



Philanthropy and Charity in Pakistan

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ABSTRACT

Philanthropy and charity owes its origin to the teachings of different religions, e.g. Hinduism, Buddhism, Islam, Christianity and Sikhism that flourished here since ancient times to the modern era. This interracial perspective has helped in bringing diverse communities and groups come closer. Gradually a strong sense of service to humanity is developing that has become characteristics of modern era.

1. INTRODUCTION

History of philanthropy and non-profit sector goes back to 5000 years within the geographical boundaries that now constitute Pakistan. Hinduism, Buddhism, Islam, Christianity and Sikhism have provided a strong basis and incentive for their followers to cater the needs of the poor, sick and under privileged sections of the society. Also the joint family system, professional guilds and community living have channelized philanthropic activities for centuries.

Stupas (Buddhist worship place) temples, monasteries *Ashram* (Hindu hermitage) *Khanqahs* (sufi monasteries) *Gurdwaras* were the centers that under took charity and social welfare activities. Even today such religious centers are providing relief to the needy. Everyday, at the shrine of Hazrat Data Ganj Bux at Lahore *Langar* (free meal) is distributed to the poor hungry. This practice is going on unabated for the last one thousand years, ever, since the saint Sayed Ali Hujviri had come to Lahore around 10.30 AD. In Islamkot, a remote area in the Thar desert under the blazing sun water and resting place is provided to the cattle and beasts of burden, by the Bhagat Nano Ram Ashram, a facility not to be found any where else in the region.

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The area under review has been subject to frequent military invasions from outside. The Aryans in 1500 B.C. The Greeks under Alexander the Great in 325 B.C. The Arabs in 711 A.D and Mongols in the thirteenth century attacked and pillaged the Indus valley. There have been some more incursions from North that we shall mention in the coming pages.

The continuous militarism disrupted the social fabric time and again. The Indus valley civilization was completely annihilated by the Aryans, and confrontation between Hinduism and Buddhism turned the flourishing Gandhara civilization into archeological sites. The struggle for survival continued as a Buddhist monk informed the Caliph's administration about the plight of Muslim prisoners in Sindh and another one advised Muhammad bin Qasim to aim at the flag post of the temple while the city of Daibul was besieged in 711. From now onwards mosques and madrassas, Islamic religious schools started to play their role in community development. Islamic injunctions of payment of Zakat (poor tax) one of the five compulsory practices and repeated commandments regarding Sadaqat Charity, *Khairat*. Alms and establishment of *Auqaf* religion endowments helped channelize philanthropic activities and charity work on a much wider basis and in an organized manner. The Muslim rule gradually extended to the whole of the Indian sub-continent. Because of their political domination and economic prosperity Muslim gained overwhelming majority in the area now called Pakistan. Almost 99 percent of the total population is Muslim.

During the hey days of their political power, European maritime powers came to India. Along with them came Christian missionaries who established churches, schools and hospitals giving the philanthropy and charity a new impetus. Mission schools, Holy Family Hospitals and the YMCA Hostels continue to serve humanity to this day.

During the fifteenth century Guru Nanak (1469-1539) preached Sikhism, incidentally the holy places of his religion lies in the northern areas of Pakistan. *Gurdwaras* and other Sikh religions installations have joined in the noble task of humanitarian assistance and help.

2. EARLY HISTORY

Hinduism has flourished in the sub-continent since time immemorial. Indian society had developed on the bases of religious teachings, humanity is considered to be one the greatest virtues in Hinduism. In Vedic literature there are numerous references to charity and philanthropy. According to Rig Veda, "May he one who give shine most". Hindu temples and Ahrams, Hermitages for religious retreat and community services looked after the needy, sick and the disadvantaged. A noble tradition that has continued till today. Education was considered to be an exclusive privilege of the high caste Brahmins only who were the custodians of the temples. Concept of social welfare was focused on helping the poor and caring for the sick with limited concern for education that was restricted to the pandits, the Hindu Clerics belonging to the highest caste of the Brahmins as already mentioned. Around 250 BC Buddhism started to grow fast as King Ashoka embraced the new faith. Very soon Buddhist monks established their Sanghas monasteries across India (Encyclopedia Britannica 1973), especially in the North West region that became their strong hold. The archaeological sites of Taxila and Harappa and the relics of Gandhara civilization bear testimony to the popularity and domination of Buddhism in the area that now comes under the geographical boundaries of Pakistan.

