.

Social Welfare and Welfare State

In Pakistan, we have been hearing of terms like welfare state, Islamic welfare state, and social welfare from the state politicians, but it seems either they do not understand the policies and meaning of the term or they simply trick the public by these slogans. This is true because when the government changes, policies follow to change and this change has become a very cumbersome problem with no end to it in the near future. Rhetoric cannot conceal realities for much longer. In simple words social welfare is a human concern regarding the human needs or existence of deprivations in a given society at a given time.

It is difficult to define social welfare in a universal manner particularly in relation to developing countries, as needs, social structure and mechanism to fulfill the needs of the needy are different. Perhaps the most widely accepted definition is given by the United Nations Organization, which describes social welfare as "*a wide range of socially sponsored activities and programmes directed towards community and individual well being*". This definition is close to the one given by the Encyclopedia of Social Work as "*Social Welfare generally denotes the full range of organized activities of voluntary and governmental agencies that seek to*

prevent, alleviate, or contribute to the solution of recognized social problems or to improve the well-being of individual, groups, or communities".

Not only in Pakistani context but also in the entire ESCAP region the term is either used to describe those services, which are required by the vulnerable sections of the society and includes services for the handicapped and the traditionally under-privileged groups such as the 'backward' classes and the women. We follow this practice of welfare in Pakistan.

This approach resembles with Philip Klein's idea who thinks of Social welfare as "*the administration of certain services to individuals or families who find it impossible or difficult to maintain themselves and their dependent in material solvency and in health by their own efforts.*" On the other hand, social services are referred to mean those services, which are required on a very extensive scale by the normal population. These services seek to meet the basic needs of the people and include services for health, education, housing, communication services etc. Officially, in Pakistan, these services are seen as outside the purview of social welfare in Pakistan since 1955, the first five years plan.

Social welfare state, on the other hand means that the Government has the obligation and responsibility for the well-being of its citizens and that this cannot be entrusted to individual, private, corporations or local community. Typically, welfare state protects people against poverty by means of unemployment benefits, family allowances, income supplements for the lowly paid, and old-age pensions; they provide comprehensive medical care, free education, and public housing. Historically, UK was not the first state where such welfare measures were introduced. Actually, Germany was the first to introduce such welfare measures under Bismark in 1880. The same were imitated by Lloyd George in Britain in 1911 and W.H. Beveridge in 1945-48 under the slogan of 'State care from cradle to grave'. Unfortunately, the German experience is not well recorded in the

history of the welfare state and the English intellectuals, academicians and politicians confined the term only to the UK. In this sense, the term was coined by the Britons to describe the Post war British society, when a series of welfare measures was introduced to take care of all kinds of deprivations and social needs. According to Hall, "*the most distinguishing characteristic of the welfare state was the assumption by the community, acting through the state of the responsibility for providing the means whereby all its members can reach minimum standard of health, economic security and civilized living, and can share according to their capacity in its social and cultural heritage.*"

Apart from this British practice of the welfare state, the capitalists also have their own description of the term. According to them the "*welfare state is an attempt to modify the normal play of economic forces in a market economy which leads to a society characterized by a system of democratic government sponsored welfare, placed on a new footing and offering a guarantee of collective social care to its citizens, concurrently with the maintenance of a capitalist system of production*".

This leads us to believe that welfare state has different meaning to two different groups namely, the European Model, lead by UK and the capitalist Model lead by USA. The former believes in practice for providing care to deprived section of the population while the later believes in practice of the Adam Smith's Laissez Faire' economy to grant freedom to well off sections to pursue their material prosperity. In the former case the governments have the right to control the unbridled market forces while in the later case the government needs not interfere in the private economy and let the investors reap the fruits of their capital.

Both schools have their own arguments. The former believes that by providing opportunities to develop economy and a network of welfare measures for the people will gradually provide full or nearly full employment or a regular source of income which will lead to a condition where most people will become self

dependent in meeting their need and only a small portion of the society will needs state protection. The later argue that continued economic growth leading to ever expanding opportunities for economic participation and availability of sufficient resources with the state for maintenance of welfare, will prove its worth better.

Social Welfare in Pakistan: Historical Evolution

Pakistan became an independent state on 14th August 1947, having previously been part of the British India, due to the Muslim identity a community having distinct culture within Indian society. India had neither a model of poly-ethnic entity, nor any social arrangement or forms, which could guarantee the development of diverse cultural sets of communities within Indian socio-political system.

It was quite natural for the Muslims of India to struggle for a separate homeland; it was a struggle not only for political rights but also for survival as a larger social group. The independent homeland, they believed, would facilitate the development of their culture and where they could order their lives according to their ideals, so they were expecting to transform their religious social ideals into institutionalized pattern.

Since then the history witnessed an unprecedented massive human exodus both by the Muslim and Hindus to join their own groups. Nine million Muslims arrived in Pakistan and only two million Hindus and Sikhs left for India. This upheaval of millions of people caused many sufferings. Men, women, children, and the aged people traveled for hundred of miles on foot. Hunger, disease, starvation, homelessness and above all armed attacks on caravans by militant opponents caused many deaths and injuries. Migration continued for years disrupting the entire norms of social life. Communication, trade, business, industry, marketing and commercial organization all came to a standstill.

This unprecedented shock of influx was far beyond the capacity of any system to absorb. The first welfare attempt was an emergency effort at disaster relief and rehabilitation. It was necessary to feed, clothe and care for the newly uprooted people, temporarily settled in the refugee's camps where epidemics like cholera, dysentery and fever of many types had spread which made death easier than life. Resources were meager and unorganized, and best that can be said is that the welfare of the people in need at that crucial time was shouldered by the voluntary sector. This suggests that social welfare in Pakistan is a post independence phenomenon. Social welfare was then an activity performed by voluntary social workers of society to secure a place in the heavens. In other words, it was a charity oriented activity motivated by religion and philanthropy. The nascent state of Pakistan was struggling with lack of resources to finance their urgent programmes of education, health and economic development. In those days priorities did not recognize human welfare as an important subject to merit its inclusion even in the country's first Five Years Plan ensued in 1955.

Pakistan had overcome some of these immediate problems by 1950, and in order to have an effective welfare delivery system, in 1951 the Government formally requested the United Nations Organization (UNO) to help her formulate a social policy befitting a free country. The first batch of experts on social welfare arrived in Karachi in 1952, and this was the first deliberate effort to introduce the modern and scientific welfare programme in Pakistan. In this sense Pakistan was the first in Asia to have the modern welfare delivery system.

After studying the situation in this country the mission advised the Government of Pakistan to develop social work training. Without professionally trained and qualified social workers welfare projects and programmes would not make any head way. Consequently, a batch of sixty-five social workers was trained for six months by the GOP and UNTAA (United Nations Technical Assistance

Administration) and a second training was imparted in Dhaka in September-November 1953. Until 1953 there was no administrative structural arrangement to look after and coordinate the welfare activities as initially the state responsibilities were confined to imparting social work training sponsoring and strengthening the voluntary organizations, and supervising and developing rural and urban development projects. As mentioned above, in 1953 the Government's Health Division formulated a plan to initiate organized social welfare in the country.

The first Urban Community Development project (UCD) was established during 1954 in Liyari Karachi, the then capital of the country; the second project was opened in Kayatoli, Dhaka, the then capital of the East wing of Pakistan. These projects were the first of their kind in Asia.

Similarly, the Government established a Planning Board to prepare plans for the utilization of the national resources for the first proposed five years plan (1955-60), to introduce a process of economic development as well as to build up an institutional framework encompassing the needs and aspirations of the public.

In order to meet the skilled and trained manpower requirements of the welfare needs, attention was given to social work education. In the Punjab University Lahore, a department of social work was established in 1954, which offered certificate courses in social welfare. After one year the same was upgraded to post-graduate diploma courses and then to a two year post-graduate Master Degree programme. Similarly, the Karachi University in 1956, and by the mid-seventies, the Peshawar and Baluchistan Universities introduced post-graduate programmes. The Jamshoro University Sind established another department by 1990.

In the first five year plan, a social welfare cell was established within the Planning Board to investigate social problems, assess the social needs of the people, to review social policy and legislation, to prepare blueprints for social welfare for the

subsequent five years plans. But the things went wrong due to the negative bureaucratic attitude of the officials and according to an expert:

"*As future events were to indicate, this document never saw the light of the day. It was only partially adopted and got buried in official files...and the subsequent changes in the government and politics of the country, leading eventually to the imposition of first Martial Law. The importance of having a social policy was set aside. The reigning bureaucracy then planned the programmes according to their own vision and political exigencies. For almost twenty years, thereafter, there was no clear social policy except for a few paragraphs of needs expressed in the successive Five Years Plans*". As result of this situation the UN advisors being disheartened, left the country.

The department of social welfare had a structure on provincial levels by 1958. Each province had its own needs and free to frame policies but there seems to be no innovation in accordance with the needs of the day and the services seem to be of the same nature in all the provinces.

Since then Pakistan has framed three more social policies in the years 1988, 1992, 1994 but none of them have been put into practice in *toto* and the social welfare in the country is run on an ad hoc basis. Though Pakistan has an accommodative structure for the welfare, it is under worked and seems to be the neglected department of the government. The services of the department are confined to special groups of disabled, destitute, women and now the recipient of Zakat since the unification of the department of Zakat and social welfare.

Colonialism and Social Welfare in the Subcontinent

It is generally believed that Pakistan has inherited a colonial structure of social welfare and most of the services were introduced by the colonial power but this is totally wrong. Colonialism has had less far reaching impacts on the welfare system

of Pakistan than it has on that of India. With the advent of the British rule the new India came into contact with the new intellectual, political, economic and scientific trends, which were influencing the western world. Major scientific thinking was rational, secular, and liberal and their influence on the development of the economic and social structure was immense.

The major impacts of the new trends were accepted more by the Hindus than by the Muslims. The British East India Company 'snatched' powers from the Muslims and not from Hindus. They never let the two come closer. As a ruling power the British were more interested in strengthening their economic and political holds on Indian subjects than in their welfare. When the British crown took India under direct administration in 1834, some reformative acts were introduced directed to curb brutal religious practices among Hindus, including *Satti* (burning of the widow on the death of her husband) and the killing of unmarried daughters whose failure to find a husband was considered as a stigma for parents. These practices were banned by the Governor General William Bentinck under the Chartered Act of 1833, which declared them as tantamount to murder.

Bentinck also introduced the modern system of education into India. Before independence the government's role in social welfare was chiefly restricted to the provision of the legislative framework. As the colonial rulers limited themselves to revenue collection and maintaining law and order, social welfare was primarily left to voluntary enterprises. Social legislation such as the Apprentice Act, 1850, Leprosy Act, 1889, Reformatory School Act 1897, Lunacy Act 1912, Children's Act 1912 and 1920, workmen compensation Act 1923, Trade Union Act, 1926, Borstal School Act, 1926, Probation Act 1936, etc were passed under public pressure. Gradually, the government was persuaded by public opinion to run some

welfare institutions made obligatory by the social legislation. Provision of social welfare services was left to the voluntary bodies by and large prior to 1947.

The great beneficiaries of these welfare acts were Hindus. Muslims were deprived of its fruits. This, if hypothesized, can lead us to believe that after the early and medieval Islamic eras, Muslim leadership degenerated because of lack of vision and capability to organize and dynamically evolve institutions. Muslims still live in the mist of the past glory. They have ideals but lack confidence to research and synthesize modern ways within the framework of Islamic ideals.

Pakistan has not been able to institutionalize many principles so openly professed, whether economic, social or politico-legal. Corruption, embezzlement and harassing people through state departments, has always predominated over the art of peace and institution building. Even when guided and directed by the western donor countries, they distort the very basic goal of a participatory socio-political system. Social miseries have been falsely explained away as outcome of imperialism or neo-imperialism, and making Pakistani society achievement-oriented is a distant dream at present, as Pakistan faces the established and vested interest of the feudalistic, bureaucratic and entrepreneurial upper class.

Every policy ranging between taxation to basic wages, is supportive of a mechanism designed to keep people in bondage. Political institutions have become self-defeating; those advocating democratic principles are, outmaneuvered by the establishment of hereditary or dictatorial entitlement to leadership. All major political parties have their heads or patrons who are either children of the founders of the party or serving/retired generals.

Another aspect of this situation is that in the initial stages the Muslim ruling elites opposed British policies and services. Their propaganda among the masses was so effective that Muslims could not avail themselves of services rendered for them.

History witnessed that these elites took a U-turn and adopt almost every measure, but in general Muslims did not realize these consequences even at the time of the departure of the British from the sub-continent.

In fact the struggle for independence had different meaning and purposes for two different groups. First, the ruling elites of Muslims wanted to exploit the British for their own cheese and butter. Local leaders wanted to oust British and the masses were misled to believe that every thing would be fine after the British had left. This competition was between two conflicting claims to leadership. the post Colonial era, however, proved that what occurred was simply a substitution of a coloured bureaucracy for a white, which had cause and care, and were better qualified.

We can now infer that social welfare in Pakistan is a post-colonial phenomenon but grafted on to models of community development and other institutions, which characterized the west in 17th and early 18th centuries. In the west community development refers to the uplift and development of rural areas, where Pakistan urban areas also need a planned change through public participation.

Models of Social Welfare

Different models of social welfare have been suggested from time to time in the history of social welfare to alleviate poverty, vagrancy, destitution and beggary.

Models of social welfare can be viewed in a continuum in which several degrees and combinations are possible. One extreme is based in the functionalist mechanist theories. These give a subsidiary role to policy and stress that the state should only intervene when there is a market or family breakdown. The other extreme present social policy as a positive instrument of change, a part of the political process. Another way to classify the different models is to ask which criteria.

The follow to consider an individual liable for social services:

To each according to his need

To each according to his worth

To each according to his merit

To each according to his work

Basic models (Muslim 1977, p.37) in the continuum are as:

Model A: Residual welfare Model of Social Policy

Model B: Industrialized Achievement Performance

Model C: The Institutional Re-distributive Model

Model D: Islamic Model of Social Welfare

Model A: Residual Welfare Model

This can be traced back to protestant ethics, which considers that the individual should meet his needs through work and not through the community's charity. It considers that there are basically two channels through which an individual can meet his needs: the market and the family. Only when any of these fail, should social welfare or in the extreme, voluntary organizations have a part; and even them, it should only try to help the individual to go back to its normal relations in market and family. This means that social welfare should only be concerned with social pathologies and the rehabilitating of individuals. It is based on the idea of maximum liberation from state intervention and freedom of choice. This model does not fit in Pakistani situation because of object poverty here.

Model B: Industrialized Achievement Performance

Social work needs are met on the basis of merit, work performance and productivity. It is based on the image of the 'good manager' and 'corporativism'. It is also identified as occupation welfare based on incentives and rewards. Market and law play a fundamental role, while government plays an indirect role by special taxation in favour of certain redistribution.

A 'mined' system fits the conditions of advanced industrialism because the 'complexity' of the fully developed industrial society require, in the name of efficiency and initiative, a degree of decentralization of control while at the central level control by the state (Mishra 1977, p.37). but the productive enterprise, the firm, also has a dominant position under pluralistic industrialism. Any how this model also does not completely fit the Pakistani society because Pakistan has no such industrial base. The Pakistani society is an agrarian society.

Model C: The institutional Redistributive Model

This model reflects socialistic view of the inability of the market to guarantee equal opportunities for a reasonable standard for living to all and therefore believes in the provision of public services for all according to their needs to correct the imbalances. In other words, collective consumption – that is typically universal, comprehensive and free social services such as health and education – constitutes the basic model of distribution under socialism. Marxists believes that this form of equal distribution of the society's produce is possible only after private ownership of the means of production has been abolished, and the production and distribution of all resources brought under communal e.g. state control. Once this is done, the market, family and private property cease to be the basic institutions through which incomes are distributed.

But the government bound on socialist or Marxist ideology have failed in soviet union and the eastern Europe.

Model D: Islamic Model of Social Welfare

The only model that seems workable and fit in Pakistani situation is the Islamic model of social welfare. Islam has established its discipline of human society on natural and factual considerations. In Islam "Man" is not merely a biological entity, but he is composed of soul and body each of which is entitled to grow and develop. This peculiar aspect of human life bestows upon man certain rights as

well as make him responsible for certain duties which he must discharge in order to ensure his survival as well as the continuation of human race.

About state's responsibility and initiative organizing social welfare services, some people claim that its is a modern development. It should be noted that 1400 back Islam established this principle on a sound basis, without at the same time, discouraging personal or group initiative in helping other people. Responsibilities taken by the state need not in any way interfere with people's desire to give alms or to perform good deeds as a religious duty by which they may acquire merit and do glory unto God.

In view of Islamic institutions and their practice, a leader or a ruler can never be an absolute monarch or a despot. A ruler is on the same footing with his fellowmen as far as his rights and privileges are concerned, with the additional responsibility that he is entrusted with the general welfare of his fellow – beings. Hazrat Abu-Bakr and Hazrat Umar have already set a model of what a democratic leader should be. The details of Islamic welfare state and its model governments (Hazrat Abu Bakr R.A, Hazrat Umar R.A, Hazrat Usman R.A and Hazrat Ali R.A) have already been given in this chapter.

Hence Islamic model of social welfare is recommended to alleviate poverty, eradicate beggary and ensure welfare and protection of all vulnerable groups

COMPARISON OF VARIOUS SCHOOLS OF THOUGHTS

a. The convergence theory explains the nature and development of the social institutions of industrial societies in terms of "pull" (requirements or functional necessities) and the push (consequences) of an industrial technology and economy. The theory argues and technology and neither ideology nor class conflict for the sustainability of industrial societies new innovative ideas for new

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fields and industries based on the pull and push hypothesis are essential. This sustains and improves the current industry and economy with the resultant betterment of industrial societies. The best example of such a society is the German society.

b. The technological theory of industrial society rose to prominence in the 1950, when full employment affluence and the welfare state appeared to spell the "end of ideology" and all countries seemed destined to follow Willy-nilly, in the footsteps of Western industrialized society. Undoubtedly, the externalities or the unforeseen consequences of economic growth – chiefly pollution and the run way depletion of natural resources – put a big question mark against the future of industrial society but on the whole, the problems arising out of technological development and control strengthen the case of social planning and state intervention with out negotiating the idea of mixed system or pluralistic industrialism put forward by convergence theory.

c. The weakness of the theory lies in its failure to consider whether and how far social planning and communal control are compatible with a privately owned market economy.

d. Marxian perspective on welfare is not practicable as it attempts to overcome the economic and social contradictions of capitalism through state intervention only lead to new contradictions, the welfare state has stabilizing as well as destabilizing effects on the capitalist social structure.

e. The poor law amendment act, 1834, UK, was meant for the stoppage of child labour and the reaction was that the poor law amendment act 1834 came in black and white to stop the child Harsh Labour in Indo-Pak – Sub continent. The child labour was substituted by beggary.

ROLE MODELS – KHULFA-E-RASHIDEEN IN THE HISTORY OF ISLAM

Hazrat Abu Bakr 632 – 634 C.E

Abu Bakr became the Caliph on the 6th of June 632 C.E., and he died on the 23rd of August 634 C.E. His period of caliphate extended over two years and two months. Judged by the usual standards this was certainly too short a period to make an impact on history. Surprisingly enough, the caliphate of Abu Bakr not only made an impact on history; it changed the very course of history. The suppression of apostasy, the unification of Arabia, and the conquests of Iraq and Syria within the short space of two years are the extra-ordinary marvels of history. The speed, the magnitude, the extent and the permanence of these operations excite wonder and evoke admiration. Abu Bakr commands a unique position in the history of the world in general, and the history of Islam in particular.

Abu Bakr came to power in the midst of a crises-loaded situation. The crises which he was called upon to encounter were multi-dimensional, being psychological, political, religious and international in character. At the time of his accession, Islam stood at the brink of a precipice, and any wrong step on the part of Abu Bakr would have led to the disintegration, but made Islam a world force that could successfully contend against the giant empires of Byzantium and Persia, speaks for the dynamics of his leadership. According to the assessment of Muir (*The Caliphate – its Rise, Decline, and Fall*):

> "But for Abu Bakr, Islam would have melted away in compromise with the Bedouin tribes or likelier still would have perished in the throes of birth".

Abu Bakr proved to be the saviour of Islam, and he launched Islam on the course of its destiny.

Hazrat Umar Farooq 634 – 644 C.E

The caliphate of Umar Farooq lasted for ten years from 634 to 644 C.E. This decade saw the high water mark of the Muslim rule. During these years the

Muslims became the masters of Iraq, Persia, Syria and Egypt. Such conquests were most spectacular, dramatic and unprecedented.

Umar was an extraordinary genius, and he occupies an important place in world history in general, and the history of Islam in particular. He was a great ruler, a great statesman, a great general, a great reformer, and by all standards a great man. He was an embodiment of integrity, piety, justice, and other Islamic virtues. He was conspicuous for his high moral character, impartial justice, incorruptible administration and iron discipline.

He introduced reforms of a far reaching character. Indeed he was the founder of the political order of Islam. He introduced the Hijri era. He enforced the Shariah in all matters. He established the Baitul Mal. He established the "Diwan" for the administration of revenues. He organized census. He allowed stipends to all Muslims. He patronized education. He promoted the study of the Holy Quran. He improved agriculture. On the occasions of famine he organized relief measure on an extensive scale, and took pains to see that such relief reached every person in distress. He prohibited the purchase of cultivated lands by the Arabs in conquered lands. He made Arabia a cent percent Muslim land and shifted the Jews of Khyber, and the Christians of Najran to other parts of the dominions.

He was a man of towering height and impressive personality. He was a terror for the wrong doers, and a pillar of strength for the oppressed. He was accessible to every person, and he took pains to redress the just grievances of every person. Legends have grown around his extraordinary personality, and the accounts of his justice, accountability, and public benevolence that have passed on are inspiring and soul stirring. He was the greatest and the most powerful ruler of the time, and yet he had no palace and no guard. He owned one shirt and one mantle only conspicuous for patch work. He slept on a bed of palm leaves, to relieve distress among the needy on his own shoulders. When he visited Jerusalem to occupy the

city, the world witnessed the strange phenomenon of the slave of the Caliph riding on the camel, and the Caliph walking on foot leading the camel. Indeed Umar Farooq possessed all the qualities that are the characteristics of greatness. His place is among the great rulers of all time.

Hazrat Usman 644 – 656 C.E.

Hazrat Usman was eighty years old at the time of his death. His Caliphate lasted for twelve years from 644 to 656 C.E. Among the rightly guided Caliphs this was the longest period of rule. Hazrat Abu Bakr ruled for a little more than two years only. Hazrat Ali ruled for five years, while Hazrat Umar ruled for ten years. During the first eight years of his rule, Hazrat Usman had full control over the state of affairs. Conquests were extended east and west. In he east, Yazdjird the last Sassanian emperor was killed, and the Muslims became the masters of Persia and Khurasan. In the west, the Byzantines were defeated both on land and sea and a greater part of North Africa was conquered by the Muslims.

In 652 C.E., the process of expansion came to a grinding halt, and the country became a hot bed of disaffection. Hazrat Usman is a controversial figure in history. He was soft hearted, generous, benevolent, pious, and noble. On account of his generosity he was known as "Usman Ghani". His services in the causes of Islam were certainly invaluable, and the Holy Prophet repeatedly gave him the tidings of paradise. In the context some of the historians dismiss outright all charges leveled against him. Some historians give their verdict against him. Historians like Ameer Ali hold:

> "Hazrat Othman, though virtuous and honest, was old and feeble in character, and quite unequal to the tasks of Government".

In his History Tabari has an extract from the speech of Hazrat Usman wherein he offered his defence in the following terms:

"When the reins of Government were entrusted to me I was the biggest owner of camels and goats in Arabia. Today I possess neither a goat nor a camel. Save the two that are meant for the pilgrimage. It is alleged that I love my relations and I give them riches. As regards my love to them it has never induced them to usurp the rights of others. I put upon them the obligations that are due from them. As regards my generosity towards them, I give them out of my own property. As regards public property, I consider it lawful neither for myself nor for any one else."