Buddhist concept of welfare for the many and the virtues have propagated, e.g. generosity, benevolence cooperation and services to humanity developed strong

religious traditions of philanthropy and charity. The network of the *sangha*, monasteries and monastic orders meted out social welfare services, to the poor and sick, besides poverty elevation and health care the *sanghas* provided religious education. Since fifth century onwards large religious universities, Mahavirhas founded where thousands of students were enrolled. They enjoyed free education boarding and lodging facilities. Universities at Nalanda and Taxila had acclaimed international fame besides the religious philanthropy guilds serene of different trades and professions also looked after the welfare of their communities. They performed in a wide spectrum ranging from fixation of market rates, wages, arrangements of loans and other allied professional obligations to purely social matters like marriage, death, widow, orphans and almost all other issues faced by their members. These guilds had their own rules that were honored and respected by the government. The head of the Guild Jyesthaka enjoyed full authority. Any one who violated the rules or challenged his authority was liable for social boycott or expulsion from the organization. These guilds also made handsome donations for different religious causes as monuments carrying engraved records of such acts of philanthropy are still to be found in many parts of the sub-continent (Encyclopedia Britannica 1973). Well knitted close family system supported and looked after their poor and sick members. It was a matter of their honor not to abandon them at the mercy of others outside the family, old and disabled people were treated with love and care. Besides the family system different castes helped and assisted their members in times of need as leading a life outside the caste was very difficult if not impossible.

In 711 AD Islam was introduced in the Indus valley. It is narrated that Muslim traders plying on the Indian Coastal navigation route were being looted and plundered near shores of Daibul and its environs by local pirates. Hajjaj bin Yousuf the Umayyad governor of the Eastern territories had lodged protests with Raja Daher the ruler of Sindh but to no avail. After a bloody incident in which a small convey of ships carrying families of Muslim businessmen residing in Ceylon was attached and looted many were killed and a number of them were captured Hajjaj decided to solve the problem once for all. Following reconnaissance missions, a full-fledged attack was planned under the command of Muhammad bin Qasim who defeated Raja Daher in 711 and established Islamic rule in the region. Commencement of Islamic rule opened a new chapter in the history of charity and philanthropy. Islam attaches maximum importance to social welfare so much that payment of *Zakat* (poor tax 2.5 percent of all savings paid annually) has been made compulsory as one of the basic religious obligations. *Zakat* according to the divine instruction is collected for the poor for the way barer, to pay debts to liberate the slaves and pay salaries of those who are engaged in its collection and distribution. Besides saving tax *Usher* 1/10th of the harvest yield is also levied on the Muslims to help the poor and finance community development. There are innumerable references to charity and philanthropy in the Holy Quran. Charity and spending in the path of Allah has been defined as a symbol of piety as in the very opening lines of the Glorious Quran it is mentioned.

“Alim Lam Meem, this is the Book whereof is no doubt a guidance to
Those who are pious, who believe in the unseen and perform Salat (prayers)
and spend out what have provided for them”.

Quran 1:1-3

Repeatedly the faithfuls are commanded to pay *Sadaqat* and *Khairat*, Charity and Alms. Besides this a well defined system of *Auqaf*, endowments have been recommended and duly evolved to institutionalize and systemize charity and philanthropy. The first such *waqf* was established by the Holy Prophet (peace be upon him) followed by his followers (Bukhari 810-870). Founding of endowment *Auqaf* soon became an

established practice to regulate charity works in the entire Muslim world. Naturally, when Muhammad bin Qasim came to Indus Valley he also opened new mosques, established *madarasahs*, religious schools and founded endowments for their maintenance. He even, granted a subsidy of 3 percent of the government revenues to the Brahmins so that charity works could be continued as usual in the temples whose sources of income had literally dried up as worshipers stayed away out of fear of persecution withholding their offerings (Quddusi 1980). Muhammad bin Qasim was very much concerned for the welfare of the poor and the needy. One of the conquest of Brachmenabad in 712 he distributed twenty thousand dirhams among the war affected citizens (Quddusi 1980).