Whatever the truth, the fact remains that the assassination of Hazrat Usman was a most tragic event of Islamic history. The Muslim community had heretofore remarkable unity; this unity was lost with the assassination of Hazrat Usman. The Muslims who had humbled the Persians in the east and the Byzantines in the west, now fell a victim to civil war to the great setback of Islam.

Hazrat Ali 656 – 661 C.E.

Hazrat Ali was a superman, a man of many qualities and virtues. He was a man of great personal valour, who enjoyed the distinction of being the "Lion of God". He was a great orator, and was known for his stirring eloquence. He was a man of encyclopaedic knowledge, and was acknowledged to be the most learned man of the age. He was a poet of great eminence, and a philosopher of great depth. He was an epitome of wisdom. He was liberal, generous and benevolent. He was gentle, noble hearted, forbearing, patient, merciful, and embodiment of all Islamic virtues.

In spite of these extraordinary qualities of head and heart, Hazrat Ali did not succeed as the Caliph, in the way he should have succeeded. He excelled his predecessors in the matter of knowledge and learning, but unfortunately there was hardly any achievement during the period of his caliphate. During the rule of his predecessors there had been extensive conquests of foreign lands by the Muslims.

During the caliphate of Hazrat Ali, the process of foreign conquests came to a grinding halt, and the Muslims instead of fighting against the enemies of Islam fought among themselves to the great disadvantage of the cause of Islam.

Hazrat Ali was in advance of his times, and being misunderstood was betrayed. Hazrat Ali was a victim of betrayal. Hazrat Talha and Zubair took the oath of allegiance to him, but fought against him in the battle of the Camel. Hazrat Ayesha was his mother-in-law and she fought against him. At the battle of Siffin he was betrayed by a section of his army who later came to be known as the Khawarij. In the arbitration proceedings he was betrayed by the person whom he had nominated as his representative khirrit bin Rashid who originally fought on his side betrayed his cause, and raised the standard of revolt in Persia and Kurdistan. Abdullah bin Abbas his right hand man whom he had appointed as the Governor of Basra betrayed his trust by defalcating in the Baitul mal and escaping to Makkah. Even the real brother of Hazrat Ali, Aqil betrayed Hazrat Ali and fought on the side of Mu'awiyah.

The Encyclopaedia Britannica describes. Hazrat Ali as .. the last and worthiest of the primitive Muslims, who imbibed his religious enthusiasm from companionship with the Prophet himself, and who followed to the last the simplicity of his example.

According to the assessment of Nicholson (A Literary History of the Arabs). Hazrat Ali was a gallant warrior, a wise counseller, a true friend and a generous foe. He excelled in poetry and in eloquence. He had, however, no talent for the stern realities of statecraft, and was overmatched by unscrupulous rivals who knew that war was a game of deceit. On the other hand, he has exerted a posthumous influence only second to that of the Prophet himself.

SOCIAL JUSTICE IN ISLAM

Islam has given the basic principles, which regulate human relations and provide a solid order which is necessarily welfare oriented. People have to evolve a system based on these principles, so that in Islamic society the individuals can realize to their best that the destitute, disabled and deprived orphans have to be cared for. There are clear cut instructions for individuals and communities of all. It is the hall mark of early Islamic policy which institutionalized welfare and eradicated beggary altogether during Khilafat-e-Rashida. But the instructions regarding helping the poor and needy does indicate that some people have to be permanently made dependent on alms and tithes and should continue in parasitic state for the whole life on the society.

Thus Islamic injunction has two aspects one asking them who can afford to give away surplus to the society or needy and other forbade beggary and asking alms without compelling reasons. These could be in circumstances where an institutional support is not available, man is either disabled and hence destitute or has been impoverished due to the circumstances beyond his control. People normally confuse when they consider alms, tithes or support to destitute as part of "Ibada" which is obligatory but at the same time those who profess needy are admonished not to lower themselves. The Islam has given a principle to provide welfare on the basis; for every one according to his need.

The Holy Prophet (PBUH) not only delivered theoretical advice, but also framed definite rules for the seekers and the givers so that there might be no poverty in Islam and no poor person to beg from door to door. These rules are of CHARITY, ZAKAT and FITR and the duties of an individual towards the needy relatives and the neighbours. The greatest merit, as the Holy Prophet (PBUH) said, is the charity and alms towards near relatives who are in want and distress. This sound policy

consists in the fact that if a poor relative of a family is supported by them and the villagers through Zakat and other charities, then there will be no poor.

It is unlawful in Islam to beg, due to the following reasons:

a. By begging, a man loses reliance upon Allah and complains indirectly against Allah's gifts which are so interwoven in his people and all around universe. A person who begs turn towards man for help instead of turning to Allah. So therefore the Quran
Says: "And if any one puts his trust in Allah, sufficient is (Allah), for him. For Allah will surely accomplish his purpose, verily, for all things has Allah appointed a due proportion[44].

b. By begging a man lowers himself before his fellow beings and brings himself in contemptible estimation of the people. A believer, however, should not lower himself infront of any one accept Allah. By begging the beggar puts in trouble the one who are begged. The later feels annoyance and is put in a confusing situation to pay or not to pay. The unnecessary trouble is given to a Muslim to whom a beggar begs.

In Islam begging is allowed only in view of the following:

a. A man whose every thing has been accidentally destroyed by force-de-majoe or acts of God (natural calamities) such as flood, earth quakes, erosion of river, famine etc.

b. A man who is in the dire need of food, shelter and clothing can also beg. If a rich man falls in distress or hunger where nothing is available it is lawful for him to beg. Similarly a poor man having insufficient means can lawfully beg.

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[44] (85:3Q).

No hard and fast rules appear to have been laid down for lawful begging because the necessity varies from person to person to help him to attain a position of self reliance. A seriously ill man requiring immediate medical relief may lawfully beg for a car to take him to hospital for treatment.

The Holy Prophet (PBUH) said that a man halving one day's meal or one day and one night meal cannot beg. At another place. He said "The upper hand is better than the lower". (Upper hand meaning charitable man and lower hand meaning beggar).

The above mentioned Quranic verses and Hadiths made it very clear that Islam does not give a free hand to the beggars and condemns this act. But it also give them a liberty to beg in time of dire need when they can't fulfil the food requirements and are in danger of dying. Besides this the saying of Holy Prophet (PBUH) further clarifies the Islamic view on the subject as "These beggars beg nothing of men rather they are burning coal of Hell fire".

CONCEPT OF A WELFARE STATE IN ISLAM

Man by nature is compelled to live together with others. The first man Adam was created in paradise where all sorts of facilities and comforts had been provided for him; but Allah knew that his nature and instincts could not let him live alone in paradise. He, therefore created for him and from him mate (Eve), opposite in sex, of the same nature and instincts so that both may, by living together, lead a happy and peaceful life.[45]

Adam and Eve set up a homely and private life system, which did not come as a result of any social contract or force or hereditary kinship. It was just the demand

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[45] Qur'an 7:189. Islamic Siyasat, Maulana Gauhar Rahman, Lahore, 1982, 40

of human nature and instincts. They were related to each other not only as husband and wife but also as ruler and subject.

As the two appeared on earth and set up homely society, they were ordained to run it according to Divine law. They were taught the names and properties of all the things that they may acquire their basic requirements of life from them.

Accordingly, it was the first natural and simple state that ever established in the history of mankind.[46]

With increase in the number of human beings, their homely society was enlarged into a national state. The national state remained as such for centuries. Some short comings had been crept into this state no doubt but these were very few and ignorable: but when pantheism. Selfishness greed and lust crept into it, Allah sent His apostle for reforming it.[47]

After Adam, came Nuh who setup a new state under directions from Allah. Then appeared Namrud, a rebel and despotic sent Abraham. Then appeared Pharaoh, whose rule was the worst torture of its kind that ever existed in human history. Allah sent His Apostle Moses for his guidance and for relieving the people from his despotic rule. His rule was based on the following principles:

1. He claimed to be the lord of lords considering himself as a sovereign power:
2. He treated his subjects as slaves; and
3. Wealth was the criteria of being gentle and noble.[48]

The above three principles described by the Holy Quran refer to the fact that for being gentle and noble, capital power and worldly things were criteria in the sight

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[46] Ibid.

[47] Ibid.

[48] Qur'an 79:23,240 Islami Siyasat.

of Pharaoh. Poverty and labour were considered signs of meanness and disgrace. Power and fundamental human rights were reserved, in this system, for the rich, wealthy and luxury loving people.[49]

> Farmers, labourers and slaves had no right even in Greece as despot ruled the country. In Britain where king ruled the country as despot for a long time the right of vote was granted only to those who had some kind of property. Pharaoh treated his people the same way.

4. He assassinated people on political grounds and put them to forced labour.
5. He accustomed himself to political bribery and horse-trading.
6. He resolved to violence in place of reason.[50]

> It could therefore be inferred quite easily that Divine and despotic rules always went on side by side throughout history, though Despotic rule had different forms like:

1. Theocracy

In this system Pope rules enjoy full powers. His words are law. He has the authority to make things lawful and unlawful. His words enjoy the status of Divine rules. He is answerable to none.

2. Democracy

Another form of despotic rule is democracy, the so-called majority rule. Here heads are counted not judged. Here people enjoy absolute authority; laws are promulgated according to their wishes and thinking. Right and wrong are determined by them. In this system politics and religion are two segregated spheres, the latter restricted only to private affairs of an individual's life. The state has nothing to do with it.

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[49] Qur'an 43:51- 53.Also Islami Siyasat, 60

[50] Qur'an 2:49.Also Islami Siyasat 63,64.

Liberalism is the landmark of this system. Its basic elements are capitalism. Other salient features of this system are nationalism, and exploitation of the small and weak nations.

It is a secular system. Its main objective is to establish one's standard of living on the exploitation of others.[51]

In contrast to all these systems, Islam is the only system which conforms to human nature and instincts and takes care of his welfare altogether.

Following is brief sketch of a welfare state in Islam:

a. Sovereignty and Rule of law

An Islamic welfare state/ society like other states and societies must be having a supreme power. This supreme power is Allah to whom alone belongs sovereignty. None else can claim it.[52]

As a matter of fact, the sovereignty of Allah could be categorized legal and political. Legal sovereignty of Allah means that Holy Quran and sunnah of the holy Prophet are the supreme law of an Islamic welfare state. No other law could supersede it.

But a question could arise as to what would be the practical form of this legal sovereignty? We should know that the representatives of the legal sovereignty of Allah are his selected servants- the Apostles. We have come to know only through them that such are the commands of Allah about such and such problems. What should be done and what should not be done has been made known to us through the Apostles. All rules and regulations about different aspects of our day today affairs have been made known to us by His Messengers. Allah has never spoken to any

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[51] Qur'an 9:31. Also Islami Siyasat, 71,72.

[52] Dr. Saeedullah Qazi, Concept of Sovereignty in Islam Research Journal SZIC. University of Peshawar, July, 1991.

nation directly. He has communicated with his Apostles through a special Angel, and the Apostle then communicated his commands to their followers and other people. All these commands came in the form of books, the final and complete being the last Book, the holy Quran.[53]

If a thorough study of all these commands is made, one point comes out quite clear: all Apostles of Allah have repeatedly demanded one thing from their followers. "Fear Allah, and obey me." "If you do love Allah, follow me: Allah will love you."[54] In the above mentioned Ayat the obedience of the Apostles' been termed as love with his Apostles, the practical form of which is obeying Him, hence, if we believe in Allah as a Supreme power,- and we claim that we love Him-then obeying his Apostle becomes obligatory for us. Without obeying the Apostles, Allah's sovereignty and expression of loving Him is not comprehendible.[55]

Moreover, Political sovereignty also belongs to Allah, because legal Sovereignty without political sovereignty means nothing. But what is the practical form of political sovereignty? As was mentioned earlier, Allah does not implement, his legal sovereignty, i.e. His law, the Quran and Sunnah. It is a known fact that those who would like to implement Allah's law on the people would do so as vicegerents. They would not do so as independent and sovereign rulers. If they do so, they could not remain as Vicegerents anymore. The Quran has conveyed this message in the word Khalifah, and a Khalifah must act according to the will and wishes of his master. If he tries to become himself a sovereign power, he remains no more a Khalifah. He then tries to become the lord himself, and no lord or master has ever liked a disobeying vicegerent who takes law in his own hands.

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[53] Ibid. Also Qur'an 5:47, 48,50.

[54] Qur'an 26:108, 110.

[55] Ibid.

In the light of the above discussion it becomes obvious that if human beings take law in their own hands or act as they wish and do not follow the Quran and sunnah, they then do not remain vicegerents; they are rather rebels and wrong doers, who could never be fit for serving as vicegerents and subordinates.[56]

To conclude, Allah is the supreme and sovereign power, and man is His Vicegerent and subordinate on this earth. His duty is to implement His commands not only in his own person but in all the aspects of his existence as an individual as well as a society. Moreover, when it is said that obey Allah, it means that we have to implement His law, i.e. the Quran and Sunnah in all walks of life. We have to implement His law in our individual as well as collective life. We have to run our family, trial, political and economic affairs according to that law. Our life in the bazaar, in the office, in the mosque, in the university, in the battle field should pass according to that law. This in actual fact means submission to Allah's will and to His supreme authority.[57]

By obeying His Apostle would mean that we should act as Vicegerents according to the practical shape the prophet has given to the political sovereignty of Allah in the form of his Seerat. No deviation is allowed from his Seerat/Sunnah, otherwise it would mean that we do not submit to the will and supreme power of Allah.

The holy Quran has put emphasis on "obeying those charged with authority among the Muslims." It means that they would run the affairs of the people in the light of the teachings of the Quran and sunnah.

If they try to budge even an inch from this defined line of conduct, they are not supposed to be obeyed. Their obedience has been made conditional. They must

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[56] Ibid.

[57] Ibid

follow the Quran and Sunnah in conducting the affairs of the State, otherwise, they would remain no more as "those charged with authority".

This point also needs clarification that by "those charged with authority" would not just mean rules. If the Ayah is studied in its wider context, it would appear that these words encompass all those individuals who have been assigned some sort of responsibility in the Muslim society. They could be named as scholars, judges of the high, supreme, and Federal Shari' at courts, chairmen and members of the union councils and Municipal corporations, Vice chancellors of the Universities. Chairmen of different departments, parents, teachers and army generals.[58]

b. Free Education

An Islamic welfare state must provide to its citizens, the facilities for education which would include correct pronunciation and correct writings, understanding and teaching of the entire Quran, modern sciences, and bringing up the youngsters on Islamic Values System. There is no concept of being overage for getting education in Islam. Every Muslim is supposed to be student throughout his life, i.e. from cradle to the grave. Science and technology are the lost property of the Muslims and they are supposed to pick them up as, when and where they find them. They are supposed to acquire useful knowledge and pass it on to others. Knowledge which is not useful for individuals as well as society has been sought shelter against with Allah the Almighty.[59]

Knowledge could not be divided into religious and non-religious or secular. No branch of knowledge is religious provided it is acquired for seeking the pleasure of Allah and is used for the uplift of humanity at large. On the contrary knowledge

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[58] Ibid

[59] Qur'an 2:129, 151; 3:164; 62:2 Also Bukhari, Kitab al-'Ilm; Darimi 'Ilm; Also Bukhari,Fadai'l al-Qur'n; Tirmidhi, Thawab al-qur'an.

which is acquired and used for the destruction of human beings has been declared un Islamic by Islam.

An Islamic welfare state will provide separate free educational facilities for men and women. The prophet of Islam had made separate arrangements for the education of men and women. This free educational facilities could be financed from the Zakat funds which would be available in abundance in an Islamic welfare state.[60]

c. The Shura

The ruler of an Islamic welfare state will be elected or selected with the will of the people, which will be reflected in referendum, national assemblies, house of representatives, house of commons, senate and Majlis-i-Shura. The affairs of the state are to be run with the mutual consultation. Allah has ordained His Apostles "to consult his companion in the affairs of the moments. "[16] and " They conduct their affairs by mutual consolation".[61]

Hazrat 'Ali once said to the Messenger of Allah: " If, in your absence, there comes a problem, for which no solution could be found in the Quran and Sunnah., what should we do then? The Messenger of Allah Said: "Get the pious people among my Ummah together and seek their opinions about that. Do not act upon the opinion of a single individual."[62]

Hazrat' Umar once said: " He who invites people to accepting his leadership or the leadership of another individual without mutual consultation deserves to be killed." He also said: "The affairs of the people cannot be conducted successfully without mutual consultation."[63]

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[60] Bukhari, 'Ilm; also Hadith al-Ta'lim, dr. Saeedullah Qazi, Lahore, 1987.120.

[61] Qur'an 3:159.

[62] Qur'an 42:38.

[63] Ruh al-Ma'ani under Ayat No.3:159 and 42:38.

d. Free and Prompt Justice

An Islamic welfare state will provide promptly and free of cost-justice to its citizens. In the words of the Quran the duty of the holy Prophet has been described as " I am commanded to judge justly between you."[64]

The prophet of Islam has said: " The most loved and nearest person to Allah on the Day of Judgment will be a just ruler; and the most hated and far-most person to Allah on the day of Judgment will be an unjust ruler."[65]

On another occasion he said: " Whosever ruler close his doors for the needy and destitute person (does not help him), Allah's closes the doors of his favors ad blessings for him."[66]

He also said: "Allah's help remains associated with the Qazi as long as he does not do injustice. When he does so, Allah's help deserts him and satan accompanies him instead."[67]

For dispensing justice, a Qazi must be a very patient, impartial, sober and cool-minded person. The Prophet of Islam has said: "The Qazi shall not pass judgment in any case as long as he is angry."[68]

The Prophet of Islam praised a good judge in these words: " The best people among you are the judges who judge justly."

"Those who make correct, prompt and just judgment will be sitting, on the day of judgment, to right side of Allah on the pulpits of light."[69]

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[64] Kanz al-'Ummal vol.5 Hadith No.2345

[65] Qur'an 42:15.

[66] Nasa'I Kitab al-Qudat.

[67] Musnad Ahmad Ibn hanbal, 4:31.

[68] Tirmidhi, Kitab al-Aham.

[69] Ibn majah, Bab Husn al-Qada'. Also Bukhari, Amarah.

"Allah never allows such a responsible person to enter paradise who dies in such a state that he, by shirking his responsibility, has deceived his subordinates."[70]

e. Protection of Life, Honour and Property

The Holy Quran has given full protection to the life of every human being, leave alone a Muslim. The killing of a single person has been made equal to the killing of the entire humanity. " Those who kill a person without any just cause shall enter Hell and shall abide therein for ever."[71]

The life of an individual could be taken under three conditions:-

(i) A married man commits adultery and four persons stand witness to it;

(ii) A man kills another man without any just cause; and

(iii) A Muslims abandons his faith and becomes apostate.[72]

However, this punishment shall be given by the state and not by individuals themselves as it opens more venues for further killing.

However, it should be noted that the punishment of a Murtad in Islam is killing. The reason is that he by his own free will has accepted Islam, and Islam being a very strong discipline never allows anyone to accept Islam nevertheless, does not force anyone to accept Islam but if someone accepts Islam with this own free will, he becomes a member of the Islamic society. He in this case could not be allowed to leave this society by changing his faith, and if he again insists on changing his faith, has to face the consequences in the form of capital punishment.

Protection to property has been given in such a manner that stealing, and taking one's money or property by force have been declared as punishable crimes. Those

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[70] Ibid.

[71] Muslim, Bab al-Amarah.

who steal others' property will be punished by cutting their hands off; and those who take others' property by force or by committing murder will be punished by putting them on the gallows and cutting their hand and legs off.[73]

"Those who are killed in the defiance of their life, property and honour are declared by the holy Prophet as martyrs."[74]

He says: " He is the real Muslim from whose hand and tongue the other Muslims are safe and secure."[75]

The life, property and honour of a Muslim are very sacred for other Muslims. Taking his property, life and honour without any just cause has been made unlawful for other fellow Muslims.

"He who protected the honour of his Muslim brother shall be protected by Allah, on the day of Judgment, from the fire of Hell," said the holy Prophet.[76]

He also said: "When I was ascended to Allah, I passed by a group of people who had iron nails and were scratching their faces and chests. I said " Who are they, O Gabriel!" He answered: "They are those who eat the flesh of the people (backbite them) and play with their honour. (accuse them unjustly)".[77]

"He who deserts and forsakes a Muslim in a place where his honour is at stake or is spoken ill of, Allah will desert and forsake him in a place where he deserved His help. " says the Holy Prophet (PBUH).[78]

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[72] Qur'an 4:93.

[73] Muslim, Kitab al-Qisas.

[74] Ibid. Also Figh al-sunnah, Sayyid Sabiq, kitb al-Hudud. Ibn Majah, Hudud. Bukhari, Riqaq.

[75] Musnad Ahmad Ibn Hanbal, 6:449.

[76] Abu Daud, Adab.

[77] Ibid.

[78] Bukhari, Hudud.

On another occasion, he said: "Allah has made for you unlawful (except on just grounds) shedding on another's blood, taking one another's property and insulting one another."[79]

It should however be noted that Islam protects the life, property and honour of an individual in its legal and moral framework. Anybody who breaks the legal and moral fabric of Islam and wants his life, property and honour to be protected, is not justified in his demand, like thieves, fornicators, homosexuals or lesbians.

f. No discrimination on the basis of Language, Race, Color and Region

In Islam all Muslims are brothers. Their relationship based on Islam is far more stronger than the one based on blood or any other consideration. Allah says in the Holy Quran; " The believers are at a single botherhood."[80]

The Quran also tells us that mankind has been created "from a single (pair) of a male and a female and has made them into nations and tribes, that they may know each other (not they my despise each other). Verily, the most honoured in the sight of Allah is (he who is) the most righteous."[81]

Thus the standard of excellence in the sight of Allah is righteousness rather than race, blood, color or Geographical boundaries. Discrimination on the basis of race, blood, color, language and region is the act of Satan which could not be accepted.[82]

The Prophet of Islam, in his last sermon on mount 'Arafat prescribed the same standard- righteousness- for excelling one from the other. He said: " No Arab on the basis of his being Arab can excel a non-Arab and vice-versa".

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[79] Qur'an 49:10.

[80] Last Sermon of the Holy Prophet. Also Qur'an 7:13

[81] Ibid.

[82] Ibid.

Similarly, no white person on the basis of his being white can excel a black on the basis of his being black and vice versa. All human beings are the children of Adam and Adam was created out of clay."[83]

The entire humanity- being the predecessors of Adam and Eve therefore could not be discriminated on any other ground but righteousness. Parents generally treat their children equal. However, they must certainly dislike those children who are rebels and wrong doers, and like those who are obedient and good doers, no matter what their complexion, size and color may be.

The Prophet of Islam has further elaborated this point by saying: 'Allah does not value your faces and possessions. He rather values the purity of your hearts and good and righteous deeds."[84]

Thus the standard of excellence and bitterness is purity of head and heart, nothing else. In other words, if a man has a pretty face and a towering body and possesses millions of rupees but has no good and righteous deeds in his account, and his head and heart are not familiar with Sincerity and righteousness, he has no value in Allah's eyes.

On the contrary if someone's complexion is as black as Hazrat Bilal and is as poor as Abu Hurairah and is as non Arab as Hazrat salman Farsi, but his head and heart are full of sincerity, devotion and dedication and has in his account a large quantity of good deeds, he rules over the hearts of the people. In Allah's eyes they were amongst the most honoured, reliable and lovely people.

The importance of equality among the believers could be judged from the fact that "people in the past were destroyed on the ground that they used to take action

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[83] Ibn Kathir, Egypt 1937, Vol.4. 217.

[84] Bukhari, Hudud.

against the weak and poor and leave aside the wealthy and the strong. Regarding this on one occasion the Prophet Muhammad (P.B.U.H). By Allah in whose hand my life rests, had the daughter of Muhammad (Hazrat Fatimah) committed such an act (of stealing), I would have cut her hand off. To do justice and to maintain equality he would not even excuse himself or the family members."[85]

g. Treatment With Minorities

In Islamic law minorities are of three kinds:

(i) Who accept citizenship of the Islamic state through a contract of agreement;

(ii) Who have been defeated in the battle-field and are willing to pay protection money (Jizyah): and

(iii) Who have neither made a contract nor have been defeated in war but have joined the Islamic State at their own free will.

Treatment with the first category will be done strictly according to the contents of the treaty. No deviation from the articles of the treaty is allowed.[41]

The second category will be given full protection of life, property and honour. They will be retained on their land and will be their owners. Protection money will be charged from them on the basis of their financial position. No injustice will be done to them. The rate of protection money changes from time to time according to their financial condition. Head of the state can exempt any one he likes. Those who cannot fight are totally exempted. The state can take control of the places of their worship, but it is better not to do so.[86]

The third group can enjoy all rights which are due to them in an Islamic welfare state, which include protection of life, property and honour. Criminal law will be

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[85] Islami Riyasat, 578-595.

[86] Ibid.

applicable to them as it is applicable to the Muslims. However, their personal matters will be settled according to their own personal law. Islamic law will not be applied in such matters except when they request for so doing.[87]

They are allowed to perform their religious ceremonies inside their own dwellings and areas. However, in places where Muslims live, Islamic Sate has the discretionary powers to allow them or put restriction on them.[88]

Worship Places:

Their old places of worship in Muslim cities will not be touched. These could be rebuilt or repaired if the need arises. However they cannot build new places of worship in Muslims Cities. They can do so in areas which are specially theirs'.[89]

They could be subjected to sale tax and other taxes to which Muslims are subjected. Their rates depend upon the will of the Islamic State.[90]

Minorities are exempted from military services. However, if they offer their services in any emergency and head of the state accepts their offer, protection money will not be charged from them.[91]

If an Islamic State cannot protect their life, property and honour, they are not supposed to pay protection money any more.

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[87] Ibid.

[88] Ibid.

[89] Ibid.

[90] Ibid.

[91] Ibid.

If the Islamic state has charged from them protection money for a period in which no arrangements for their protection have been made, that money will be refundable to them.

They are allowed to get their children admitted in the state schools. However, their children will not be compelled to take those subjects which are specifically meant for the Muslims children.[92]

h. Appointment in any Office is Responsibility not a Privilege

In Islam every man is accountable for his own deeds." No body can bear the burden of another body", says the Holy Quran (35:18). Every man is accountable and answerable in his own sphere of actions, and will be held responsible for that. The Prophet of Islam has said: "You should remember that every one of you is a responsible person and will be held accountable for his subordinates. The great Imam (ruler) who rules the people is a responsible person, and will be held accountable for his ruled".[93]

Islam values accountability so much that fathers and mothers have been made accountable for their families. They will answer for their children. A teacher is accountable for his subordinates. Briefly speaking, appointment on any responsible post is a responsibility and not a privilege. Every office holder is guardian and a patron. He will be held accountable and responsible for the good or bad use of his authority and office. He will also be held accountable for his subjects (subordinates).[94]

The first and foremost duty of a ruler is that he should "render back his trusts to those to whom they are due, and when he judges between man and man, he should judge

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[92] Ibid.

[93] Bukhari, Ahkam; Muslim, Amarah.

[94] Ibid.

with justice. In other words he should assign all responsible posts to those who are deserving. He should make appointments on all posts on the basis of merit, ability and capability, the criteria for assuming official responsibility.[95]

Thus, it should be kept in mind that an official status, authority or position is not a privilege that whosoever takes hold of it, he can do whatever he likes. Authority and official status is a trust. Its misuse is a high treason and breach of faith. Hence, a ruler must guard this trust and assign it to those who deserve it.[96]

He should also do justice among his subjects. He should not be intercession. He is not expected to misuse his authority by taking undue benefit out of it.[97]

The prophet of Islam has said: "Any ruler, administrator and officer that becomes guardian of the people and who dies when he has deceived them (misused his authority and did not give them their dues) shall not enter paradise."[98]

In another Hadith, he said:" The top most treason is the business of a ruler, administrator and officer in (the rights of) their subordinates."[99]

Nevertheless, a ruler, administrator and officer has the right to avail himself of certain facilities from the public treasury. Besides these, nothing is allowed to be availed on self, and will be high treason if one does so. The prophet of Islam said: " if someone takes hold of an authority or an office and has no servant, he can have a servant; if he has no conveyance he can have a conveyance. He who takes more that exceeds the genuine bounds is thief".[100]

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[95] Qur'an 4:51.

[96] Bukhari, Ahkam, Muslim,Amarah.

[97] Ibid.

[98] Kanz al-'Ummal, Amarah.

[99] Ibid

[100] Ibid.

In other words Government officials, in an Islamic welfare state are entitled to the following facilities.

(i) House,

(ii) Orderly,

(iii) Marriage,

(iv) Conveyance,

In connection with the question of accountability of a ruler, we have on record that famous statement of Hazrat 'Umar that " if a lamb is lost because of my negligence, I am afraid Allah will hold me responsible for it ".[101]

To conclude, if such a sense of responsibility is inculcated in the rulers, officers and administrators, they will never be prepared to accept so easily any responsible position, and if they do so, they will not take rest in the performance of their duty. They will hold themselves responsible and accountable not only to their subordinates but to Allah as well. They will be mindful of the fact that they are accountable to Allah for their performance. They will not only remain dutiful themselves but will also try to keep their subordinates dutiful. They will be found highly opposed not only to bribery but also to shirking work, laziness and passing time.

i. Bait al-mal (Public treasury) is a Trust

In an Islamic welfare state public treasury is a trust and be utilized for the welfare of the public. We have the good old examples of the rightly guided caliphs. Hazrat Abu Bakar in the begining used to sell cloth for his living and was not taking any salary. However, he was later on made to accept a meager amount from the public treasury as his salary, as he was now shouldering the heavy duties of the Khilafat. Nevertheless, he refunded the entire amount to public treasury after he passed away.

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[101] Ibid.

When Hazrat 'Umar received this amount, he said: "May Allah bless Hazrat Abu Bakar. He made things difficult for his successors."[102]

Hazrat 'Umar, when took charge of the Khilafat proclaimed in one of his speeches: " I will just have from Bait al-mal (Public treasury) an amount which is sufficient for one pair of clothes for the summer and one for winter and for a living equal to that of an average Quraishite. I am then a man like all other Muslims".[103]

j. No Prejudices in an Islamic Welfare State

An Islamic welfare state will be free from all kinds of prejudices. What does prejudice mean? Taking sides with a group on the basis of relationship, language, nationality or any other consideration, no matter doing so is wrong or right in the light of the teachings of Islam.

Islamic state, in the times of the holy Prophet and rightly guided caliphs, was free of such preconceived opinions. The Prophet of Islam turned such prejudices as "dead body" which is supposed to be thrown away.[104]

Such attitude (prejudice) was strongly rejected and discouraged during the time of the rightly guided caliphs and a spirit of internationalism was inculcated among the Muslims. Especially during the time of Hazrat Abu Bakar and 'Umar, such attitude was totally discarded.[105]

k. Qualifications of a Khalifah/Ruler

Qualifications of the elected or selected ruler of an Islamic welfare state are as under:-

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[102] Islami Riyasat, 424.

[103] Ibid 424.

[104] Ibid, 430, Tafhim al-Qur'an, Ma'ariful Qur'an Surah Munafiqun (Shan-i-Nuzul).

[105] Ibid.

1- He will be a Muslim (charged with authority from amongst you");[106]

2- Will be a male (men are the protectors and maintainers of women);[107]

3- Will be mature, wise and in full possession of his mental faculties.

4- Will be resident of Dar al-Islam;[108] (will be the citizen of the Islamic state);

5- Will be trust worthy and reliable;

6- Will be responsible and fearful of Allah;

7- Will be knowledgeable and physically fit;

8- Will be mindful of Allah's commands; and will be remembering Him day and night (will not be the salve of his wishes and lust;)[109]

9- Shall not urge for any sort of responsibility (the most dishonest among you is the one who urges for an office.)[110]

Purpose behind the establishment of an Islamic Welfare State

1. Establish the institution of Salat "prayer";
2. Zakat ; and
3. Enjoin good and forbid evil.[111]

Allah says in the Holy Quran: "They are those who, if we establish them in the land, establish regular prayers and give Zakat, enjoin good and forbid evil".[112]

By establishing regular prayers means, along with offering prayers, the establishment of a complete Islamic Social System. Similarly, by giving Zakat means the establishment of a complete economic system.

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[106] Qur'an 4:59.

[107] -4:34.

[108] -4:5.

[109] Qur'an 8:72, 4:5, 13, 2:247; 18:28.

[110] Abu Daud Amarah.

[111] Qur'an 22:41.

[112] Ibid. Also Islami Riyasat, 412.

Enjoin right or good would mean the introduction and establishment of an Islamic moral system, under which evil will be nipped in the bud, and righteousness would be promoted and made prevalent.

In other words, the purpose behind the establishment of an Islamic welfare state is the establishment of complete Islamic way of life in the country, and make it prevail over all other ways of life. [113]

In an Islamic welfare state officials should be a model for their subjects. Their words must have the support of their character. The tragedy of the Muslim Ummah is that its leaders say something and do just the opposite of it. There is a great gap between what they say and what they practically do. People watch them and follow them blindly. Every one of us utters lofty words but our practical life does not support those words.[114]

The first and foremost duty of an Islamic welfare state is to establish Din and make it prevail over other adyan (ways of life). It should project Din in its proper shape and at an end to all time-honoured customs and traditions which have taken the shape of Din but have no relation whatsoever with it. The prophet of Islam has said: "He who introduces in our Din that which is not at all related to it is to be rejected".[115]

I. Social Welfare works

The topmost function of an Islamic welfare state is the provision of the basic necessities of life to its citizens. It is the duty of the state to protect the life, property and honour of its citizens. It has to provide food, clothes, and shelter to every citizen. For doing so Zakat has been made compulsory. Many verses of the holy Quran can be quoted about Zakat, but here we suffice to quote only one- the most important and

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[113] Ibid. Also 42:13.

[114] Ibid.

[115] Ibid. Also Tafhim And Ma'arif ayah concerned.

comprehensive. "Of their goods (cash, gold, silver, grain, and animals kept for sale) take alms (zakat) so that thou might purify and sanctify them."[116]

The meaning of this verse has been elaborated by the holy Prophet in a hadith, saying: " Allah has made Zakat obligatory on the Muslims which is taken from their rich people and returned to their poor and needy, including all the disable persons- male and female."[117]

Besides Zakat, the poor and the needy have further right in the possessions of the rich people. Allah says in the holy Quran: " And in their wealth and possession is the right of the needy, he who asked and he who (for some reason) was prevented from asking."[118]

Thus if the rich help the poor and needy, it is their duty to do so. Nevertheless, zakat not being the source of income of the public treasury (Baital-mal), as it has to be spent on the heads specified by the holy Quran, heads of the Islamic welfare State can levy other taxes as well in order to meet the expenses required for different projects in the welfare State.[119]

We know that Zakat is collected from the Muslims and spent on them in the specified heads mentioned by the holy Quran, while other taxes are collected from all citizens and are spent for the welfare of all citizens- poor, rich, Mulslims.[120]

Besides Zakat, and other taxes levied by head of an Islamic welfare State during emergencies, people are further persuaded to give charity to the poor and needy.

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[116] Mishkat, Kitab al-I'tisam Bi-Kitab Wa al-Sunnah'.

[117] Qur'an 9:103

[118] Bukhari, Sadaqat.

[119] Qur'n 51:19.

[120] Rasa'il wa masa'il A.A Maududi vol.6.

Along side these arrangements for the provision of the basic requirements for the people, an Islamic welfare State is responsible for extending charity to the poor and needy.

Among the citizens there must be some people who might not be having any protector or guardian. "The Islamic welfare State has to act as protector and guardian of those who have no protector and guardian."[121]

In another hadith, the Prophet says: " I am the guardian of those who have no guardian."[122]

If a citizen dies and owes a debt to someone, but there is no arrangement for its payment (and it has to be paid at all cost) the state is responsible for its payment. The Prophet has said: " He who dies and owes debt to someone but leaves nothing behind, out of which that debt is to be paid, it is my responsibility (the responsibility of the head of the state) to pay his debts; and he who left something (wealth) behind, will be owned by his successors"[123] "This point of view has been explained in another hadith as well. He says: " he who left behind a debt or a family with no guardian, should come to me. I (Head of the State) am their guardian".[124] In another narration, it has been said: He, who left behind wealth will be given to his successors; and whosoever left behind some kind of responsibility, it is our duty (of the head of the State) to take care of it".[125]

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[121] Ibid.

[122] Tirmidhi, Amarah.

[123] Ibid. Also Islami Ryasat, 392.

[124] Ibid.

[125] Ibid.

On another occasion, the Prophet said: " I (Head of the State) am the successor of those who have no successors. I shall pay their ransom and will take his property".[126] Hence those who die and have no successors, their property and possessions will go to Bait al-mal (public treasury).

Moreover, if a citizen is killed, or dies and has no successors, or dies in an accident and the killers are unknown, it is the responsibility of the state to pay their ransom.[127]

m. Market Control

An Islamic welfare state must keep an eye on the quality and prices of the consumer's goods, hoarding, weighing and measuring. The Prophet of Islam most often used to pay visits to the bazaar and check the consumer's goods. Hazrat Abu Hurairah says that the Prophet of Islam once passed by shopkeeper, who was selling food materials. He asked him as to how did he sell it. He was informed accordingly. The Prophet asked him to put his hand deep into the material, which he did. When he brought his hand out, it was found that the material was wet from inside. Seeing this, the Prophet said: " Those who cheat others in selling and buying are not our followers."[128]

In a similar narration the prophet asked a person as to why did he not put the wet portion of the food material at the top, so that the buyer could see it. It was then up to him whether to buy it or leave it."[129]

" If someone hoards grain with the intention that its prices will go up, and he will earn more money from the Muslims, such a person is also a wrong doer."[130]

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[126] Ibid.

[127] Msa'ashiyat-I-Islam, A.A Mududi. Masarif-I-Zakat, maiarifal-Qur'an Masarif-I-Zakat.

[128] Tirmidhi, Buyu'.

[129] Ibid.

[130] Ibid.

The Prophet of Islam also used to have an eye on weighing and measuring. He instructed the shopkeepers to weigh and measure correctly, because the people of Hazrat Shuaib had been destroyed on account of this social evil.[131]

It is in fact a very dangerous moral disease, which should be kept aloof at all cost. The Prophet of Islam (Head of the State) once said to the shopkeepers: "You have been assigned the duty of weighing and measuring. By not taking care of their responsibilities in this connection, many nations in the past have been destroyed."[132]

n. Rights of the Servants and Labourers

According to the narration of Hazrat Abu Hurairah, the Prophet of Islam once said: "I shall be the enemy of three persons on the Day of Judgment; One of these three persons is the one who keeps a labourer on daily wages, makes him work for him the whole day but does not give him wages relevant to his labour."[133]

In another hadith, the Prophet has said: "Pay the labourer his wages before his sweat gets dry."[134]

According to narration of Hazrat Abu Dharr, the Prophet of Islam has said: Allah has put your brother at your disposal. Therefore, if someone of your brothers come under your control, feed and dress him as you feed and dress yourself, and do not put him to a labour which is beyond his capacity; and help him in his work as well."[135]

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[131] Ibid.

[132] Ibid.

[133] Ibid.

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[131] Ibid.

[132] Ibid.

[133] Ibid.

[134] Ibn-I-Majah. Ajr al-Ajir.

[135] Ibid.

The Prophet of Islam has denounced a master and labourer, possessing a bad temper.[136]

o. Rights of orphans, widows, patients and Disables

To persuade Muslims to help the orphans, widows, disables and patients, the Prophet of Islam has said:

" Whosoever takes care of the needs of his brother, Allah takes care of his needs".[137]

"Allah remains in the help of his fellow brother."[138]

"Whosoever helped a needy person, Allah will help him in this world and in the world to come."[139]

"Show Kindness to those on earth, the one in the sky (Allah) will show kindness to you."[140]

" Those who do not show kindness to others will not be shown kindness to"[141]

About orphans, he said: "I, and the protector of the orphan will be in paradise like this." He pointed out to his two fingers, which indicated that they will be very close to each other in paradise.[142]

About widows, he said: "He who helps the widow and the needy is like the one who fights in the way of Allah."[143]

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[136] Tirmidhi, kitab al-Birr wa-al-Silah.

[137] Ibid.

[138] Ibid.Also Bukhari; Muslim.

[139] Tirmidhi, Hudud, "Bab Maja'afi- al-Star-I-'Ala al-Mulsim".

[140] Abu Daud, Adab, Bab Fi-al-Ma'unat Lil-Muslim."

[141] Al-Muj'am al-Saghir, tabarani, Vol.2 Edited by A.J.Zaidi, Ms. Panjab University.

[142] Ibid.

[143] Bujhari; Adab. Bab Fadl man yu'ulu Yatiman. Also, Muslim, Abwab al-Zuhd.

" The Prophet of Islam never considered it beneath his dignity to go with a widow and a needy person and fulfill their needs."[144]

He said: "The best among the people is he who helps the people."[145]

"Whosoever removed a difficulty from a Muslim in this world, Allah will lessen his difficulties on the day of Judgment."[146]

It is also the duty of an Islamic welfare state to provide free medical facilities to its citizens. The Prophet of Islam, during Ghazwah-i-Ahzab, erected his tent in the mosque so that he may keep an eye on Hazrat Sa'd (who was ill) and pay him a visit frequently.

The Prophet of Islam emphasized upon the following:-

(i) Paying visits to the patients;

(ii) Accompanying funereal;

(iii) Saying:" May Allah bless you " to the one who sneezes;

(iv) Helping the weak and the needy;

(v) Helping the oppressed, and

(vi) Spreading Salam and generalizing it."[147]

Removing a dangerous thing from a path also comes in social welfare services. Similarly, helping someone in lifting his luggage to his shoulder, helping someone ride on his camel, showing way to the way-farer and to the blind and helping the deaf and dumb also come in social service.[148] The life of Hazrat 'Umar stands witness to all this. He practically rendered these services to the deserving people.[149]

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[144] Bukhari, Adab "Bab al-sa'I Ala-Al-Armilah"

[145] Nasa'I, Kitab al-Jum'ah, Bab Ma Yastahibbu Min Taqsira al-Khutbah".

[146] Ibid.

[147] Abu Daud Adab, Bab al-Muwakhat, tirmidhi, Kitab al-Birr wa-al Silah'.

[148] Bukhari, Kitab al-Salat.

[149] Bukhari, Isti'dhan.

QURAN REGARDING KHAIRAT, ZAKAR, SADQAT, MISERY & BEGGARY

KHAIRAT (S-II:195,215,219,254)

195. And spend of your substance in the cause of Allah, And make not your own hands Contribute to your destruction; But, do good; For Allah Loveth those Who do good. [211.]

211: Every fight requires the wherewithals for the fight, the "sinews of war". If the war is just and in the cause of God, all who have wealth must spend it freely. That may be their contribution to the Cause, in addition to their personal effort, or if for any reason they are unable to ride. If they hug their wealth, perhaps their own hands are helping in their own self-destruction. Or if their wealth is being spent, not in the cause of God, but in something, which pleases their fancy, it may be that the advantage goes to the enemy, and they are by their action helping their own destruction. In all things, their standard should be, not selfishness, but the good of their brethren, for such good is pleasing to God.

215. What they should spend (In charity). Say: Whatever Ye spend that is good, Is for parents and kindred And orphans And those in want And for wayfarers. And whatever ye do That is good, - Allah Knoweth it well. [235]

235: Three questions arise in charity: (1) What shall we give? (2) to whom shall we give? And (3) how shall we give? The answer is here. Give anything that is good, useful, helpful, valuable. It may be property or money: it may be a helping hand; it may be advice; it may be a kind word; "whatever ye do that is good" is charity. On the other hand, if you throw away what is useless, there is no charity in it. Or if you give something with a harmful intent, e.g., a sword to a mad man, or a drug or sweets or even money to someone whom you want to entrap or corrupt, it is no charity but a gift of damnation. To whom should you give? It may be tempting to earn the world's praise by a gift that will be talked about, but are you meeting the needs of those who have the first claim on you? If you are not, you are like a person who defrauds

creditors: it is no charity. Every gift is judged by its unselfish character: the degree of need or claim is a factor which you should consider; if you disregard it, there is something selfish behind it. How should it be given? As in the sight of God, this shuts out all pretence, show, and insincerity.

219 They as thee Concerning wine and gambling. Say: "In them is great sin, And some profit, for men; But the sin is greater Than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs". Thus doth Allah, Make clear to you His Signs: in order that Ye may consider.[242]

242: Hoarding is no use either to ourselves, or to anyone else. We should use the wealth we need; any superfluities we must spend in good works or in charity.

254. Oye who believe! Spend out of (the bounties). We have provided for you, Before the day comes when no bargaining (will avail), nor friendship, Nor intercession. Those who reject Faith – they Are the wrong –doers.[294]

294: Spend, i.e., give away in charity, or employ in good works, but do not hoard. Good works would in Islam include everything that advances the good of one that is in need whether a neighbour or a stranger, or that advances the good of the community, or even the good of the person himself to whom God has given the bounty. But it must be real good and there should be no admixture of base motives, such as vainglory, or false indulgence, or encouragement of idleness, or playing off one person against another. The bounties include mental and spiritual gifts as well as wealth and material gifts.

ZAKAT (S-II: 277, S-IX: 18,60, S-XXII: 41)

277. Those who believe, And do deeds of righteousness, And establish regular prayers And regular charity, Will have their reward With their Lord: On them shall be no fear, Nor shall they grieve.[327]

327: The contrast between charity and unlawful grasping of wealth began at ii. 274, where this phrase occurs as a theme. Here the theme finishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creditors are asked (a) to give up even claims arising

out of the past on account of usury, and (b) to give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity.

18. *The Mosques of Allah shall be visited and maintained By such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear Non (at all) except Allah. It is they who are expected to be on true guidance.*[1268]

1268: Others may call themselves by what names they like. True guidance is shown by the tests here indicated.

60. *Alms are for the poor And the needy, and those employed to administer the (funds); For those whose hearts have been (recently) reconciled (To Truth); for those in bondage and in debt; in the Cause of Allah; and for the wayfarer;*[1320]

1320: Alms or charitable gifts are to be given to the poor and needy and those who are employed in their service. That is, charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) men who have been weaned from hostility to truth, who would probably be persecuted by their former associates and require assistance until they establish new connections in their new environment; (2) those in bondage, literally and figuratively; captives of war must be redeemed; slaves should be helped to freedom; those in the bondage of ignorance of superstition or unfavorable environment should be helped to freedom to develop their own gifts; (3) those who are held in the grip of debt should be helped to economic freedom: (4) those who are struggling and striving in God's Cause, by teaching or fighting or in duties assigned to them by the righteous Imam, who are thus unable to earn their ordinary living; and (5) strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organized efforts, but in a responsible way.

14. (They are) those who, If we establish them in the land, establish Regular prayer and give Regular charity, enjoin the right and forbid wrong:[2819]

2819: The justification of the righteous in resulting oppression when not only they but their Faith is persecuted and when they are led by a righteous Imam, is that it is a form of self-scarifies. They are not fighting for themselves, for land, power, or privilege. They are fighting for the right.