Following the steps of their commander many high official and wealthy persons constructed new mosques and opened schools. However, such instances are few. The initiative for welfare lied with administration.

It was Sultan Mahmud of Ghazna 1000-1028 who inaugurated the Khyber pass trail and brought saints and Sufis who started their missionary activities in an organized manner. In the wake of the conquest of Lahore by Mahmud Shiekh Ali Hijvairi popularly known as Data Ganj Bux came to Lahore. His shrine has continued till today as a center for spiritual guidance, charity and alms distributing Langar, free meals every day and doling out *Khairat* and *Sadaqat* to the *Faqirs*, the poor and the needy for almost a thousand years. Very soon Sufi orders and *Khanqahs*, Muslim shrines were founded in other cities and towns. Multan was blessed by three generations of mystics and saints, Bahauddin Zakaria Multani (d.1254) has son Sheikh Saddaruddin (d.1285) and his grandson Shah Ruke-e-Alam (d.1334) rendered invaluable services to humanity. Uch Sharif another city in Punjab developed into yet another center for Sufi activities. Sheikh Jalaluddin Bukhari known as Makhdum Jahanian Jahan Gusht was a great humanitarian. He used his good offices and persuaded the government to take adequate measures for the welfare of the people irrespective of their caste or creed (Sharif 1990). In Sindh, Lal Shahbaz Qallander (d.1274), Shah Abdul Latif Bhitai (d.1752), Sachal Sarmast (d.1826) preached love and respect for humanity. Their shrines also became centers of humanitarian help and assistance. The local Hindu population also benefited from these shrines as they too honored and respected them.

In 1469 Guru Nanak preached Sikhism, a fusion of Islam and Hinduism opening another window on social welfare scenario of the sub-continent. Incidentally many holy places of Sikh religion are situated in the Northern areas of Pakistan. Sikhism also preaches human values and their Gurdwaras, temples also provided help and assistance to the poor and the needy. Such noble doctrines like "*I am you and you are me*" has played a significant role in the development and expansion of community service over the centuries. The Sikh also focused their attention on health care, education and providing relief to the poor.

In 1498, Vasco de Gama explored the Cape of Good Hope route to India and in the same year Sir Thomas Row succeeded in winning trade concessions from the Moghul court of Emperor Jahangir. These events brought the European powers to the sub-continent. Along with traders and businessmen a large number of Christian missionaries came to this part of the world. Churches, seminaries and hospitals were established and a new chapter was added to the history of non-profit sector. Mission schools and Holy Family Hospitals are still playing a pivotal role in the sector of education and health care and are considered to be among the finest institutions of the country. The Christian missionaries introduced the western education system and medical facilities. Before 1857 no significant activities are reported in the region. During the reign of the Turkhans in Sindh, the Portuguese had founded a chapel at Thatta (Khan 1980).

It was after 1857 that the missionaries' activities gained considerable momentum with definite objective of winning the sub-continent, "vast piece of land to Christ" (Qureshi 1999).

Till nineteenth century the religious non-profit sector continued to serve the society in a traditional manner, however, the Islamic charity and philanthropy has been comparatively more systematic and extensive for the following reasons

a) Preaching equality the Muslim Sufis did not had any hesitation establishing contact with local population, whereas due to the caste system the Brahmans could never reconcile with forming any relation with the untouchables. This deep rooted segregation had drastically affected the smooth distribution of charity.

b) Unlike the Buddhist monks who survived on begging the Muslim Sufis and saints earned their livelihood not making any compromise on their self honor and dignity. Besides providing spiritual guidance they enjoyed upon them to earn their bread instead of relying on alms and charity. Amir Kabir Syed Ali Hamdani who came to Kashmir in 1369 taught shawl weaving to his followers (Riaz 1988). Shortly it became a population home industry bringing a positive impact on the local economy. Even today Kashmir is famous for its exquisite shawls.

From the nineteenth century onward the *Madrasahs* gradually developed into centers of Muslim freedom movement and Islamic renaissance. The movement started from Shah Waliullah's famous Madrassa-e-Rahimia in Delhi that produced fire brand students like Syed Ahmed Shaheed Barelvi who had succeeded in founding an Islamic state in NWFP in 1820s Islamic religious schools had been in the forefront of the Independence movement.