SADQAT (S-IX: 60, S-LXXXIX: 15,16,17,18,19, S-CVII: 1,2,3:)

60. Alms are for the poor and the needy, and those Employed to administer the (funds); For those whose hearts Have been (recently) reconciled (To Truth); for those in bondage and in debt; in the Cause of Allah; and for the wayfarer; (Thus is it) ordained by Allah, And Allah is Full of Knowledge And Wisdom.[1320]

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15. Now, as for man, When his Lord trieth him, Giving him honour and gifts, Then saith he, (puffed up), "My Lord hath honoured me."[6119]

6119: Contrast with God's justice and watchful care, men's selfishness and pettiness. God tries us both by prosperity and adversity: in the one we should show humility and kindness; and in the other, patience and faith. On the contrary, we get puffed up in prosperity and depressed in adversity, putting false values on this world's goods.

16. But when He trieth him, Restricting his subsistence for him, then saith he (In despair), "My Lord Hath humiliated me!"[6120]

6120: Subsistence, in both the literal and the figurative sense. God provides for all, but people complain if the provision is measured and restricted to their needs, circumstances, and antecedents, and does not come up to their desires or expectations or is different from the given to people in quite different circumstances.

17. Nay, nay! But ye Honour not the orphans![6121]

1621: Even at our own valuation, if we are favoured with superfluities, do we think of the fatherless children, or the struggling poor? On the contrary, too many men are but ready to embezzle the helpless orphans' inheritance, and to waste their own substance in worthless riot instead of supply the people's real needs.

18. Nor do ye encourage One another to feed the poor![6122]

1622: Kindness and generosity set up standards which even worldly men feel bound to follow out of social considerations even if they are not moved by higher motives. But the wicked find plausible excuses for their own hard-heartedness, and by their evil example choke up the springs of charity and kindness in other.

19. And ye devour Inheritance – All with greed,[6123]

6123: Inheritance is abused in two ways: (1) Guardians and trustees for the inheritance of minors or women or persons unable to look after their own interests should fulfill their trusts with even more care than they devote to

their interests. Instead of that they selfishly "devour" the property. (2) Persons who inherit property in their own rights should remember that in that case, too, it is a sacred trust. They must use it for the purpose, objects and duties which they also inherit. It gives them no licence to live in idleness or waste their days in riotous show.

1. Seest thou one Who denies the Judgement (to come)?[6281]

6281: Din may mean either (1) the Judgment to come, the responsibility in the moral and spiritual world, for all actions done by men, or (2) Faith, Religion, the principles of right and wrong in spiritual matters, which often conflict with selfish desires or predilections. It is men who deny Faith or future responsibility, that treat the helpless with contempt and lead arrogant selfish lives.

2. Then such as the (man) Who repulses the orphan (With harshness),
And encourages not The feeding of the indigent.[6282]

6282: The Charity or Love which feeds the indigent at the expense of Self is a noble form of virtue, which is beyond the reach of men who are so callous as even to discourage or forbid or look down upon the virtue of charity or kindness in others.

3. So woe to the worshippers, Who are neglectful of their prayers,[6283]

6283: True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the realization of the presence of God, and to understand and do His holy Will.

ABUNDANCE, SCANTY (S-II: 185, S-XX: 124,125, 126)

185. Ramadhan is the (month) in which was sent down The Qur-an, as a Guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). [192] *So everyone of you Who is present (at his home) During that month should spend it in fasting, But if anyone is ill, Or on a journey, The Prescribed period (should be made up) By days later. Allah intends every facility for you, He does not want to put you to difficulties. (He wants you) to complete The prescribed period, And to glorify Him. In that He has guided you; And perchance ye shall be grateful.*[193]

192: Judgment (between right and wrong): Furqan = the criterion or standard by which we judge between right and wrong. See ii. 53 n.

193: The regulations are again coupled with an insistence on two things: (a) the facilities and concessions given, and (b) the spiritual significance of the fast, without which it is like an empty shell without a kernel. If we realize this we shall look upon Ramadhan, not as a burden but as a blessing, and shall be duly grateful for the lead given to us in this matter.

124. "But whosoever turns away from My Message, verily For him is a life narrowed Down, and We shall raise him up blind on the Day of Judgment."[2648]

2648: Again, as in the last two verses, there is a variation from the previous passage (ii.39). the consequences of the rejection of God's guidance are here expressed more individually: a life narrowed down, and a blindness that will persist beyond this life. "A life narrowed down" has many implications: (1) it is a life from which all the beneficent influences of God's wide world are excluded; (2) it is a life for Self, not for all; (3) in looking exclusively to the "good things" of this life, it misses the true Reality.

125. He will say: "O my Lord! Why hast thou raised me Up blind, while I had Sight (before)?"[2649]

2649: Because God gave him physical sight in this life for trial, he thinks he should be favoured in the real world, the world that matters! He misused his physical sight and made himself blind for the other world.

126. (Allah) will say: "Thus Didst thou, when our Signs Came unto thee, disregard Them: so wilt thou, This day, be disregarded". [2650]

2650: You were deliberately blind to God's Signs: now you will not see God's favours, and will be excluded from His Grace.

MISER (S-III: 180, S-IV: 37)

180. And let not those Who covetously withhold Of the gifts which Allah hath given them of His Grace. Think that it is good for them: Nay, it will be the worse For them: soon shall the things Which they covetously withheld Be tied to their necks Like a twisted collar.[484]

584: By an apt metaphor the miser is told that his wealth or the other gifts which he hoarded cling round his neck and do him no good. He will wish he could get rid of them, but he will not be able to do so. According to the Biblical phrase in another connection they will hang like a millstone round his neck (Matt. Xviii.6). The metaphor here is fuller. He hugged his wealth or his gifts about him. They will become like a heavy collar, the badge of slavery, round his neck. They will be tied tight and twisted, and they will give him pain and anguish instead of pleasure.

37. (Nor) those who are niggardly Or enjoin niggardliness on others, Or hide the bounties which Allah hath bestowed. On them; for We have prepared, for those who resist Faith, A Punishment that steeps Them in contempt – [556]

556: Not how the punishment fits the crime. The niggard holds other people in contempt, and in doing so becomes himself contemptible.

BEGGARY (S-II: 263, 273, S-XCIII: 10,11)

263. Kind words. And the covering of faults Are better than charity. Followed by injury. Allah is Free of all wants, And He is Most Forbearing. [309]

309: A very high standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient, e.g., by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or shortcomings is the essence of charity; these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God – material, moral, and spiritual – according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our shortcomings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard.

273. (Charity is) for those in need, who, in Allah's cause, Are restricted (from travel), and cannot move about. In the land, seeking (For trade or work). The ignorant man thinks, Because of their modesty, That they are free from want. Thou shalt know them by their (unfailing) mark: They beg not importunately from all and sundry. And whatever of good Ye give, be assured Allah knoweth it well.[322]

322: Indiscriminate acts of so-called charity are condemned as they may do more harm than good. The real beneficiaries of charity are here indicated. They must be in want. And the want must be due to some honourable cause. For example, they may be doing some un-paid service such as teaching, of acquiring knowledge or skill, or be in exile for their faith, or in other ways be prevented from seeking employment or doing strenuous work. "God's cause" must not be narrowly interpreted. All sincere and real service to humanity comes within the definition, as well as actual devotion to religion or to the righteous Imam. Such men do not beg from door to door. It is the duty of those who are well-to-do, or of the Public Purse, to find them out.

1. Nor repulse the petitioner (Unheard); [6186]

6186: Then there are the people who come with petitions – who have to ask for something. They may be genuine beggars asking for financial help, or ignorant people asking for knowledge, or timid people asking for some lead or encouragement. The common attitude is to scorn them or repulse them. The scorn may be shown even when alms of assistance is given to them. Such an attitude is wrong. Charity is of no moral value without sympathy and love. Or is it charity to give to ideal sturdy professional beggars, for show or to get rid of them. They are mere parasites on society. Every petition should be examined and judged on its merits.

MASKEEN (S-XVII: 26, S-CVII: 1,3.)

26. And render to the kindred Their due rights, as (also) To those in want, And to the wayfarer: [2208]
But squander not (your wealth) In the manner of a spendthrift.[2209].

2208: In the Jewish Decalogue, which was given to a primitive and hard hearted people, this refinement of kindness – to those in want and to wayfarers (i.e., total strangers whom you come across) find no place. Nor was there much danger of their wasting their substance out of exuberance. Even the command "to honour thy father and mother" comes after the ceremonial observance of the Sabbath. With us, the worship of God is linked up with kindness – to parents, kindred, those in want, those who are far from their homes though they may be total strangers to us. It is not mere verbal kindness. They have certain rights which must be fulfilled.

2209 All charity, kindness, and help are conditioned by our own resources. There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by extravagant expenses at weddings, funerals, etc., or (as they may call it) to "oblige friends or relatives," or to give to able – bodied beggars? To no one was this command more necessary than it is to Muslims of thy present day.

1. Seest thou one Who denies the Judgment (to come)?[6281]

6281: Din may mean either (1) the Judgment to come the responsibility in the moral and spiritual world, for all actions done by men, or (2) Faith, Religion, the principles of right and wrong is spiritual matters, which often conflict with contempt and lead arrogant selfish lives.

2. And encourages not the feeding of the indigent.[6282]

6282: The Charity or Love which feeds the indigent at the expense o Self is a noble form of virtue, which is beyond the reach of men who are so callous as even to discourage or forbid or look down upon the virtue of charity or kindness in others.

To conclude the discussion about Islamic welfare state it can be commented that all western theories and studies are vague and only illusions of what actually humanity needs. The only concrete theory workable for humanity is that given in the Holy Quran and practiced by the Holy prophet. Islam is the religion of justice

and equality. Its principles, code of conduct and rules for individual actions, social relationships and social responsibilities are an open challenge to those who are vocal about impracticability of Islam in the contemporary complex societies. If all that has been said upto now shows the direct relationships between Islamic ideology and welfare, then why is it that most of our Muslim communities are so under developed and backward. The reason is not so far to seek. The reason is actually the difference between actions of present day Muslims and their rulers and the original concepts of Islam. Once the Muslims gave up acting according to their religious principles, or ignored their rights and obligations towards their fellowmen, they lost their creative faculties and became stagnant and retrogressive. The only way to achieve a progressive social life is to implement Sharia in all Islamic countries, institute and put into practice the universal principles of life given by Islam.

RESEARCH METHODOLOGY

This chapter gives description about main components of research design i.e. purpose, objectives of study, hypotheses, rationale for hypotheses, variables for each hypothesis, universe, scientific justification for selecting these districts, sample size and sampling techniques and data analysis.

PURPOSE

The main purpose of this study was to find out the reasons for the children being involved in beggary. Keeping in view the charter of child's rights commission and its Islamic perspective, the study was focused on North West Frontier Province to collect the information according to the objectives of the study. Helping the needy is considered to be a religious obligation but from scientific viewpoint, beggary infact damages the personality of a person who is asking for alms and charity and on the other hand it affects the person who is giving the charity.

The study was limited to public places, which were popular for the attraction of children for the purpose of beggary. The major focus of the research was to highlight the causes of children who are dragged in the profession forcefully and all those who joined it by the virtue that they were born in the families who practice it. The major cities of N.W.F.P including Mardan, Mingora, Peshawar, Manschra. Kohat, Bannu and D. I. Khan were selected as the universe of this research study.

OBJECTIVES OF STUDY

1. To know about the socio-economic status of the beggars.
2. To enquire from the respondents the reasons for adopting beggary as a profession.

3. To know about the tactics used by the beggars for getting money from the public.
4. To know about the problems faced by the beggars in public life.
5. To know whether beggary is the main source of income of these beggars and whether their daily earnings are sufficient to satisfy their daily needs or not.
6. To know about the consent of the beggars regarding change of their profession.
7. To know about the income group which pays more money to the beggars.
8. To know from the parents the reasons for sending their children for begging.
9. To know the response of religious scholars about rehabilitation of beggars and elimination of beggary.
10. To find out the ways and means to help the beggars adopt on alternate profession.
11. To suggest guidelines and policy implications (on the basis of findings) to policy makers for the improvement of life of the beggars.

HYPOTHESES

Rationale for Hypotheses

Hypothesis -1

- Higher the rate of illiteracy higher would be the rate of children begging in streets.

Logic: Due to illiteracy and having no skills the people cannot adopt to the environment, their chances of income will decrease and this situation will increase chances for begging.

Hypothesis -2

- Begging is an easy source of earning due to which the children adoapt it as a profession.

Logic: Begging is an easy source of earning. The illiterate and unemployed people have no immediate solution for their future so the immediate source with them is begging. This makes a serious cycle, which leads to cronic beggary. In case of cronic beggary due to repeated begging the threshold of morality and shame lessens. The beggar does not feel ashamed while extending his hands in front of others for alms even if it is not given. He extends in front of another person and so on. While doing this act of begging his mind is satisfied that it was a mere request and not the wages of his labour.

Hypothesis -3

- Higher the Peoples' understanding about the religion (Islam) and the implementation of Islamic social welfare model lesser will be the chances for beggary

Logic: Due to awareness about the religion complete understanding of the Islamic social welfare model, the people will think themselves accountable to Allah Almighty an the day of resurrection. The religion makes everyone of us responsible for the welfare of the other. Allah is the supreme and sovereign power and man is His vicegerent and subordinate on this earth. His duty is to implement His commands not only in his own person but in all the aspects of existence as an individual as well as a society. Moreover when it is said that obey Allah, it means that we have to implement His law, i.e. The Quran and Sunnah in all walks of life. We have to implement His law in our individual as well as collective life. We have to run our family, political and economic affairs according to that law. Our life in the bazaar, in the office, in the mosque, in the university, in the battle field should pass according to that law. This in actual fact means submission to Allah's will

and to His Supreme Authority. The top most function of an Islamic welfare state is the provision of the basic requirements of life to its citizens. It is the duty of the state to protect the life, property and honour of its citizens. It has to provide food, clothes and shelter to every citizen. For doing so Zakat has been made compulsory. Islam guaranteed social security and justice through the institution of Zakat, with legal procedure. From the beginning of Islam in 662 A.D Muhammad the Prophet (PBUH) urged upon his people the virtue and duty of generosity towards these in need. Under the influence of the Holy Quran, the Hadiths and the acts of the Prophets' successor, a wide-spread practice of charity developed in all Muslim Communities which was both individual and institutional. There was much informal and personal generosity among all people regardless of their economic status. As formalized under the caliphs Abu-Bakar and Umar, Zakat was one of the main sources of the revenue paid to the 'Home of Money' or national exchequer.

In Islam no man can be at peace with himself, with others or with his environment unless he surrenders his free will to the welfare of all. Here the conviction is that there can be no right without obligations and no liberty without fraternity and equality.

Variables Hypothesis-1

a. Illiteracy
b. No skill
c. Adaptability to the environment
d. Chances for income
e. Beggary

Variables Hypothesis-2

a. Illiteracy
b. Unemployment of the respondents

c. Having no immediate solution for future
d. Begging as the immediate easy source of income
e. Vicious cycle of habitual and professional begging makes a cronic beggary
f. Loss of morality and loss of shame for extending hand for alms in front of others.
g. Feelings of satisfaction even that it was as a mere request and not the wages of his labour in case of no alms given considering it.

Variables Hypothesis-3

a. Complete understanding of Islamic teachings
b. Implementation of Islamic social welfare model
c. Feelings of accountability to Allah Almighty
d. Lesser chances for beggary

UNIVERSE

Seven important cities of North, South, East & West and each zone of N.W.F.P. were picked to collect the information from the children who were involved in begging. These important cities were: Mardan, Mingora, Peshawar, Mansehra, Kohat, Bannu and D. I. Khan

SCIENTIFIC JUSTIFICATION FOR SELECTING THESE DISTRICTS

The seven districts for data collection were chosen simply for the reason that in NWFP, the selected cities generate maximum of the economic activities performed. The economic activities as evident from the term relate to the circulation of money thus inviting the poor, the un-privileged and beggars to move around in such cities to fulfill their needs by getting low paid jobs or by begging from others. Therefore the researcher thought that the information obtained from these cities Mardan, Mingora, Peshawar, Mansehra, Kohat, Bannu and D.I. Khan cover nearly every corner of the province is true representative of the universe so

these cities were selected to find out the causes of child beggar in the province. The cities scientifically fulfill the requirements being the central business districts (CBD) where major business is of the whole sale migrant makers who reach such places for finding jobs. These economically active cities also have major and small industries.

SAMPLE SIZE AND SAMPLING TECHNIQUES

There were three strata for sampling: the child beggars, their parents and the religious leaders. The purposive and accidental sampling techniques were used at the same time. The purpose was that the respondent will be any child beggar who is easily (accidental sampling technique) available, his parents and the religious scholars, not other person than these three specific categories of people.

This was a very extensive and elaborative aspect of this research, 50 respondents (child beggars) from each city were selected incidentally. Similarly 14 Ulemas and 14 parents from each city were also interviewed in this regard were also interviewed on the topic.

Keeping in view the educational status of the children, their parents and the religious scholars and to lessen the chances of non response, it was not possible to collect data from all these strata through questionnaires. It was deemed better to interview them on an interview schedule of Semi-structured pattern which allowed the researcher to probe more and more and not just to fill the respondents replied. Thus different interview schedules were prepared for each category and attached as annex-I, II and III.

DATA ANALYSIS

Keeping in view the objectives of the study the data was analysed through SPSS Software programme of the computer.

DATA ANALYSIS

Table-1: Showing Age, Sex and Nationality of the Respondents

Age category	No. of Resp.	%	Gender				Nationality			
			Male	%	Female	%	Pakistani	%	Afghani	%
4 – 8	166	47.2	98	59%	68	41%	146	88%	20	12%
9 – 13	126	35.8	70	56%	56	44%	101	80%	25	20%
14 – 18	60	17	14	23%	46	77%	47	78%	13	22%
Total	352	100	182	52	170	48	294	83.5	58	16.5

Explanation

The above table indicates that 47.2% respondents were in the age group of 4-8 years. whereas 35.8% respondents were in the age group of 9-13 years and 17% were in the age group of 14-18 years of age. 52% of the respondents were male while 48% were females. During the process of data analysis it was observed that there were beggars who had other nationality i.e. Afghanis. 16.5% Pakistani.

Conclusion

Majority of respondents i.e. 47.2 were in the age group of 4-8 years of age.

Majority of the respondents i.e. 52% were male.

Majority of the respondents i.e. 83.5% were of Pakistani origin.

Table-2: Showing Per Capita Income of the Respondents

Income Categories	No. of Resp.	%	No. of Family Members	Total Monthly Income
Rs. 1000 – 3000	149	50%	537	Rs.358000
Rs. 3001 – 5000	148	42%	1036	Rs. 572000
Rs. 5001 – 7000	23	7%	230	Rs. 138000
Rs. 7001 – 9000	2	0.55%	30	Rs. 16000
Rs. 9000 & above	-	-	-	-

Explanation

Per Capita Income of the respondents = $\frac{\text{Total Monthly Income of the Family}}{\text{Total No. of dependants}}$

Per capita Income = 1084000 ÷ 1833

Per capita Income = Rs. 591.35

Conclusion

50% respondents were from the lowest income group.

Table-3: Showing Educational status and Level of Education of the Respondents

Educational status	No. of Resp.	%	Level of education					
			Primary	%	Middle	%	Matric	%
Literate	28	8	24	6.8	04	1.1	0	0
Illiterate	324	92	-	-	-	-	-	-
Total	352	100	24	6.8	04	1.1	0	0

Explanation

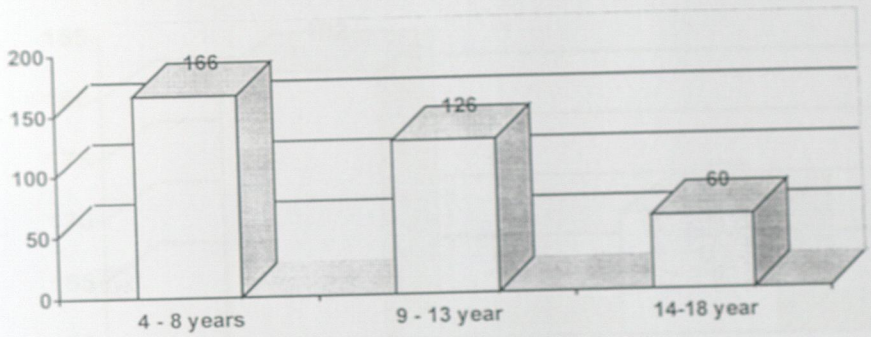
The above table shows the educational status and level of education the respondent. Out of the total respondents the major bulk of them were illiterate, i.e. 324 making 92%. Only 6.8% were educated upto Primary level totaling 24 in number out of them 1.1% were of Middle qualification that is 4 in number.

Conclusion

Majority of the respondents i.e. 92% were illiterate.

Table-4: Age Group Of The Respondent

Age group	No. of respondents	% age
4-8	166	47.2
9-11	126	35.8
14-18	60	17
Total	352	100



Explanation

The researcher collected the first hand data from 352 child beggars of various age groups. During the analysis of the data it was revealed that 47.2% of the respondents were in the age group of 4-8 years.

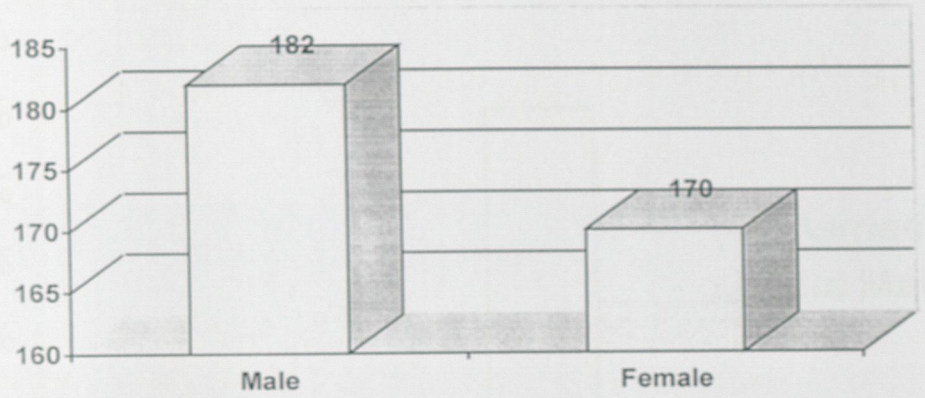
35.8% were in the age group of 9-13 years whereas 17% respondents were in the age group of 14-18 years.

Conclusion

The data shows that the majority of the respondents were between 4-8 years of the age group. i.e. 47.2%.

Table-5: Sex wise Percentage of the respondents

Sex	No of respondents	% age
Male	182	52%
Female	170	48%
Total	352	100



Explanation

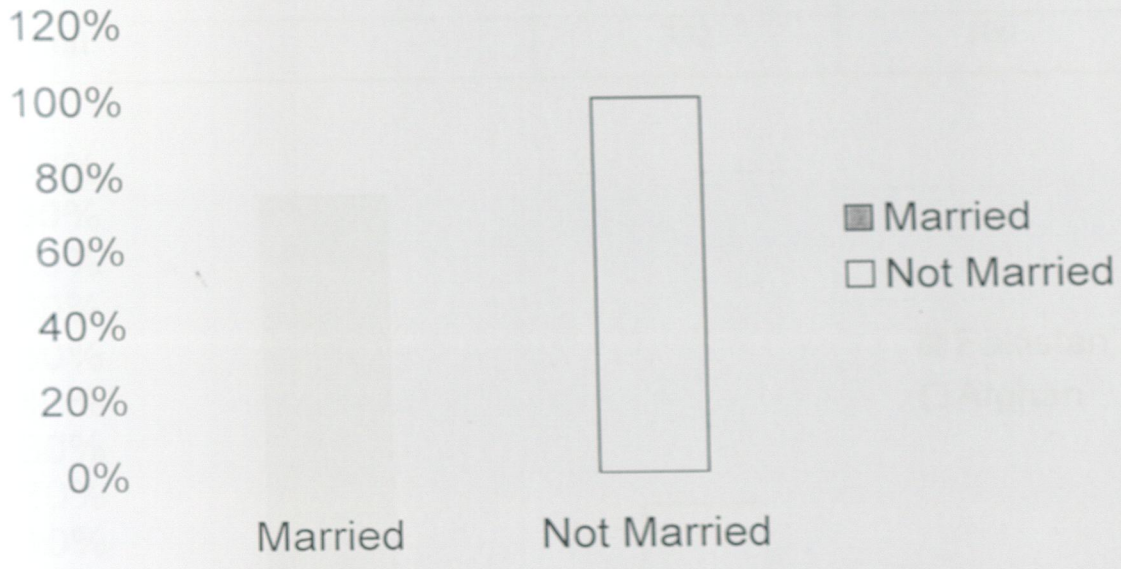
The above table indicates that 52% respondents were Males while 48% were Females.