3. FROM 1857 TO 1947

During the early years of the post colonial period charity and philanthropy was in complete disarray. The rich and wealthy had become broken and poor. A large number of local rulers had lost their states and feudal lords were deprived of their lands unfortunately the Muslim community had to hear the blunt of British reprisal as they were the rulers of the land. In this total chaos Muslim endowments were taken over by the government departments. They were at the lowest of their broken pride, and disappointment.

The economic condition of other Indian communities, Hindus and Sikhs was also not satisfactory. They too had fought the British some very gallantly as the Rani of Jhansi: In this bleak back drop charity and social welfare work started again. The British rule introduced secular education system opened schools, colleges and universities and similarly hospitals, orphanages and other charitable institution were founded on modern lines to serve the humanity. In a bid to bring under control the religious endowments and trust, and regularize their activities Societies Registration Act was promulgated in 1860, followed by Religions Endowment Act 1863. Acts enacted for the Muslim *Auqaf* specifically indicates the special attention they receive from the British administration. London Privy Council had invalidated 'complementary' gifts of Muslim property left in tax free trust (*waqfs*) for ultimate reversion to religious charity in 1894. Very interestingly, the matter was taken up by the young Muhammad Ali Jinnah who later become Quaid-e-Azam the founder of Pakistan in the Indian legislative Council in March 1911 (Wolpert 1994). Jinnah succeeded in the reversal of the decision. It was in the interest of the British government that the private sector should come forward and share the responsibility of community development and social welfare besides decreasing the governments' burden involvement of private non-profit sector as partners

in much needed humanitarian services, such closer understanding between the local people and the foreign British government that could stabilize the colonial rule. Significant educational medical and other social welfare institutions established on the modern western pattern were Anjuman Himayat-al-Islam 1885 Anjuman Islamia Punjab 1969, the National Mohammdan Association 1887, Dayal Singh trust 1895, the Lahore Medical Club 1885, Punjab Brahman Samaj 1870, Sir Ganga Ram Trust and its various institutions that included the Medical College (now Fatima Jinnah Medical College) 1883. After the turn of the century NED engineering college 1924 founded through a Parsi endowment from Nadershah Edelgee Dinshawjee now an internationally recognized university of engineering and technology, Islamia College Peshawar 1920. Many hospitals and health care centers were established in Karachi by the non-profit sector during the colonial period that are still continuing with their noble service to mankind. Ojha Ram Sanitorium Ida Rue School for Deaf & Dumb, Jafer Fido Dispensary, and Lady Defferin Hospital are some examples from the long list of such Welfare Institutions and organizations established by the NPS. They have indeed left a lasting impact on the community welfare as all of such institutions and trusts have endured the test of time and have been able to sustain the holocaust of partition, still they are caring for the needy. It is indeed the triumph of sincerity a true victory of human values that is beyond all racial or religious consideration.

Taking into account the plight of the Muslims battered and disillusioned after 1857, Sir Syed Ahmed Khan realized that success lied in modern education, science and technology. He tried to bridge the gap between the British administration and the local Muslim community through his writings and took a bold step of accepting the western education system. For this purpose, he founded his Anglo Mohammdan Oriental (MAO) College at Aligarh in 1875 and also established a Scientific Society at Ghazipur. The students of MAO College that become a full-fledged university in 1922 played a pioneer role in the independence movement. Soon after, many institutions on the pattern of Aligarh were founded in Peshawar, Lahore and Karachi.

4. From 1947 to 1971

Philanthropy and non-profit sector started to develop right after 1947 when Pakistan came into being. The guiding force and strength behind the community welfare and social development works undertaken by individuals and organizations was the deep rooted impact of Islam that has a legacy spanning a whole millennium as we have reviewed earlier. Also the national patriotic feelings of the people provided a strong incentive to voluntarism. Partition of the sub-continent had precipitated a mass exodus of refugees who were coming to their promised land. A new born state that had yet to develop its own social and administrative infra structure, which was faced with enormous challenges threatening its survival. The government and the people showed firm determination in tackling with the gigantic task of rehabilitating millions of Muhajirs, immigrants providing them shelter education and health care facilities. Individuals and groups took up relief work in the refugees' camp. By 1952 the government in order to supplement private philanthropy intentions with organization, mass participation with trained guidance and enthusiasm with sustained interest sought the help of the United Nations and other agencies. A social welfare training program was started in Karachi and similarly another one about children's welfare was launched at Lahore. Very soon trained social welfare officers and volunteers started community development activities in a well coordinated and organized manner. The government also established social welfare councils in 1956 on the federal and provincial levels to

coordinate community based activities. From 1957 welfare funds and grants started to be distributed among the NPSOs. Separate budget allocations were made in the second five year plan 1960-65. Also social work departments were established at Karachi University and in other institutions of higher learning. As a result of those positive steps the number of non-profit organization rose from just 7 in 1947 to 200 in 1955 and 14000 in 1997 (Jalalzai 1980).

From 1950 to 1960 NPSOs had focused their attention on re-settlement of the refugees. Education health care, food, shelter and basic necessities of life. The aftermath of the partition had raised the humanitarian problem of a large number of destitute women and children, the first lady Begum Rana Liaquat Ali Khan the then Prime Minister of Pakistan formed All Pakistan Women's Association (APWA) to look after their sisters. Under the drive and inspiration of Begum Rana, Muslim women who had never before left their homes came by the hundreds to help these refugees in hospitals, transit camps and on the road side. An employment exchange a lost/found bureau a marriage bureau an abducted women house were among the many organizations/formed and run by the volunteers. To link up the work of the emergency voluntary services organizations Begum Rana convened the All Pakistan Women's Association section APWA an NGO open to all women of Pakistan irrespective of caste or creed. APWA has put a heroic struggle for the betterment and rights of the female population from 1949 till today. With about 400 institutions under its control catering to a wide spectrum of needs and requirements, e.g. girls school, colleges clinic and hospitals, vocational training centers, industrial homes. However APWA was not lone ranger in their crusade Young Christian Women Association has been busy in women welfare work since 1934. In 1953 Family Planning Association FPAP was established which is the largest NPSOs with 107 NGOs as its members. In 1957 a commission on the status of women was established under the Ministry of Social Welfare. In health care it was Abdul Sattar Edhi and the Hamdard Foundation that started their activities: Edhi established a small free dispensary in 1951 that has now developed into one of the most extensive non-profit charitable organization of the world. The Guinness Book of World Records has registered his network of medical facilities to have the largest fleet of 500 ambulances in the world.

Today Edhi welfare trust has 2000 workers, 500 of them are women posted in 300 centers in the country. Its sphere of activity cover health care emergency services poverty relief, shelter homes for destitute women and elderly people welfare of refugees, beggars and prisoners, asylum for animals and burial services. It is indeed a brilliant example of voluntarism and NPSOs community services and development activity.

Hamdard Foundation is yet another success story of selfless world devoted services to the noble cause of humanity; Hakim Saeed had migrated to Pakistan amid worst riots in Delhi. He had seen and experienced the human suffering and the price people had to pay for independence. The late *Hakim Saheb* established Hamdard Foundation. A very modest beginning in 1959, free *Matab* (eastern medicine clinic) and small bottling unit for *Roh Afza* (the drink of the east). Now it has developed into a huge foundation working in the field of health, medical research and education. The sprawling *Madinat-al-Hikmat* city of knowledge at the outskirts of Karachi and Hamdard University is a living saga of sincere efforts of an individual.

During this decade a group of nurses established the Mary Adelaide Leprosy Center adding a new chapter to the NPS concern and activities in a specialized field of health care, fighting against leprosy. Besides health care and education NPSOs came forward to play their role in the poverty alleviation. Data regarding this specific sphere of activity is scanty. People have been distributing *Zakat* money to the poor and the

needy but it was not done in an institutionalized and organized manner. To alleviate the miseries and provide financial relief to the refugees from the state of Hyderabad Deccan, a Hyderabad Trust was established at Karachi Regular monthly cash payments were made to the poor and the needy, the trust provided small business loans that had served the community. Monthly financial aid to widows has continued till today.