Conclusion

Majority of the Respondents, i.e. 51.7% were males.

Table-6: **Marital Status of the respondents**

Marital Status	No of respondents	% age
Married	0	0
Unmarried	352	100
Total	352	100

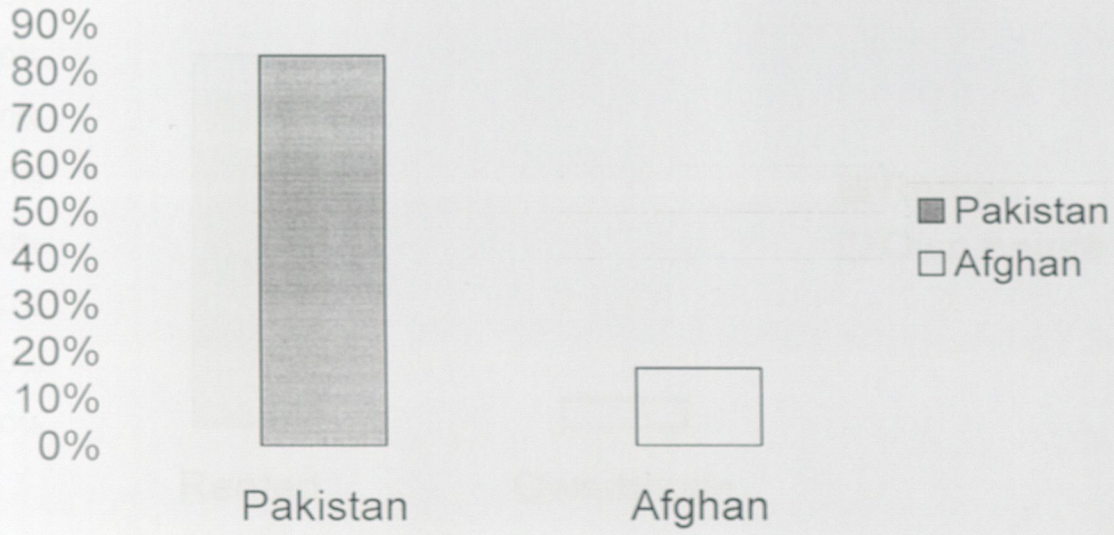


Explanation

All the 100% respondents were unmarried.

Table-7: Nationality of the respondents

Nationality	No of respondents	% age
Pakistan	294	83.5
Afghan	58	16.5
Any other	-	-
Total	352	100



Explanation

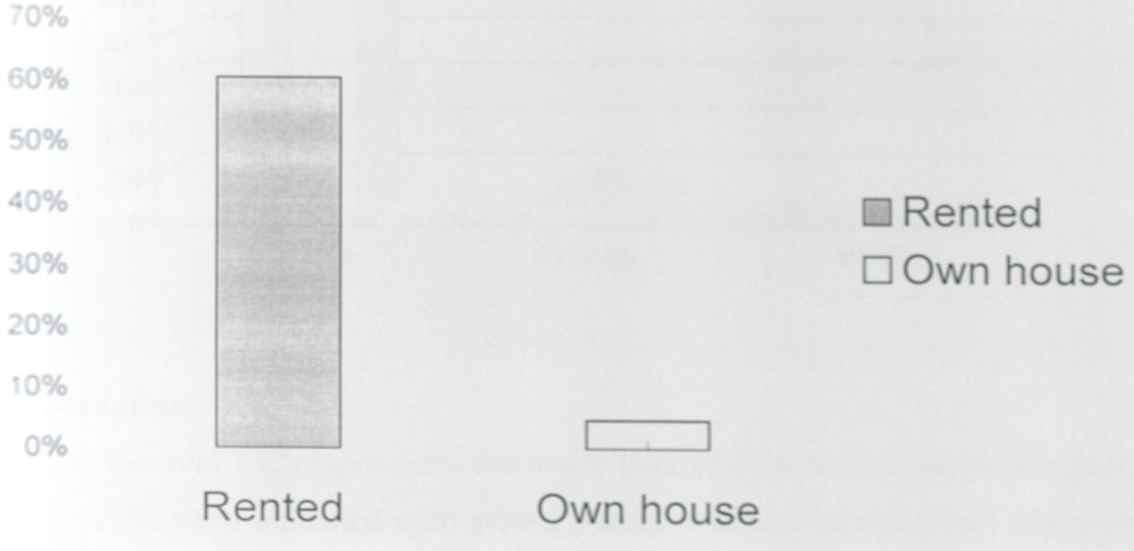
During the process of data analysis it was observed that there were beggars of other nationality i.e. Afghanis. They totaled 58 respondents making 16.5 percent and rest of the respondents were of Pakistani origin who were 294 in number and 83.5% of the total.

Conclusion

The data shows that majority of the respondents were of Pakistani origin.

Table-8: Accommodation of the Beggars

Type of Accommodation	No of respondents	% age
Rented	214	60.7
Own House	17	4.8
Any other	121	34.5
Total	352	100



Explanation

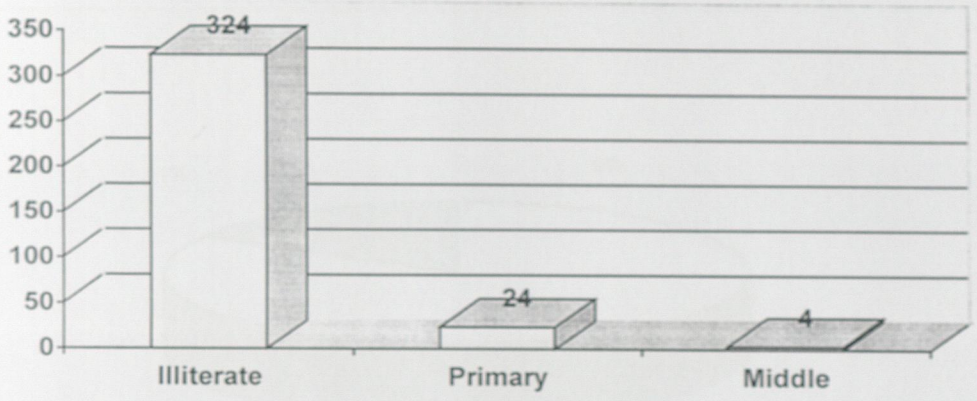
60.7% respondents were living in rented houses whereas 34.5% replied that they neither own nor rented a house but had their own arrangements of living. The rest of the respondents i.e 4.8% were living in their own homes.

Conclusion

Majority of the beggar i.e. 60.7% were residing in rented house.

Table-9: Educational Status of the Respondents/Child Beggars

Educational level	No of respondents	% age
Illiterate	324	92.0
Primary	24	6.8
Middle	4	1.2
Total	352	100



Explanation

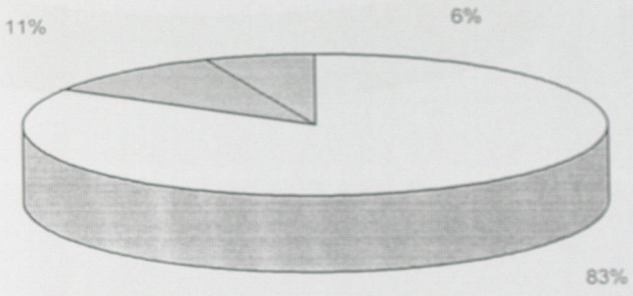
Out of the total 352 respondents the major bulk of them were illiterate that is 92%. Only 6.8% were educated upto primary level. The rest of them i.e 1.2% were of middle qualification.

Conclusion

The data shows that 92.0% of the beggars were illiterate.

Table-10: Educational Status of the Parents of the Child Beggars

Education of parents	No of respondents	% age
Illiterate	294	83.5
Primary	37	10.5
Middle	21	6.0
Total	352	100



Explanation

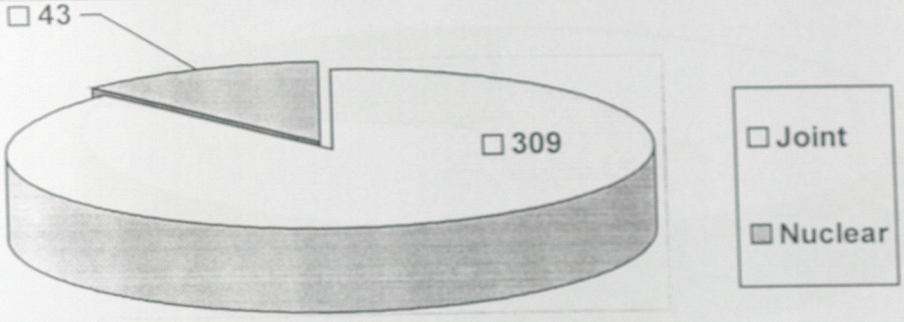
Here as well the major portion of the total i.e. 83.5% were illiterate, 10.5 were with primary education and rest of the parents were having middle level education i.e. 6%.

Conclusion

Majority of the parents of the respondents i.e. 83.5% were illiterate.

Table-11: **Family System of the respondents**

Type of Family	No of respondents	% age
Joint	309	87.8
Nuclear	43	12.2
Total	352	100



Explanation

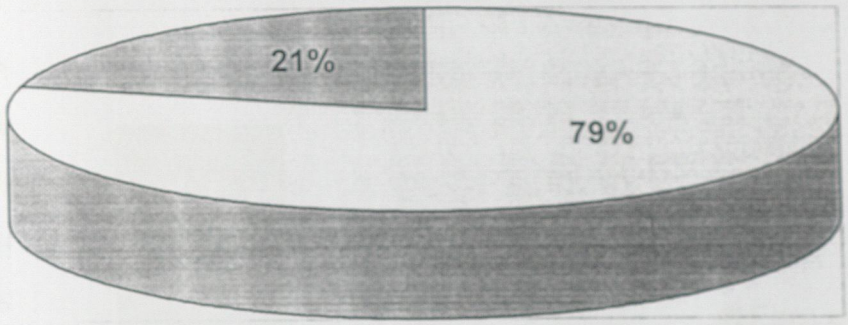
87.8% of the respondents were living in joint family system and rest i.e12.2% were living in nuclear family.

Conclusion

Majority of the respondents, i.e. 87.8% were living in joint family system.

Table-12: Change of Begging sites by the respondents

Begging sites	No of respondents	% age
Change in sites	279	79.3
No change in site	73	20.7
Total	352	100



Explanation

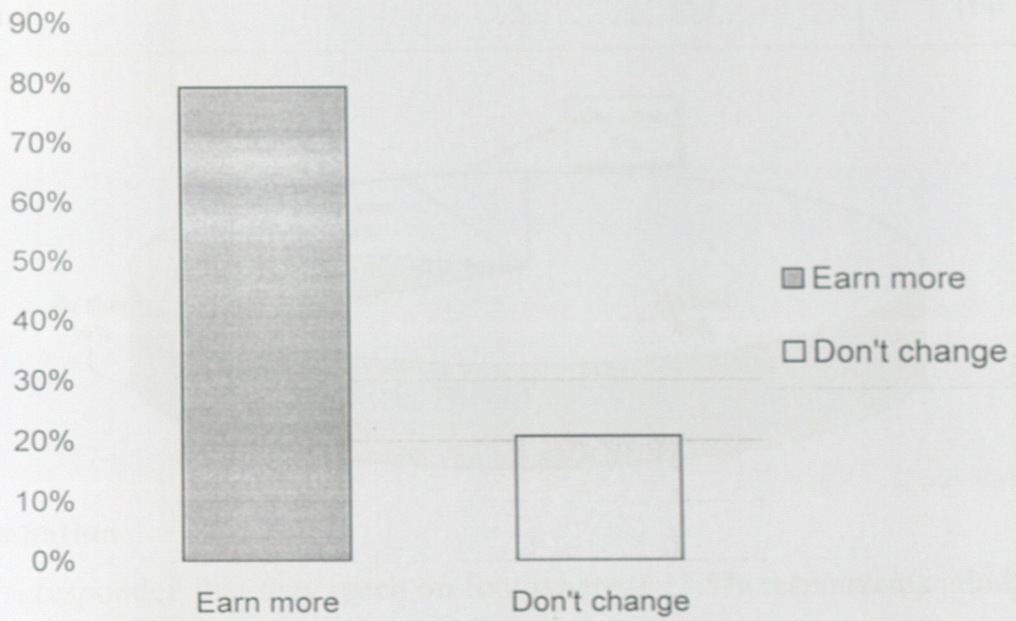
The respondents when interviewed 79.3% of them said that they changed and their site of begging and only 20.7% replied that they did not change their begging site.

Conclusion

Majority of the respondents, i.e. 79.3% change their site for begging.

Table-13: **Showing Reasons for Changing the Begging Site**

Why Change	No of respondents	% age	Total
Earn more	279	79.3	79.3
Don't change	73	20.7	100
Total	352	100	



Explanation

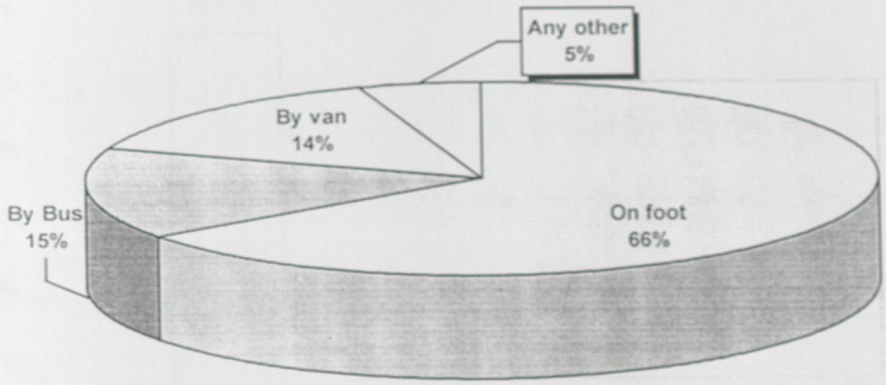
As it is evident that beggars beg only to earn more and more when inquired that is why they change their site of begging a very simple answer to this was that they earn more replied by 79.3% respondents and the rest (20.7%) said that they find enough at the same site.

Conclusion

Majority of the respondents i.e., 79.3% changed their site of begging to earn more.

Table – 14: Mode Of Reaching The Place Of Begging

Mode of reaching	No of Respondents	% age
On foot	230	65.5
By Bus	54	15.5
By van	50	14.2
Any other	18	4.8
Total	352	100



Explanation

65.5% responded that they reach on foot whereas 15.5% respondents admitted that they use bus as mode of traveling to reach their site of begging, 14.2% respondents said they make various arrangements to reach their site and the respondents using van as their mode of traveling 4.8%.

Conclusion

The data shows that majority of the respondents, i.e. 65.5% reach on foot to their site of begging.

Table – 15: Showing Respondents Satisfaction Regarding Adopting beggary as a Profession

Reply of the respondents	No of respondents	% age
Satisfied	234	66.5
Not Satisfied	118	33.5
Total	352	100



Explanation

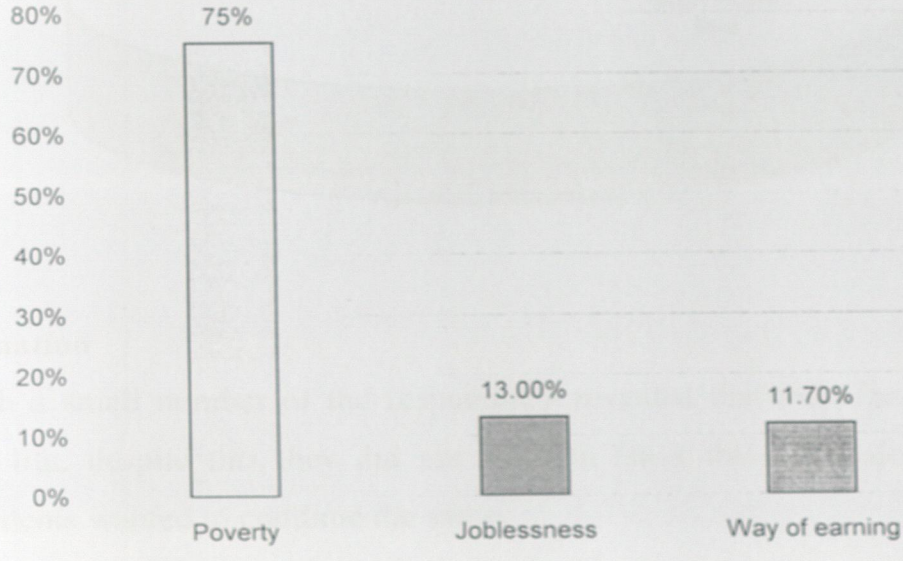
As 352 respondents were interviewed and during data analysis it came to the lime light that 66.5% respondents were satisfied with their profession and 33.5% respondents were not satisfied with beggary as a profession.

Conclusion

Majority of the respondents i.e. 66.5% replied that they were satisfied with their profession.

Table – 16: Reasons For Joining Beggary as a Profession

Reasons for Joining	No. of Respondents	%age
Poverty	265	75.3
Joblessness	46	13.0
Way of earning	41	11.7
Total	352	100



Explanation

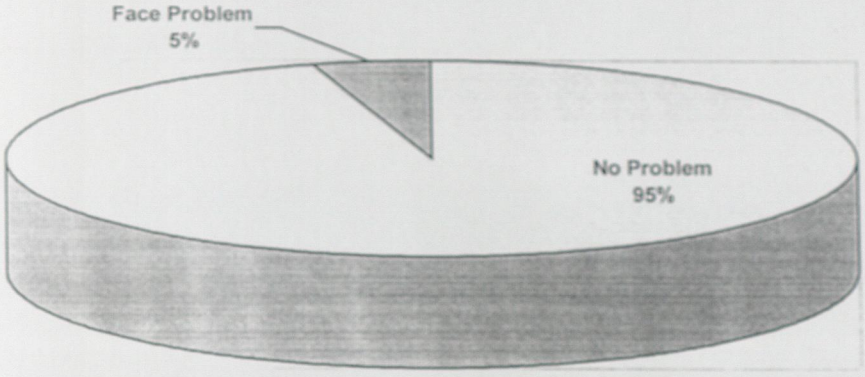
The major bulk of the respondents that is 75.3% blamed poverty as the main cause of there intimacy with the beggary 13% said that it was due to the joblessness that they were forced in this profession but 11.7% accepted beggary as easy way of earning livelihood.

Conclusion

Out of 100% respondents 75.3% replied that they due to poverty had joined this profession

Table – 17: Showing Problem Faced by the respondents in Public Life

Problem	No. of Respondents	%age
No Problem	336	95.4
Face Problem	16	4.6
Total	352	100



Explanation

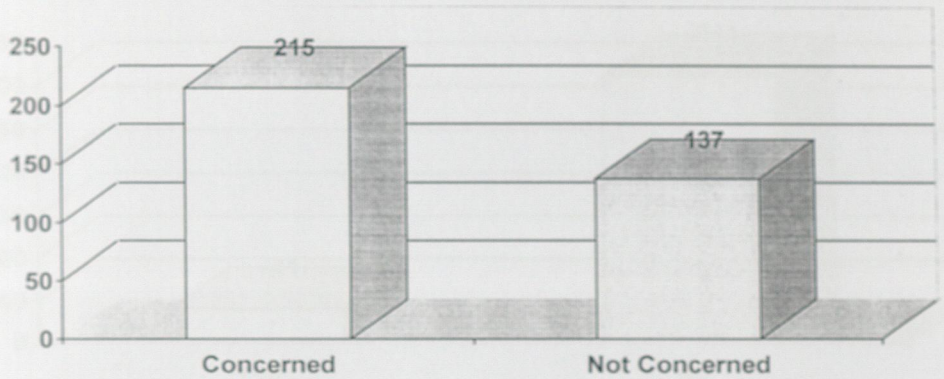
Though a small number of the respondents revealed that they face problems in public life, despite this they did not want to leave this profession and all the respondents wanted to continue the same.

Conclusion

95.4% of the respondents replied to continue the same profession

Table – 19: Showing Respondents Views about the Neighbours Concern Regarding their Profession

Reply of the respondents	No of respondents	% age
Concerned	215	61
Not Concerned	137	39
Total	352	100



Explanation

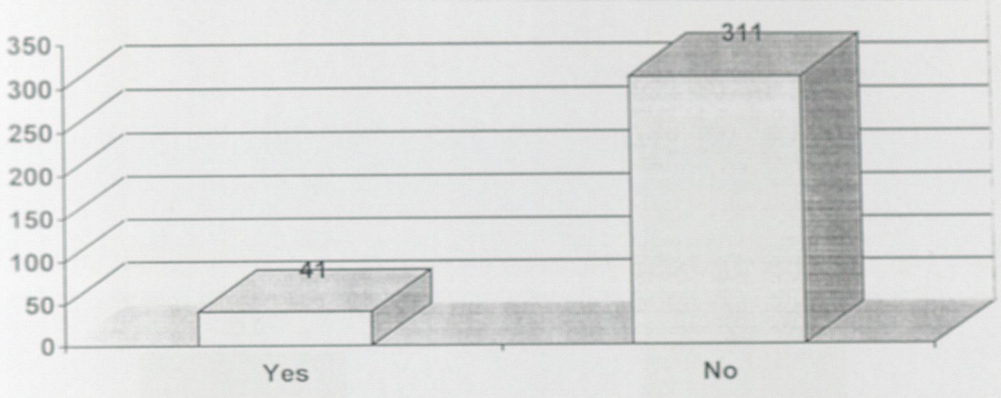
During the course of data analysis it came into lime light through 61% respondents that their neighbours were concerned about their profession and rest 39% respondents revealed that their neighbours were not concerned about their profession.

Conclusion

61% of the respondents stated that their neighbours were concerned about their profession.

Table – 20: Showing Respondents Views About Neighbours Hatred due to their Profession

Hate shown	No. of respondents	% age
Yes	41	11.6
No	311	88.4
Total	352	100



Explanation

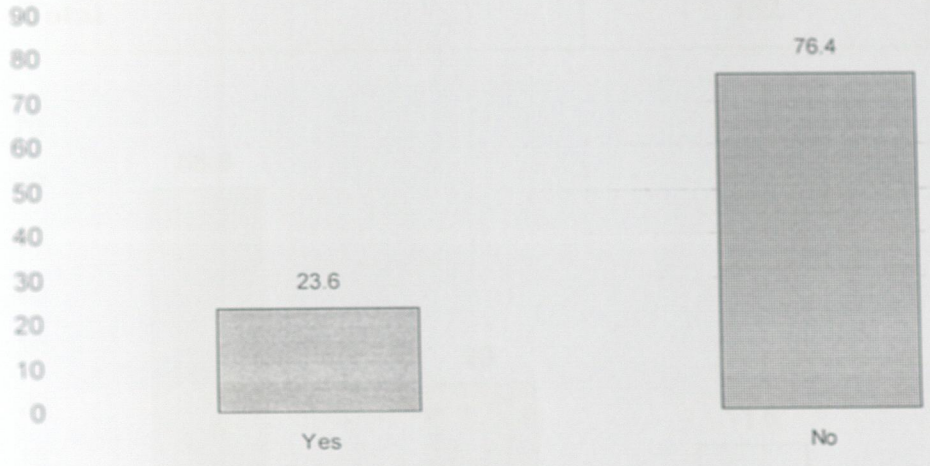
88.4% respondents were of the view that their neighbours did not hate them due to their profession where as 11.6% stated that they were being hated by their neighbours due to their profession.

Conclusion

88.4% of the respondents replied that their neighbours do not hate their profession.

Table – 21: Showing Respondents Views About Changing their Set-up

Change of Get up	No of respondents	% age
Yes	83	23.6
No	269	76.4
Total	352	100



Explanation

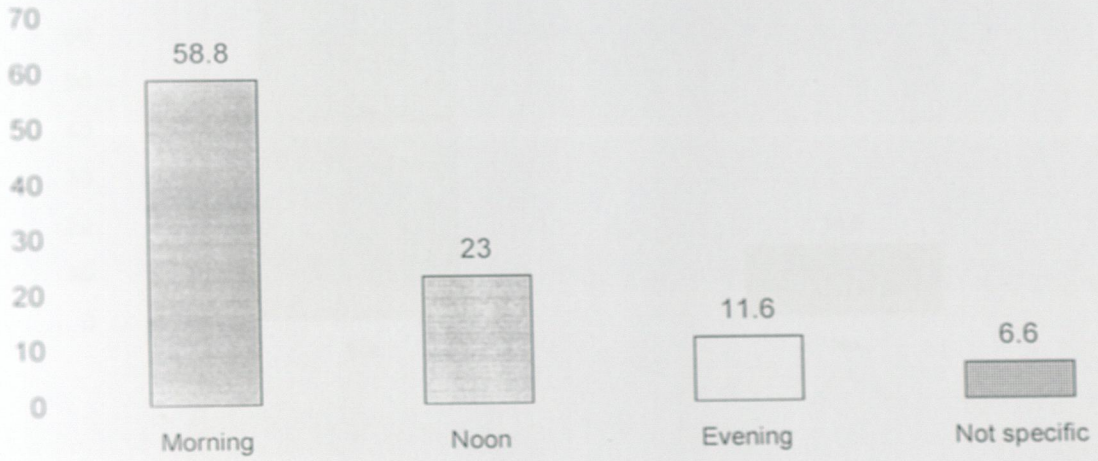
Majority of the respondents i.e. 76.4% declared that they do not change their get up for begging, while only 23.6% respondents told that yes they do change their get up.

Conclusion

76.4% of the respondents stated that they do not change their getup at the time of begging.

Table – 22: Showing Respondents Timings for Begging

Time of Beggars	No of respondents	% age
Morning	207	58.8
Noon	81	23
Evening	41	11.6
Not specific	23	6.6
Total	352	100



Explanation

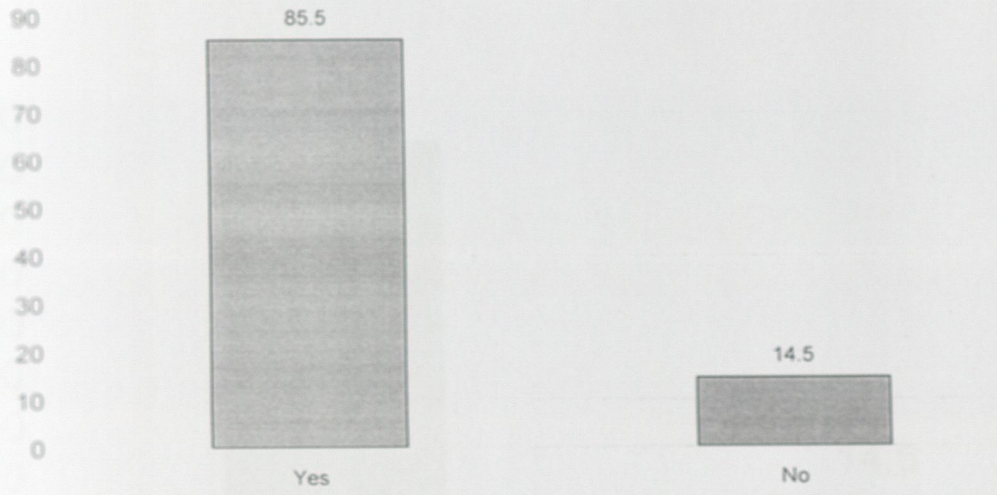
Out of all the respondents 58.8% respondents said that they beg in morning followed by 23% respondents beg at Noon where as 11.6% respondents said that they prefer begging in the evening with only 6.6% respondents beg having no specific timings.

Conclusion

The data shows that 58.8% of the total respondents preferred to beg at the morning.

Table – 23: Showing Respondents Views whether they have Favorite Spot of Begging

Reply of the respondents	No of respondents	% age
Yes	301	85.5
No	51	14.5
Total	352	100



Explanation

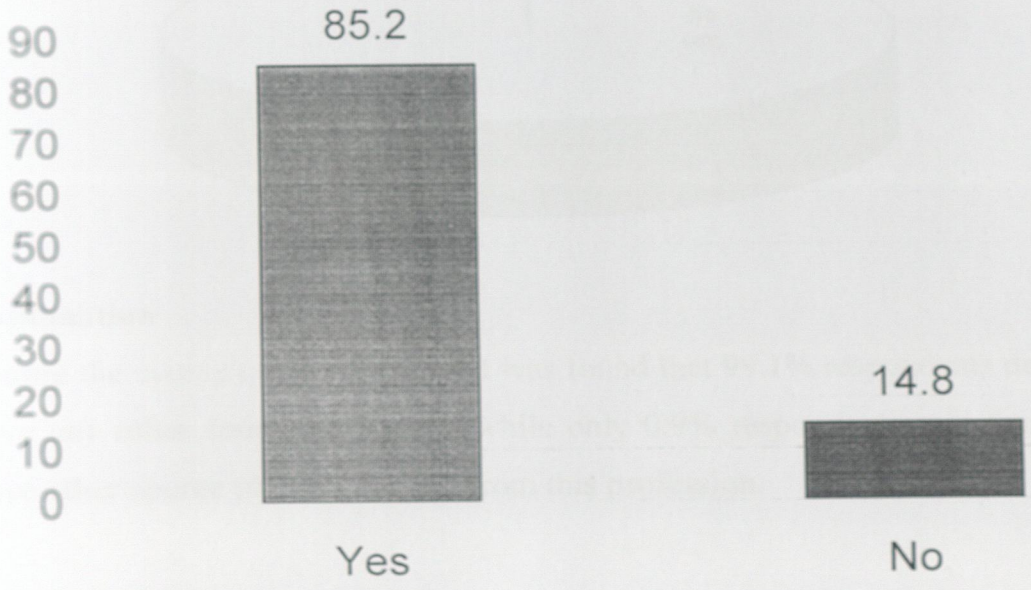
Majority of the beggars i.e. 85.5% were of the view that they have favourite spot of begging which vary in number from one respondent to another and only 14.5% respondents gave the answer in negative.

Conclusion

The majority of the respondents i.e. 85.5% told that they had favourite spots of begging.

Table – 24: Showing Respondents Views Regarding Satisfaction/fulfillment of daily needs with their daily Earnings

Reply of the respondents	No of respondents	% age
Yes	300	85.2
No	52	14.8
Total	352	100



Explanation

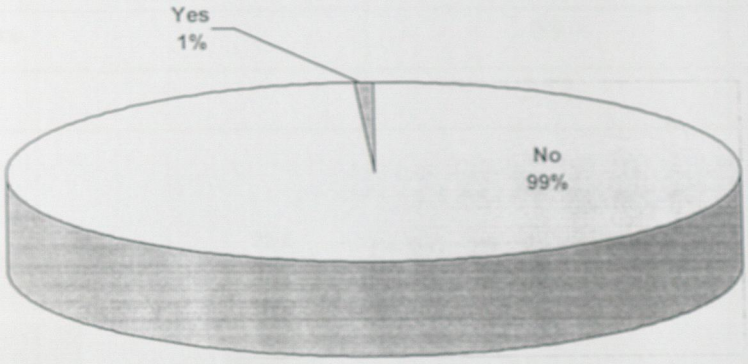
The major bulk of the respondents i.e. 85.2% were of the view that their daily earnings fulfill their daily needs while only 14.8% respondents replied that they were unable to fulfill their daily needs by their earnings.

Conclusion:

The majority of the respondents, i.e. 85.2% were of the view that beggary fulfilled their daily needs.

Table – 25: Showing other Sources of Income of the Respondents

Reply of respondents	No of respondents	% age
No	349	99.1
Yes	3	0.9
Total	352	100



Explanation

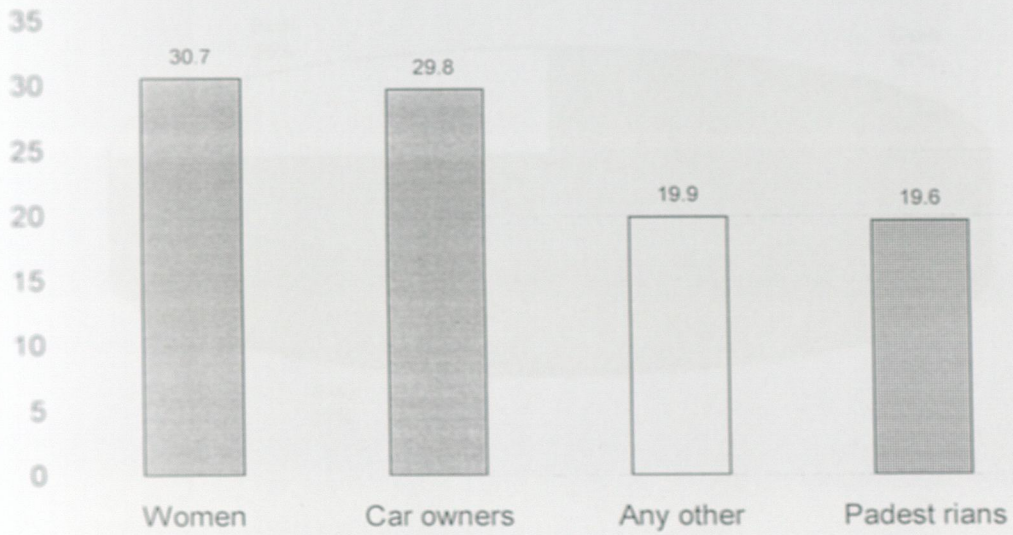
During the course of data analysis it was found that 99.1% respondents declined to have any other source of income while only 0.9% respondents said that they do have other source of income apart from this profession.

Conclusion

Nearly all the respondents, i.e. 99.1% replied that they had no other source of income except begging.

Table – 26: Showing Respondents Preference for Different Categories of People to beg from

Prefer of begging	No of respondents	% age
Women	108	30.7
Car owners	104	29.5
Any one	70	19.9
Pedestrians	69	19.6
Total	352	100



Explanation

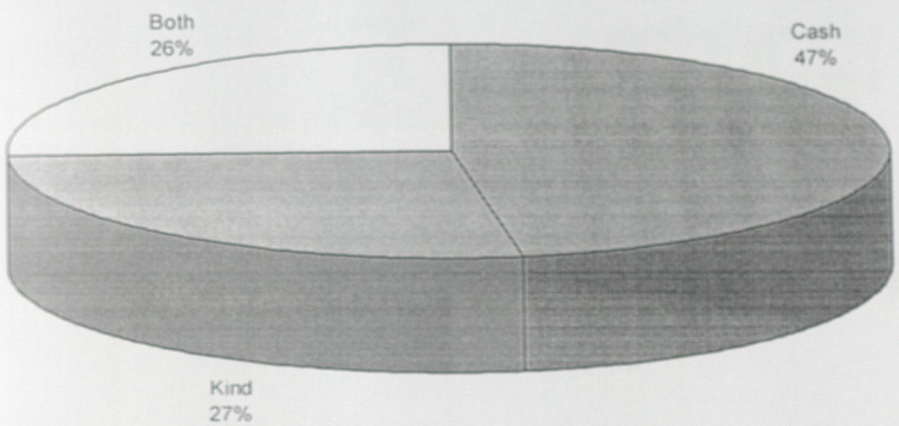
Out of all the respondents 30.7% respondents said that they prefer to beg to women followed by 29.5% respondents prefer to beg to car owners, 19.9 respondents to beg from any one and finally 19.6 respondents with 19.6% beg to the pedestrians.

Conclusion

Majority of the respondents, i.e. 30.7% preferred to beg from women.

Table – 27: Showing Respondents Preference for getting cash or Kind in Begging

Preference	No of respondents	% age
Cash	167	47.4
Kind	95	27.1
Both	90	25.5
Total	352	100



Explanation

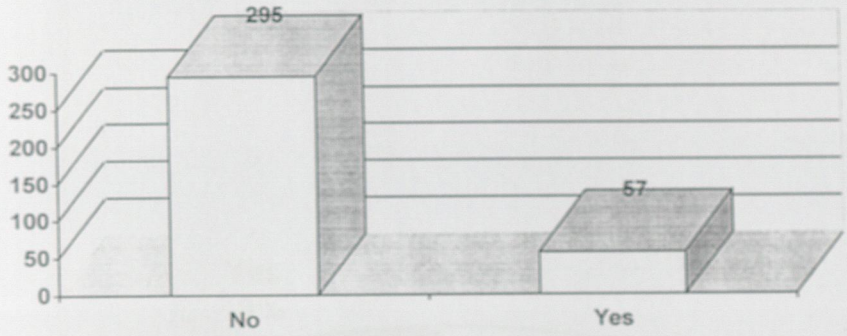
Out of all the respondents 47.4% respondents said that they prefered to get cash in begging following by 27.1% respondents wanted to get some thing in kind while begging and rest of 25.5% respondents were in favour of getting both i.e. cash and kind.

Conclusion

Majority of the respondents i.e. 47.4% preferred to get in cash.

Table – 28: Respondents Views about Change of Profession

Reply of respondents	No of respondents	% age
No	295	83.8
Yes	57	16.2
Total	352	100



Explanation

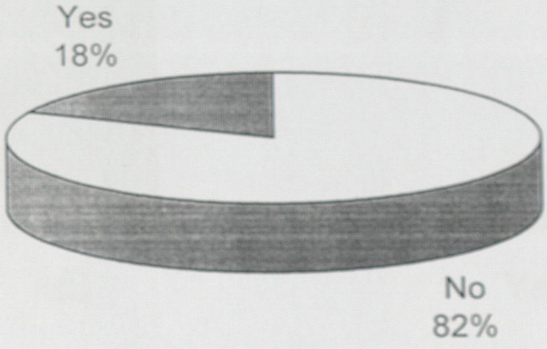
Majority of the respondents i.e. 83.8% wanted not to change their profession while only 16.2% respondents wanted to change their profession.

Conclusion

The majority of the respondents, i.e. 83.8% did not want to change their profession.

Table – 29: Respondents Views whether Beggary is a Degrading Profession Or not

Reply of respondents	No of respondents	% age
No	288	81.8
Yes	64	18.2
Total	352	100



Explanation

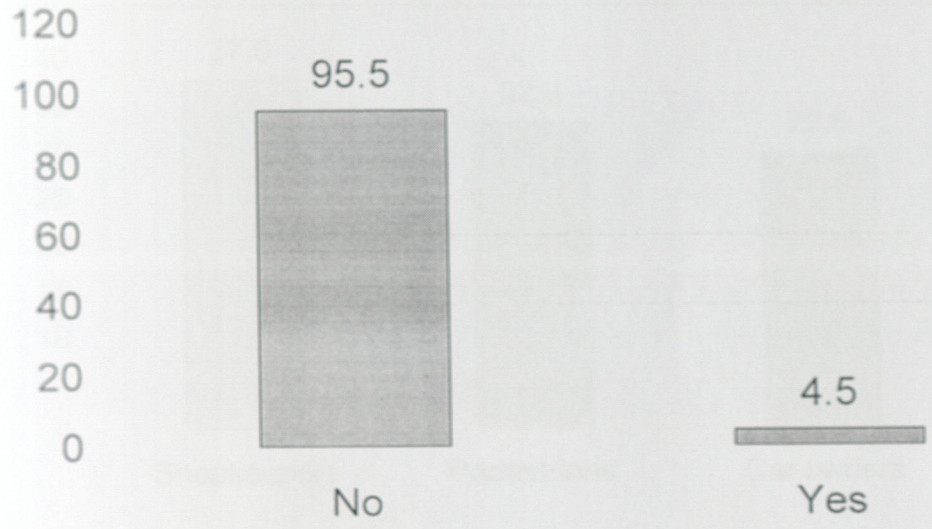
Out of all the respondents 81.8% respondents replied that no it was not a degrading profession while 18.2% reported it as degrading profession.

Conclusion

A number of 81.8% respondents considered beggary as degrading profession

Table – 30: Respondents Views about Getting Vocational Training

Reply of respondents	No of respondents	% age
No	336	95.5
Yes	16	4.5
Total	352	100



Explanation

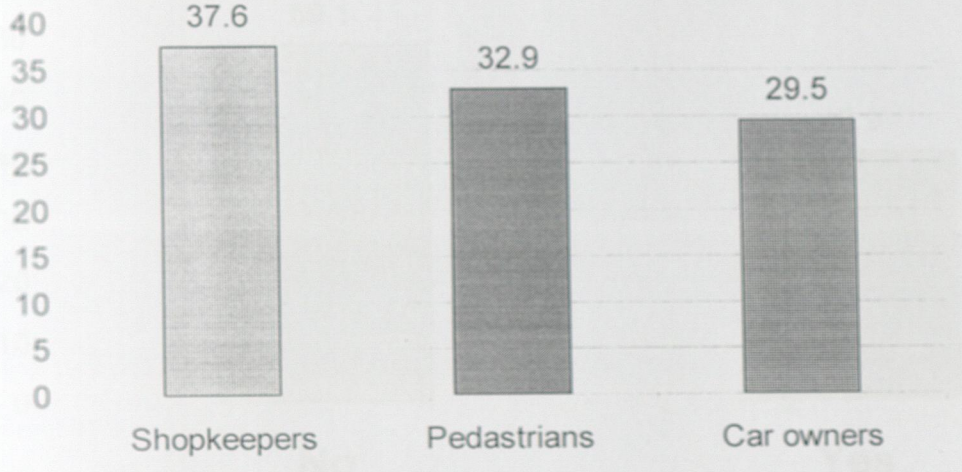
Out of total of all the respondents 95.5% respondents said that they did not want to have any kind of vocational training where as 4.5% out of the total were willing to have vocational training.

Conclusion

The majority of the beggars did not want to get vocational training.

Table – 31: Respondents Views about the Various Groups which Pay them more money

Reply of respondents	No of respondents	% age
Shopkeepers	132	37.6
Pedestrians	116	32.9
Car owners	104	29.5
Total	352	100



Explanation

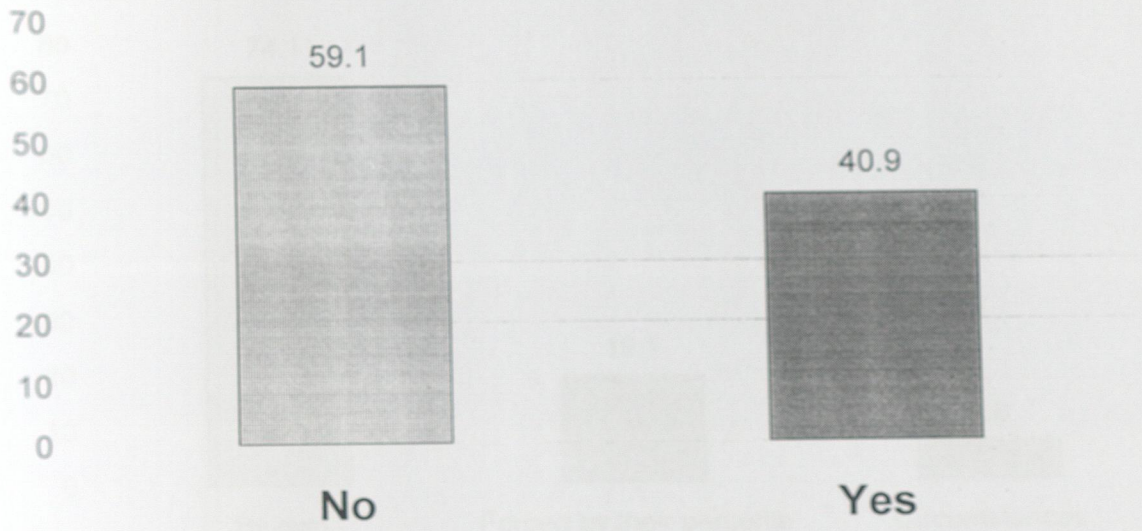
During the course of data analysis it was known that out of all the respondents 29.5% respondents said that they were paid by car owners whereas 32.9% respondents declared that they were paid more by the pedestrians and the bulk of the respondents 37.6% were of the view that they were paid more by the shopkeepers.

Conclusion

The data shows that 37.6% of the total respondents preferred to beg to shopkeepers as they paid more.

Table – 32: Respondents Views about Changing the City

Reply of respondents	No of respondents	% age
No	208	59.1
Yes	144	40.9
Total	352	100



Explanation

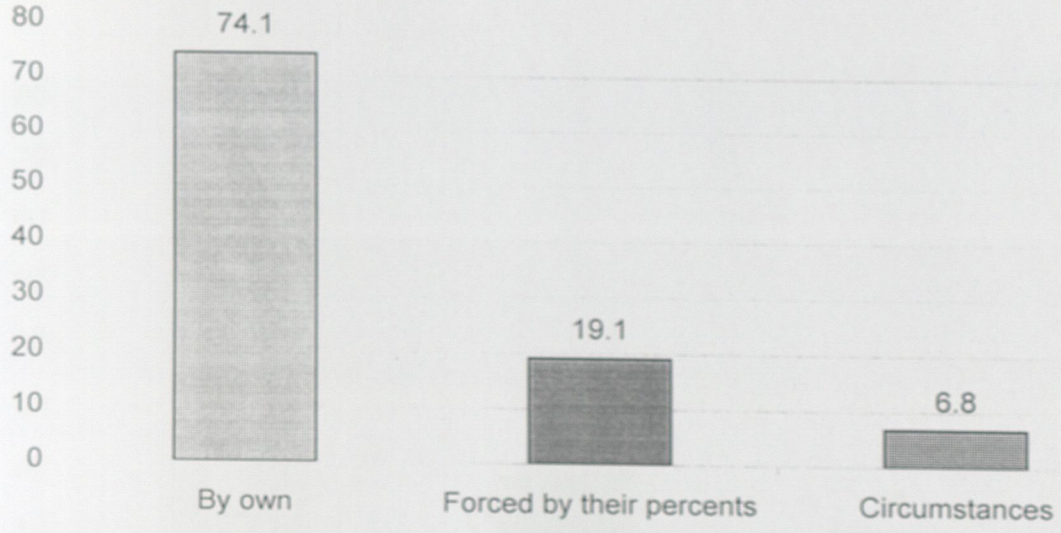
After the tabulation and data analysis it is clear that 59.1% respondents out of all the respondents said that they did not want to change the city whereas 40.9% respondents wanted to change the city.

Conclusion

The data shows that 59.1% of the total respondents did not prefer to change the city for begging.

Table – 33: Respondents Views about Joining Beggary as a Profession

Reply of respondents	No. of respondents	% age
By own	261	74.1
Forced by their parents	67	19.1
Other circumstances	24	6.8
Total	352	100%



Explanation

The major bulk of the respondents i.e. 74.1% said that they joined it at their own accord as an easy source of income, 19.1% respondents were of the view that they were forced by their parents to join the profession whereas only 6.8% respondents were giving the idea that there were many other circumstances which dragged them in this profession.

Conclusion

Majority of the respondents i.e. 74.1% out of total respondents stated that they had joined this profession willingly.

Table – 34: Opinion of the Respondents/Child Beggars Regarding the Profession

Reply of respondents	No of respondents	% age
Normal profession	247	70.2
De-grading profession	68	19.3
Profitable profession	176	50



Explanation

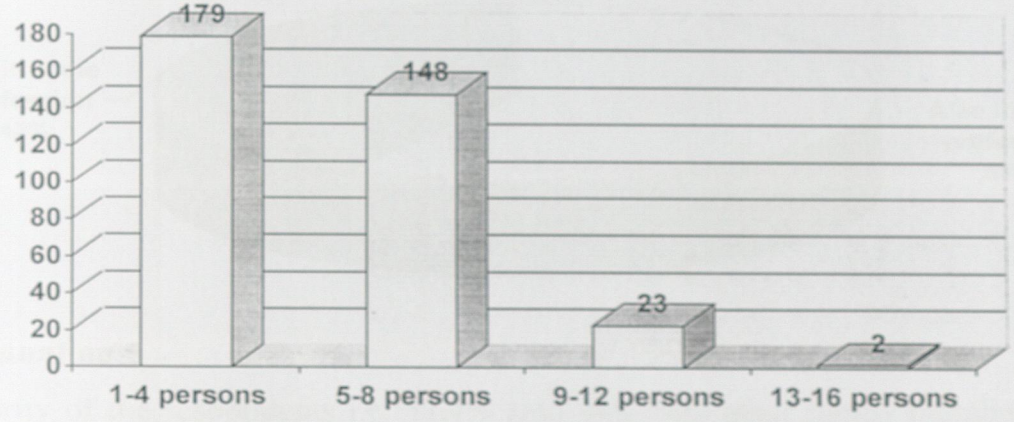
During the course of data analysis it was revealed that major bulk of the respondents that is 70.2% said that it is profession in comparison to other professions, whereas 19.3% respondents said that it was degrading profession. Whereas 50% respondents admitted that it was a profitable profession.

Conclusion

Majority of the beggars i.e., 70.2% considered beggary as a degrading profession in comparison to others.

Table – 35: No of family members

Reply of respondents	No of respondents	% age
1-4 persons	179	50.8
5-8 persons	148	42.1
9-12 persons	23	6.5
13-16 persons	2	0.6
Total	352	100



Explanation

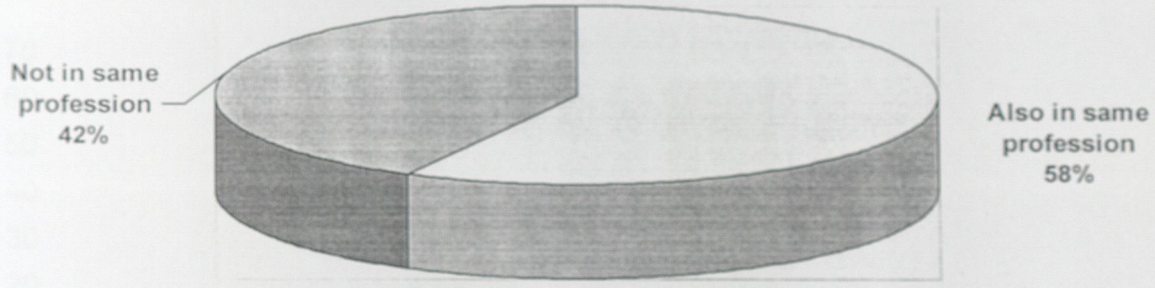
Out of total respondents the major bulk of the respondents i.e. 50.8% respondents said that their families ranged from 1-4 persons followed by 42.1% respondents who said that their family size was within 5-8 persons, further ahead 6.5% respondents claimed 9-12 persons as the size of their family where as, only 0.6% respondents said that their families consisted of 13-16 persons.

Conclusion

Half of the respondents, i.e. 50.8% stated that their families consist of four members.

Table – 36: Showing Information About other Family Members in Same Profession

Reply of respondents	No of respondents	% age
Also in same profession	203	57.7
Not in same profession	149	42.3
Total	352	100



Explanation

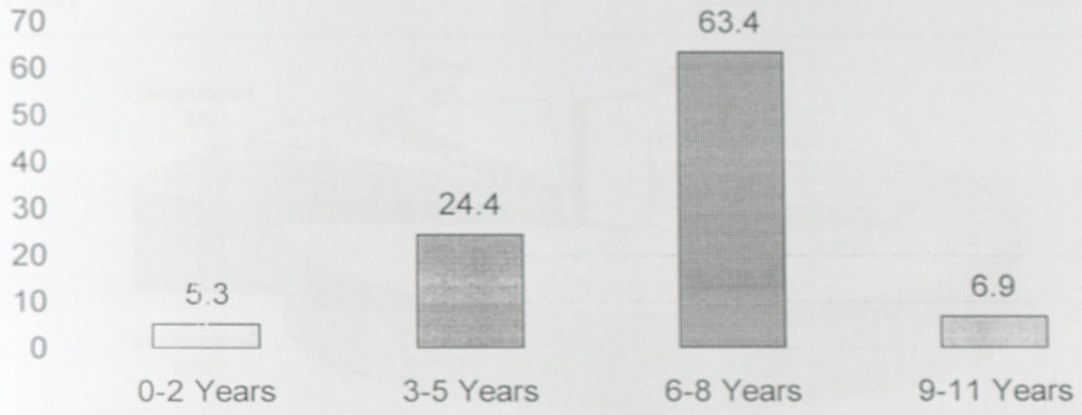
Majority of the respondents i.e. 57.7% said that their other family members were also in the same profession whereas 42.3% respondents said that their other family members were not in the same profession.

Conclusion

A number of 57.7% of the total respondents mentioned that their other family members were also in the same profession.

Table – 37 **Showing Duration in the same profession**

Reply of respondents	No of respondents	% age
0-2 years	19	5.3
3-5 years	86	24.4
6-8 years	223	63.4
9-11 years	24	6.9
Total	352	100



Explanation

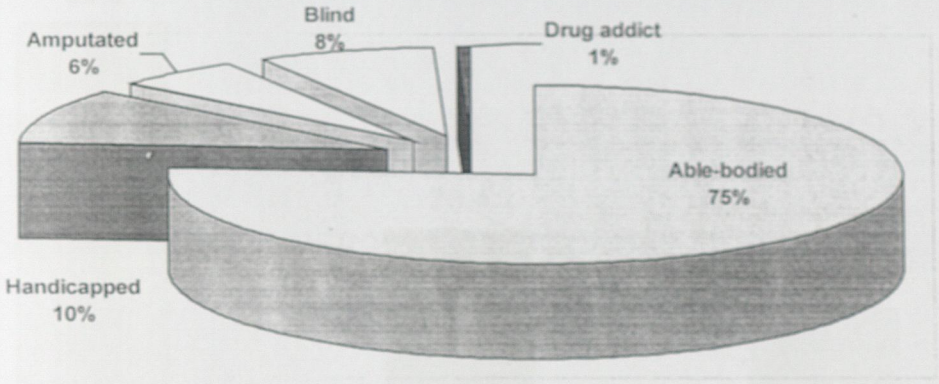
During the course of data analysis it was observed that 5.3% respondents were in the age group of 0.2 years, 24.4% respondents were in the age group of 3-5 years, the major bulk of the respondents i.e. 63.4% were in the age group of 6-8% and only 6.9% respondents were in the ages of 9-11 years.

Conclusion

Majority of the beggars mentioned that they were in the same profession nearly from 6 – 8 years.

Table – 39: Showing Physical appearance of the beggars

Reply of respondents	No of respondents	% age
Able-bodied	268	76.8
Handicapped	35	9.9
Amputated	20	5.3
Blind	27	7.4
Drug addict	2	0.6
Total	352	100



Explanation

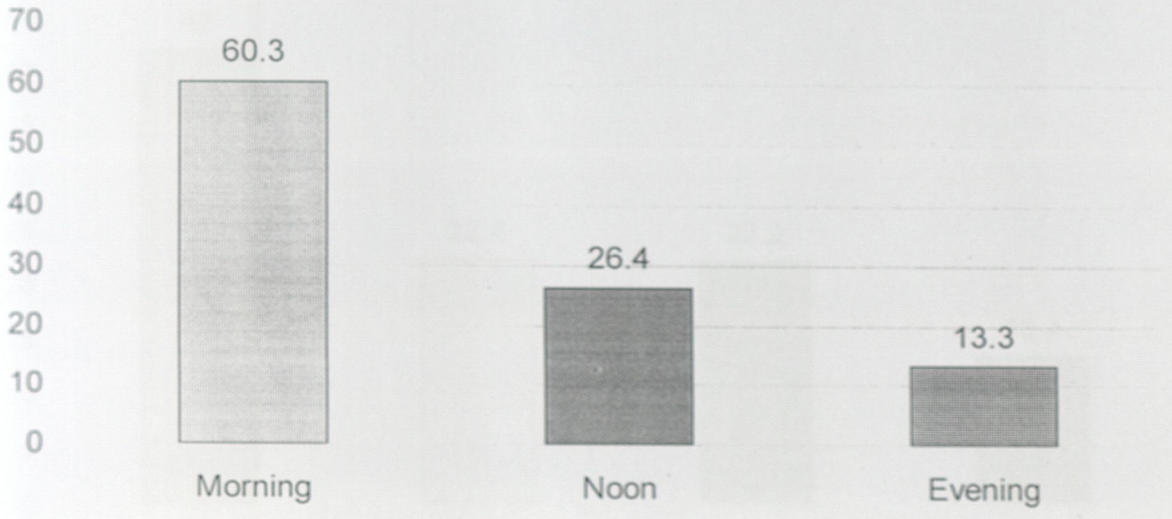
the above table indicates that the handicapped respondents, they were only 9.9% followed by the amputated respondents totaling 5.3%, then comes the blind which were 7.4% and only 0.6% respondents were drug addicted. The major share of the total goes to the beggars who were able bodied with 76.8%.

Conclusion

A total of 76.8% of the beggars were able bodied

Table – 40: **Showing Duration of begging**

Reply of respondents	No of respondents	% age
Morning	212	60.3
Noon	93	26.4
Evening	47	13.3
Total	352	100



Explanation

Majority of the respondents, i.e. 60.3% were begging in the early hours of the day, i.e. from 6 A.M to 12 P.M. Followed by 26.4% respondents who preferred to beg at noon from 12 P.M to 6 P.M. The rest of the respondents (13.3%) were inclined towards the late hours of the day that is 6-12 PM.

Conclusion

Majority of the beggars, i.e. 60.3% replied that they preferred to beg in the early hours of the day, i.e. from 6.00 am. To 12. 00 pm.

Table – 41: **Showing Information about Sites visited a day**

Reply of respondents	No of respondents	% age
Many sites	148	42
Two sites	79	22.4
Three sites	78	22.2
One site	47	13.4
Total	352	100



Explanation

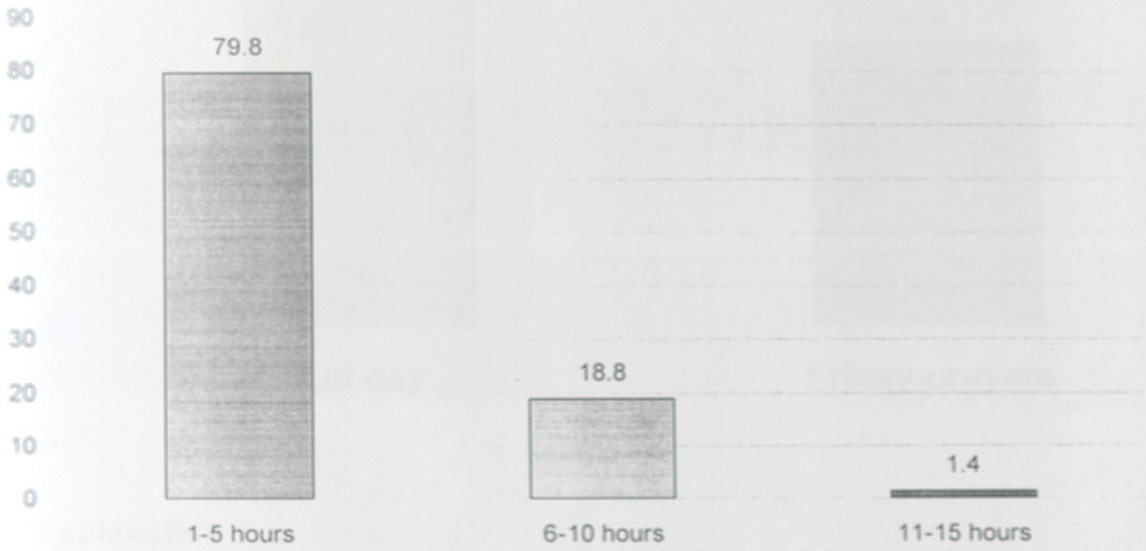
Most of the respondents i.e. 42% said that they visit many sites in a day for begging, followed by 22.4% respondents who used to visit two sites a day. While 13.4% respondents sticked to one site only.

Conclusion

Majority of the beggars i.e. 42% told that they were visiting many sites for begging in a day.

Table – 42: Time spent on one site

Reply of respondents	No of respondents	% age
1-5 hours	281	79.8
6-10 hours	66	18.8
11-15 hours	5	1.4
Total	352	100



Explanation

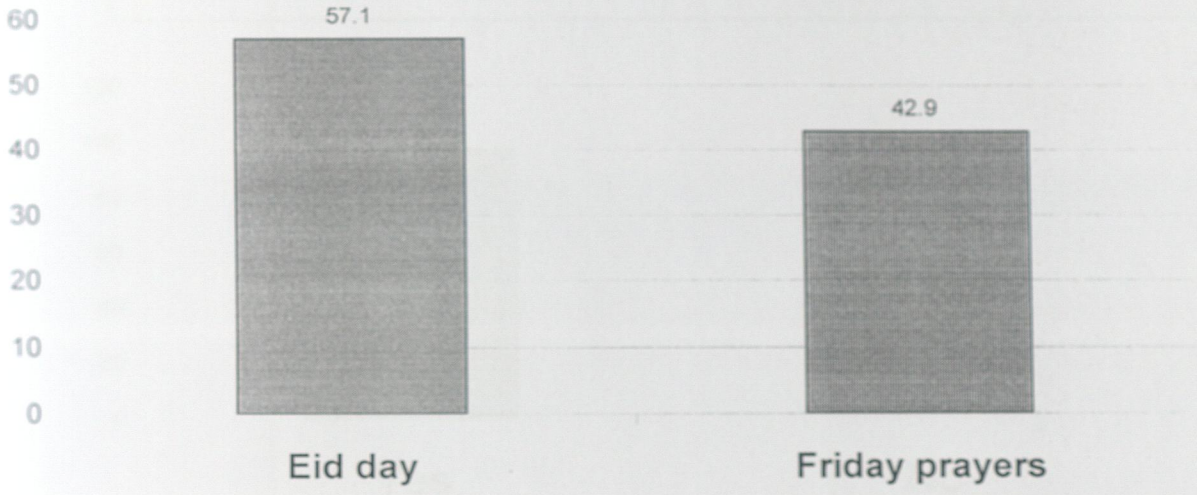
Majority of the respondents i.e. 79.8% told that they spent nearly 1-5 hrs daily for begging, where as 18.8% respondents said that they begged for 6-10 hrs and only 1.4% respondents spent nearly 11-15 hrs a day to beg at various sites.

Conclusion

Majority of the respondents, i.e. 79.8% stated that they spent nearly 1-5 hors daily for begging.

Table – 43: Favourite Religious Occasion

Reply of respondents	No of respondents	% age
E id day	201	57.1
Friday prayers	151	42.9
Total	352	100



Explanation

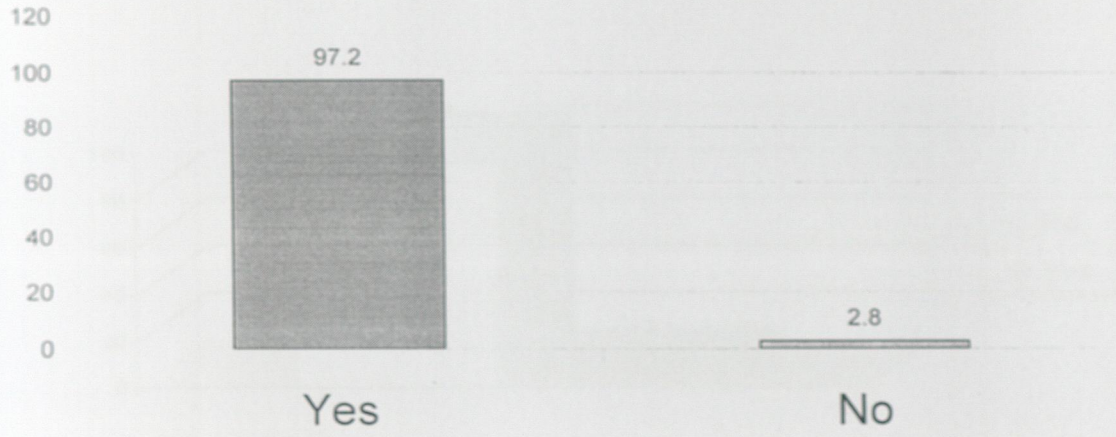
The major bulk of the respondents i.e. 57.1% said that their favorite occasion for begging was Eid and rest of them with total of 42.9% declared Friday prayers as their favourite occasion.

Conclusion

Majority of the beggars, i.e. 57.1% told that Eid day was the favourite occasion for them for begging.

Table – 44: Showing Information about Intercity Shifting

Reply of respondents	No of respondents	% age
Yes	342	97.2
Not	10	2.8
Total	352	100



Explanation

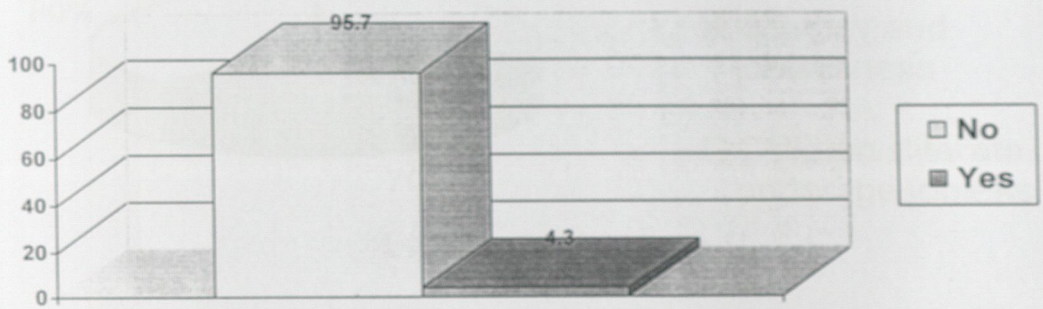
97.2% respondents stated that they shifted with in the city at their own will, whereas the remaining 2.8% respondents said that they did not shift with in the city.

Conclusion

Majority of the respondents, i.e. 97.2% told that they shift within the city at their own will for begging.

Table – 45: **Migration from city to city due to weather conditions**

Reply of respondents	No of respondents	% age
No	337	95.7
Yes	15	4.3
Total	352	100



Explanation

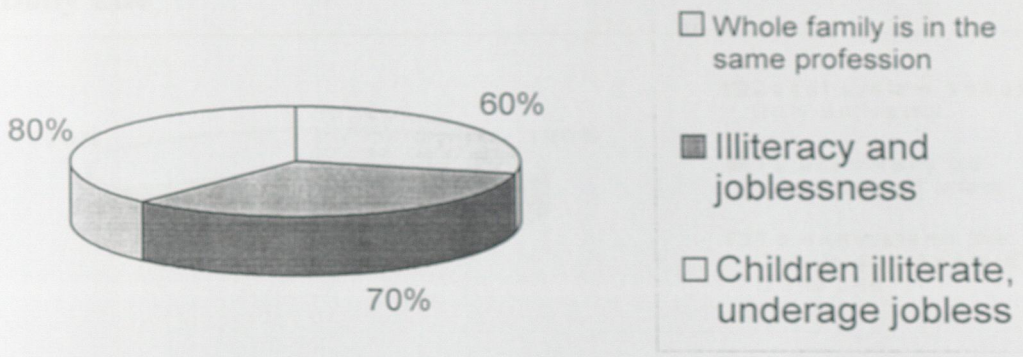
Only 4.3% respondents said that they migrate and rest of the 95.7% respondents said that they do not migrate from city to city due to weather conditions.

Conclusion

95.7% respondents told that they did not migrate from city to city due to whether conditions.

Table – 46: **Showing reasons for sending their children for beggary**

Response	No of respondents	% age
Whole family is in the same profession	60	60%
Illiteracy and joblessness	70	70%
Children illiterate, underage jobless	80	80%



Explanation

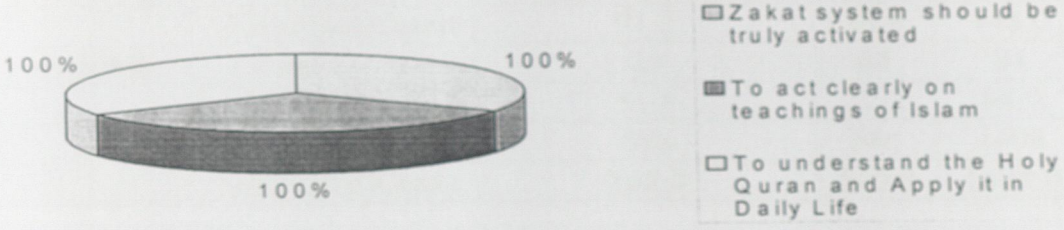
When the parents of the child beggars were contacted majority of them, i.e. 60% respondents were of the view that, it was their family profession which earned them a handsome money without any effort so there was no harm, if their children also join it. 70% were of the view that they were illiterate and had no job, therefore those children could beg whereas, 80% parents were of the view that their children were illiterate and there was no job for them they have no plan and no solution for future therefore they begged.

Conclusion

Majority of the respondents i.e. 80% responded that their children are illiterate, they have no immediate plan and no solution for future.

Table – 47: Showing Views of the Religious Scholars for Elimination of Beggary

Response	No of respondents	% age
Zakat system should be truly activated	100	100%
To act clearly on teachings of Islam	100	100%
To understand the Holy Quran and Apply it in Daily Life	100	100%



Explanation:

When the religious scholars were contacted and their views about elimination of beggary were sought. All of them i.e. 100% responded that awareness among the people about the religion, understanding of Islamic teachings, their implementation in daily life and implementation of Islamic social welfare system i.e. Zakat, Chairity and Sadqah will lead to elimination or at least decreasing the problem of beggary. The affluent will think themselves accountable to Allah Almighty and give people Zakat and other charities which will be used to satisfy the needs of the poor and need according to eight categories of people specified in the Holy Quran.

Conclusion:

All the 100% respondents were in favour of complete implementation of Islamic teachings and Islamic social welfare system in the country.

TESTING OF HYPOTHESIS

Hypothesis # 1

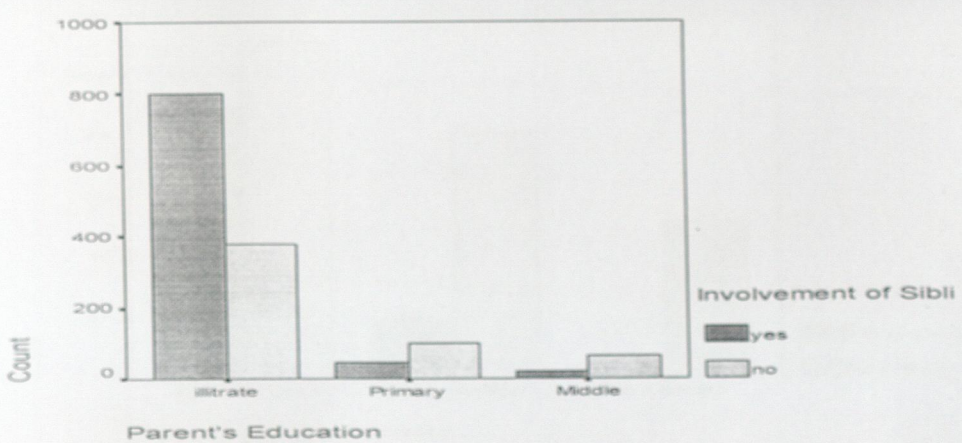
Parent's Education * Involvement of Siblings in Begging Cross tabulation

			Involvement of Siblings in Begging		Total
			Yes	No	
Parent's Education	Illiterate	Count	800	376	1176
		Expected Count	725.0	451.0	1176.0
	Primary	Count	48	100	148
		Expected Count	91.2	56.8	148.0
	Middle	Count	20	64	84
		Expected Count	51.8	32.2	84.0
Total		Count	868	540	1408
		Expected Count	868.0	540.0	1408.0

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	124.538	2	.000
Likelihood Ratio	122.156	2	.000
Linear-by-Linear Association	116.721	1	.000
N of Valid Cases	1408		

a 0 cells (.0%) have expected count less than 5. The minimum expected count is 32.22.



X^2 = $\Sigma (0_i - e_i)^2 / e_i$

e_i = Expected Frequency

oi = Observed frequency

χ^2 (cal) = P value 0.000
highly significant

Hypothesis # 2

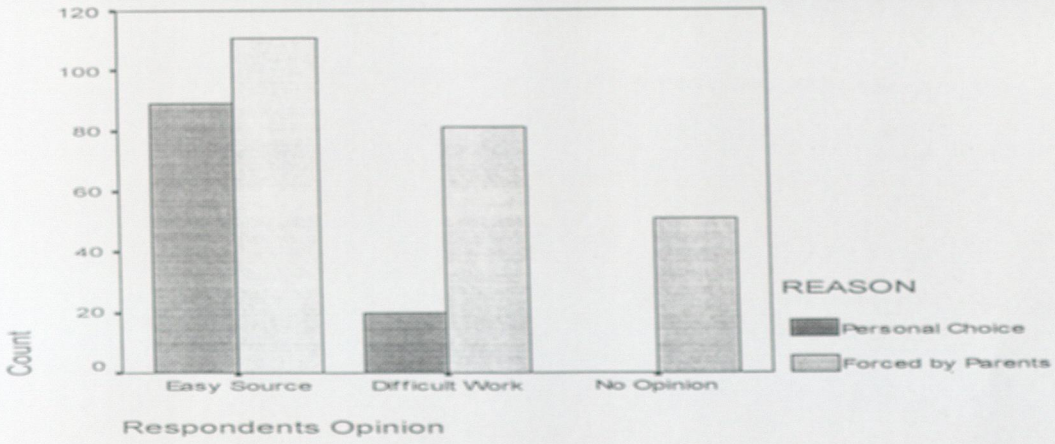
Respondents Opinion * REASON Cross tabulation

			Reason		Total
			Personal Choice	Forced by Parents	
Respondents Opinion	Easy Source	Count	89	111	200
		Expected Count	61.9	138.1	200.0
	Difficult Work	Count	20	81	101
		Expected Count	31.3	69.7	101.0
	No Opinion	Count	0	51	51
		Expected Count	15.8	35.2	51.0
Total		Count	109	243	352
		Expected Count	109.0	243.0	352.0

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	45.902	2	.000
Likelihood Ratio	60.296	2	.000
Linear-by-Linear Association	45.598	1	.000
N of Valid Cases	352		

a 0 cells (.0%) have expected count less than 5. The minimum expected count is 15.79.



X^2 = $\Sigma (0_i - e_i)^2 / e_i$

e_i = Expected Frequency

oi = Observed frequency

$\chi 2$ (cal) = P value 0.000
highly significant

Hypothesis # 3

Hypothesis-3 for this research study was that higher the people's understanding about the religion (Islam) and the implementation of Islamic social welfare model lessee will be the chances for beggary. Regarding this hypothesis a brief proforma comprising of ten questions was designed and opinion of the religious scholars was sought. The data thus analyzed was tabulale in table-47. This table fully supports this hypothesis. All the 100% religious scholars responded that awareness among the people about the religion, understanding of Islamic teachings, their implementation in daily life and implementation of Islamic social welfare system i.e. Zakat, Charity and Sadaqa will lead to elimination of this problem. In this connection they gave reference of Islamic history, that there was complete social welfare system (implementation of Zakat, Charity and Sadaqa) and once a time came that there were gives of Zakat and Charity but no recipients.

MAJOR FINDINGS, CONCLUSIONS AND SUGGESTIONS

This chapter comprises of three parts i.e. A, B and C. Part-A consists of Major Findings, Part-B gives description about conclusions and Part-C gives description about recommendations and suggestions about the problem.

A. MAJOR FINDINGS

- Majority of the respondents i.e. 51% were male. (Table 1).
- Majority of the respondents i.e. 83.5% were of Pakistani origin. (Table 1)
- Majority of the beggars 50% were from the lowest income group i.e. Rs. 1000 – 3000 (Table 2)
- Majority of the respondents i.e. 92% were illiterate. (Table 3).
- Majority of the respondents i.e. 47.2% were in the age group of 3 – 5 years (Table 4)
- Majority of the respondents i.e. 51.7% were male (Table 5)
- Out of 35% respondents none of them was married (Table 6)
- Majority of the respondents, i.e. 83.5% were of Pakistani origin (Table 7).
- Majority of the respondents i.e. 60.7% were living in rented houses (Table 8).
- Majority of the respondents i.e. 92% were illiterate (Table 9).
- Majority of the respondent's parents i.e. 83.5% were illiterate (Table 10).
- Majority of the respondents i.e. 87.8% were living in joint family system (Table 11)
- 79.3% of the total respondents changed their begging site (Table 12)
- 79.3 of the total respondents changed their site to earn more (Table 13).
- Majority of the respondents i.e. 65.5% reached on foot to their site of begging (Table 14).

- 66.5% of the respondents were satisfied with their profession. (Table 15).
- Majority of the respondents i.e. 75.3% intimated poverty as the main cause of beggary (Table 16).
- All the respondents wanted to continue the same profession (Table 17).
- 65.3% of the respondents told that heir neighbours did not know about their profession (Table 18).
- 61% of the respondents revealed that their neighbours were concerned about their profession (Table 19).
- Majority of the respondents i.e. 88.4% told that their neighbours did not hate them due to their profession (Table 20).
- Majority of the respondents i.e. 76.4% told that they did not change their get up for begging (Table 21).
- Majority of the respondents i.e. 58.8% told that they begged in the morning time (Table 22).
- 85.5% of the respondents told that they had favourite spots of begging. (Table 23).
- Majority of the respondents i.e. 85.25 told that their daily earnings did not fulfill their daily needs (Table 24).
- 99.1% of the respondents declined to have any other source of income (Table 25).
- Majority of the respondents i.e. 30.7% told that they preferred to beg to women (Table 26).
- 47.7% of the respondents said that they preferred to get cash in begging. (Table 27).
- A majority of respondents, i.e. 83.8% not wanted to change their profession (Table 28).
- Majority of the respondents i.e. 81.8% replied that begging was a degrading profession (Table 29).

- 95.5% of the total respondents told that they did not want to have any kind of vocational training (Table 30).
- 37.6% respondents preferred to beg to shopkeepers (Table 31).
- 59.1% of the total respondents said that they did not want to change the city (Table 32).
- The bulk of the respondents told that they joined this profession at their own (Table 33)
- 70.2% of the respondents told that, begging was a normal profession in comparison to other professions. (Table 34)
- 50.8% replied that their family members ranged from 1-4 persons. (Table 35)
- Majority of the respondents i.e. 57.7% told that their other family members were also in the same profession. (Table 36)
- Majority of the respondents, i.e. 63.4% were in the said profession for the last 6-8 years. (Table 37)
- Majority of the respondents i.e. 75% told that their family members were having some kind of some disease. (Table 38)
- The major share of the total went to the beggars who were able bodied with 76.8%.(Table 39)
- Majority of the respondents i.e. 60.3% were begging in the morning session. (Table 40)
- Most of the respondents i.e. 42% told that they visited many sites for begging in a day. (Table 41)
- Most of the respondents i.e. 79.8% told that they spent nearly 1-5 hours daily for begging. (Table 42)
- The bulk of respondents i.e. 57.1% told that their favourite occasion for begging was Eid (Table 43)
- Out of total respondents 97.2% told that they shifted with in the city at their own will. (Table 43)

- ❖ 95.7% of the respondents told that they did not migrate from city to city due to weather conditions (Table 45)
- ❖ Majority of the respondents i.e. 80% responded that their children are illiterate, they have no immediate plan and no solution for future. (Table 46).
- ❖ All the 100% respondents were in favour of complete implementation of Islamic teachings and Islamic social welfare system in the country. (Table 47).

B. CONCLUSIONS

This chapter explains the main facts gathered from the study stating further the reasons of adopting this profession by the beggars. Furthermore, providing the relevant information about the subject matter.

It also gives various recommendations to the policy makers and higher authorities to prepare tractable plans for its proper implementation in the relevant fields.

It discusses the beggars at such length not merely because this study places on the researcher the special obligation to speak for beggars, but even more, because his story is perpetrated on a scale and dimension that indeed is tragic in view of what man can do for fellow human being and yet is not done.

The research study on this topic was limited to the selected districts of N.W.F.P. The following main points were concluded.

1. Poverty and lack of education among beggars were major causes of beggary.
2. Majority of the child beggars were able bodied but had no access to education, training skills and occupation thus they resorted to beggary.
3. The partially disabled beggars showed this disability as a cause of begging.

4. The drug addicts showed their need for narcotics as a cause.
5. Most of the children were forced in this profession by the elders of the family/by organized criminals.
6. Beggars tend to consider beggary as a readily available mean to sustain life.
7. It is deduced that major concentration of child beggars is found in the main commercial areas of the cities.
8. The child beggars have developed a habit of dependency on begging. Their disposition to dependency on others is reflected in their attitude of expectation from others.
9. The introduction of children to the profession of beggary makes beggary an all time continuing occupation among the families of beggars.
10. The child-beggars showed their half hearted willingness in leaving their family profession and learning some gainful skills as beggary provides them livelihood with out much efforts.
11. It was general trend among the child beggars not to change the begging profession.
12. The child beggary is suspected to be feeder institution for crimes/criminals. Child beggars though not in abundance are indulged in drug trafficking.
13. The child begging does not set a good example for the un-employed young masses of the country.
14. Majority of the beggars are illiterate.
15. The earnings of the begging children are the only source of income for their parents/guardians.
16. It was also observed that mostly children of tender age were used for this profession by their sick or un-employed parents/guardians.
17. Very few of the child beggars wanted to change their profession because they had no alternate options.

18. None of the beggars confirmed about the Beggars Association or some specific area for begging. They could not reply about the beggars association.

C. RECOMMENDATIONS/SUGGESTIONS

In the current economic condition, it is likely that poverty further aggravates (in the studies carried out about beggary it is highlighted that, extreme poverty leads to beggary) particularly in the short run, due to the sanctions imposed by donor agencies and new conditionalities imposed by IMF and other financial institutions. Reducing sufferings of the poor and destitutes is a challenge which the Government must address with the help of NGO's, civil societies, and donor agencies. Keeping in view the above facts, the following suggestions/recommendations are made to defeat poverty and ultimately control or at least minimize "BEGGARY".

1. Poverty is lack of power. Unless poor people are empowered, it will be difficult to ensure a fair distribution to provide credit to the poor. (The devolution plan of the present Government fully addresses this point).
2. Poverty can be removed, if natural resources are utilized, development in the field of agriculture and industries takes place and the rich are taxed heavily to assist the under privileged.
3. Main weapon against poverty such as, social security payments to poor families by the Zakat Department should be improved.
4. If the Government recognizes the existence of poverty, it should introduce policies to assist those at the lowest end of the economic and social scale. This would include housing schemes for the poors, improved educational opportunities and improved benefits for the needy.

5. Government should provide Training in certain useful trades such as plumbing, masonry, wiring, furniture making, shoe making, tailoring, canning, electricity and carpet weaving etc. should be provided and upon completion, the required instruments and service kits should be provided to them free of cost for arranging their own business.
6. Artificial limbs centres should provide artificial limbs to the disabled child beggars at the Provincial Government expense to enable them to work properly.
7. There should be a complete ban on beggary.
8. Vocational training centres should be made available for the child beggars.
9. Government should make arrangements for free education in the already existing institutions for the child beggars to make them gainful members of the society.
10. Police along with law enforcing agencies should try to eradicate begging from the society.
11. The prevailing government policies and laws should be implemented in true letter and spirit to free the society from the evil of begging.
12. All the available means of mass communication should be utilized at the government expense. This will bring into limelight the darker side of begging and make the people aware of begging.

INTERVIEW SCHEDULE (Annex-I)

"Child Beggary in N.W.F.P"

A. PERSONAL PROFILE

1. AGE UPTO/UNDER

   0) 4 – 8 years

   1) 9 – 13 years

   2) 14 – 18 years

2. SEX

   0) Male _____

   2) Female _____

3. **Total monthly income of the family**

   1) Rs. 1000 - 3000

   2) Rs. 3001 - 5000

   3) Rs. 5001 – 7000

   4) Rs. 7001 – 9000

   5) Rs. 9000 and above

4. Total No. of dependents on this income

5. MARITAL STATUS

   0) Married _____

   1) Unmarried _____

6. NATIONALITY

   0) Pakistani _____

   1) Afghan _____

   2) Any other _____

7. DO YOU LIVE IN

   0) Rented House

   1) Own House

   2) Other

8. EDUCATION OF THE BEGGAR

0) Illiterate _____

1) Primary _____

2) Middle _____

9. EDUCATION OF PARENTS

0) Illiterate _____

1) Primary _____

2) Middle _____

3) Matric _____

4) F.A. & above _____

10. FAMILY SYSTEM

0) Joint _____

1) Nuclear _____

2) Extended _____

B SOCIAL PROFILE

11. LOCATION OF YOUR COMMUNITY DWELLING:

_____

_____

12. TICK MARK ANY ONE

0) You beg at the same site or _____

1) Change it _____

13. WHY DO YOU BEG AT THE SAME SITE?

_____

_____

14. WHY DO YOU CHANGE IT?

_____

_____

15. HOW DO YOU REACH THE PLACE OF BEGGING?

0) On foot _____

1) By bus _____

2) By van _____

3) Other _____

16. ARE YOU SATISFIED WITH YOUR PROFESSION?

0) Yes _____

1) No. _____

17. REASONS FOR COMING TO THIS PROFESSION

0) Poor economic conditions _____

1) Easy way of earning _____

2) Joblessness _____

18. DO YOU PAY FOR YOUR TERRITORY OF BEGGING TO SOMEONE?

0) Yes _____

1) No. _____

19. ARE YOU EMPLOYED?

0) By some one or _____

1) By some organization _____

2) BY none/self _____

20. DO YOU FACE ANY PROBLEM IN PUBLIC LIFE DUE TO THIS PROFESSION?

0) Yes _____

1) No _____

21. IF YES DID YOU EVER FEEL TO LEAVE THIS PROFESSION?

0) Yes _____

1) No _____

22. DO YOUR NEIGHBOURS KNOW ABOUT YOUR PROFESSION?

0) Yes _____

1) No _____

23. IF YES WHAT IS YOUR NEIGHBOR'S ATTITUDE TOWARDS YOU & YOUR PROFESSION?

0) _____

1) _____

2) _____

3) _____

24. IF YES THEN HOW & WHERE DO YOU CHANGE YOUR GET UP FOR BEGGING?

0) _____

1) _____

2) _____

3) _____

C. ECONOMIC PROFILE

25. WHAT IS TOTAL MONTHLY INCOME OF THE FAMILY INCLUDING YOURS?

0) _____

1) _____

26. AT WHAT TIME DO YOU GO OUT FOR BEGGING?

0) Morning _____

1) Noon _____

2) Evening _____

3) Any other _____

27. NO OF DEPENDENTS ON THIS INCOME?

0) _____

1. _____

28. IS THERE ANY FAVOURITE SPOT FOR BEGGING?

0) YES _____

1) NO. _____

29. APPROXIMATELY HOW MUCH DO YOU EARN DAILY?

0) _____

1) _____

2) _____

3) _____

30. DOES THE DAILY AMOUNT YOU GET FULFIL YOUR NEEDS EASILY?

0) Yes _____

1) No _____

31. IF NO, DO YOU HAVE ANY OTHER SOURCE OF INCOME?

0) Yes _____

1) No _____

32. WHOM DO YOU PREFER TO BEG FROM?

0) _____

1) _____

2) _____

3) _____

33. WHAT DO YOU PREFER TO GET?

0) Cash _____

1) Kind _____

2) Both _____

34. DO YOU WANT TO CHANGE YOUR PROFESSION?

0) Yes _____

1) No. _____

35. IF YES, WHY?

0) Degrading profession

1) The amount you get is insufficient to fulfil your needs.

36. DO YOU LIKE TO HAVE VOCATIONAL TRAINING?

0) Yes _____

2) No. _____

37. WHICH INCOME GROUP PAYS YOU MORE?

0) Car owner _____

1) Pedestrian _____

2) Shopkeepers _____

3) Women _____

38. IF GIVEN A CHOICE, WHICH CITY WILL YOU PREFER TO GO AND WHY?

0) _____

1) _____

2) _____

3) _____

D. PSYCHOLOGICAL PROFILE

39. DID YOU ADOPT THIS PROFESSION WITH YOUR OWN CHOICE?

0) Yes _____

1) No. _____

40. IF NO, WHO ASKED YOU & WHY?

0) _____

1) _____

2) _____

3) _____

41. HOW DO YOU COMPARE YOUR PROFESSION WITH OTHER PROFESSIONS?

0) _____

1) _____

2) _____

3) _____

E. FAMILY PROFILE

42. TOTAL NUMBER OF YOUR FAMILY MEMBERS?

0) 1 - 4 _____

1) 5 – 8 _____

2) 9 – 12 _____

3) 13 – 16 _____

43. ARE THEY IN THE SAME PROFESSION?

0) Parents Yes ___ No.

1) Siblings Yes ___ No.

44. SINCE HOW LONG YOU ARE IN THIS PROFESSION?

0) 0 - 2 years _____

1) 3 - 5 years _____

2) 6 - 8 years _____

3) 9 - 11 years _____

45. ARE YOU OR YOUR FAMILY MEMBERS SUFFERING FROM ANY DISEASE/DISABILITY?

0) Yes _____

1) No _____

46. PHYSICAL APPEARANCE OF THE BEGGAR

0) Handicapped _____

1) Amputated _____

2) Able bodied _____

3) Blind _____

4) Addict _____

5) Any other _____

47. WHAT IS THE DURATION OF YOUR BEGGING?

0) 6:00 AM - 12:00 PM

1) 12:00 PM - 6:00 PM

2) 6:00 AM - 12:00 PM

48. HOW MANY SITES A DAY YOU VISIT?

0) One _____

1) Two _____

2) Three _____

3) Or more _____

49. HOW MUCH TIME DO YOU SPEND ON ONE SITE?

0) 1 - 5 hours _____

1) 6 - 10 hours _____

2) 11 - 15 hours _____

50. PRIORITY ORDER OF FAVOURITE SITES:

0) _____

1) _____

2) _____

3) _____

51 IF EMPLOYED, HOW MUCH AREA IS ALLOCATED TO YOU?

0) _____

1) _____

2) _____

3) _____

52. WHICH RELIGIOUS/NATIONAL CELEBRATION IS YOUR FAVOURITE BEGGING?

0) Friday prayers _____

1) Eid prayer _____

2) 23rd March _____

3) 14th August _____

4) Any other _____

53. TIME SPENT ON FAVOURITE SITES:

0) _____

1) _____

2) _____

3) _____

54. DO YOU SHIFT INTRA CITY?

0) With your own choice or _____

1) By contractor _____

2) Organization _____

55. IF YES, FROM WHICH AREA TO WHERE?

0) _____

1) _____

2) _____

3) _____

56. DO YOU MIGRATE/SHIFT WITH WEATHER CONDITIONS?

0) Yes _____

1) No. _____

57. DO YOU SHIFT DUE TO ANY OTHER CAUSE?

0) _____

1) _____

2) _____

3) _____

58. ANY REASON OF CONCENTRATION IN FEW AREAS OF THE CITY:

0) _____

1) _____

2) _____

3) _____

F. PUBLIC ATTITUDE

59. DOES ANY ORGANIZATION STOP YOU FROM BEGGING?

0) Yes _____

1) No. _____

60. HOW DO THE CHILDREN OF YOUR AGE BEHAVE WITH YOU?

0) _____

1) _____

2) _____

3) _____

61. DOES ANY ORGANIZATION PROVIDE YOU VOCATIONAL TRAINING?

0) Yes _____

1) No. _____

62. IF YES, SPECIFY?

0) _____

1) _____

2) _____

3) _____

63. IN YOUR OPINION WHAT SHOULD BE DONE FOR THE WELFARE OF BEGGARS?

0) _____

1) _____

2) _____

3) _____

64. HOW BEGGING CAN BE ELIMINATED? GIVE SUGGESTIONS:

0) _____

1) _____

2) _____

3) _____

INTERVIEW SCHEDULE (Annex-II)

FOR PARENTS

Respondent No. _____

A- Personal Profile

1. Age of the Respondents.
   a. 20 – 30 years
   b. 31 – 40 years
   c. 41 – 50 years
   d. 51 – 60 years
2. Level of Education of the respondents
   a. Illiterate b. Primary c. Middle
3. Employment of the respondent
   a. Government
   b. Semi-Government
   c. Private
   d. Any other
4. Area of belonging of the respondent
   a. Urban b. Rural c. Tribal

B- Family Profile

5. Total number of your family members?
6. How many children do you have?
   a. 1 –2
   b. 3 – 4
   c. 5 – 6
   d. 7 – 8

7. Age of your children?
   a. 4 – 8 years
   b. 9 – 13 years
   c. 14 – 18 years
8. Number of earners in the family
   a. 1 – 2 member
   b. 3 – 4 member
   c. 5 – 8 member
9. Why don't you send your children to school?
10. Do you wish your children to learn some skill training?

C- Information regarding child

11. Profession of your children? Male ____ Female ____
12. How many hours do they beg?
    a. Upto 2 hours _____
    b. Upto 2 – 4 hours ____
    c. Upto 5 – 6 hours ____
    d. Upto 7 – 8 hours ____
13. How do they reach the place?
    a. By themselves _____
    b. You drop them _____
    c. Middle man give pick and drop _____
14. At what time he/she leave the house? _____
15. At what time he/she come back? _____
16. Why you have let your children in this profession> _____
17. Do you wish to pull out your children in this profession?
    a. Yes b. No
18. Do your children's fulfill your economic requirements?
    a. Yes b. No
19. How much your children earn for you daily?

D- **Economic Profile**

20. What is your monthly income? _____
21. Total family income? _____
22. Since how long you are in this profession? _____
23. Are you satisfied with the work you are doing?

    a. Yes b. No

24. Are you happy with your life style?

    a. Yes b. No

25. If yes, why? _____
26. If no, why? _____

E- **Future plans for Children**

27. To be remain in the same profession _____
28. To quit beggary, If yes, what profession to be adopted? _____

    _____

INTERVIEW SCHEDULE (Annex-III)

FOR RELIGIOUS SCHOLARS

Respondent No. _____

1. Why people beg? _____
2. How beggary can be eliminated ? _____
3. Can Zakat stop begging?
   a. Yes b. No
4. What is the message of Islam in this respect? _____
5. Is Quran understood and followed in the contemporary world?
6. To whom can we give alms. _____
7. What is difference between Zakat, Sadqa and Begging?
8. Is Islam promoting begging in the shape of Zakat, Sadqa and Khairat etc.
9. What are the teachings of Islam in respect of beggary?
10. Suggest ways and means to curtail beggary.

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① Beggary - NWFP

② Social evils - N