In 1958, General Ayub Khan imposed martial law in the country constitution was abrogated and basic civil rights were suspended. In 1961 government implemented the Voluntary Social Welfare Agencies Registration and control ordinance to regulate and systemize the activities of the non-profit sector and also to control the Voluntary Organization so that they may not align and affiliate themselves with political parties whose activities were clamped down by the military regime. In the same year government took over the Sufi Shrines and their *Auqaf*, endowment and trusts that were given under control of the Ministry of Religions Affairs. Provincial Boards were established to administer separately the Muslim and non-Muslim endowments. These developments drastically affected the volume and flow of charities due to lack of confidence of the people in the government officials appointed to look after the shrines and manage their *Auqaf* endowments. This situation led to the establishment of a number of associations and organizations by the legitimate custodians and their followers of shrines all over Pakistan. People having reservations about the official control felt at ease in giving their charities to such private non-profit religions organizations. In 1962 government introduces family laws amendment ordinance which was greatly in favor of women, e.g. polygamy was restricted and made conditional with consent of the first wife. Laws regarding divorce and separation were modified, marriage registration was made compulsory and marriageable age was fixed at 15 years. These amendments give moral support to the women organizations and inspired them to continue their struggle with renewed vigor. In 1965 Pakistan and India fought a bloody war over Kashmir that left thousands of people dead, injured and homeless. To address the miseries of war faced by the victims, especially the under privileged and the marginalized women, a small group of female volunteers formed Behbood Association of Pakistan in 1967. Their well planned and highly coordinated relief efforts were fully appreciated by the people and the concerned government agencies so much so that Behbood was declared as one of the official relief centers during the 1971 clash with India. In 1971 Pakistan lost its eastern wing that became Bangladesh. The catastrophe has left deep and lasting impact on our national life. Social welfare programs and non profit sector had to sustain considerable losses. Government' Urban Community project was running 83 projects 41 in West Pakistan and 42 in East Pakistan that were lost completely, cash and kind, men and material . Similarly non-profit voluntary organization like APWA, FPAP and Hamdard were deprived of their assets. With the fall of Dhaka their sphere of activity was cut to less than half as now they had to focus their attention on western wing of the country alone in 1971 marks the end of third period of the history NPS as from here we start afresh facing new geo-political realities and socio-economic scenario.

5. 1971 TILL NOW*

Government policies, social-cultural changes and international developments have left their deep impact on NPS. 1972 government nationalized all private schools and

* This section is based on the last fifteen years record of the monthly Herald Karachi, the monthly Newline, the daily Dawn, the News, the Newsletters, and Brochures of different NGOs.

colleges, Islamia College Peshawar, Anjuman Himayat Islam Lahore, Sindh *Madrasahs* Karachi and thousand of other institutions were taken under control. Similarly large well established industries and business organizations were taken away from their legitimate and legal owners and were declared as nationalized. In 1974 banks were nationalized, the worst was still to come as in 1978 government took control over the institution of *Zakat*, one of the five basic practices of Islam. Collection and distribution of *Zakat* became a responsibility of the government. Forty thousand *Zakat* committees were set up to provide financial assistant and relief to the poor and the needy. Nationalization of *Zakat* in 1978 and earlier take over of large industries. Banks and business in left the NPSOs in the doldrums with all their financial sources literally dried up the *Tehrik Nizam-e-Mustafa* movement to establish the order of the Holy Prophet of 1977 the subsequent Islamization process initiated by General Zia and the Afghan war added to a new fire brand non-profit sector. Different religions organizations that fought against the Russians in Afghanistan focused their attention on humanitarian efforts as well working in Afghan refugees' camps in proximity with UN and other international relief organizations. These tense moments of the war in Afghanistan provided opportunity and exposure to the non-profit sector to establish contacts with foreign donor. This is one of the reasons of the quick and sudden increase in the number of non-profit voluntary organizations during 1980s. Some of them gained international recognition like Orangi Pilot Project and Aga Khan Rural Support Program. One of the distinguishing features of this period is the NPS interest in rural sector Lower Sindh Rural Development Association 1989, Baanhan Beli 1987, Sarhad Rural Development Corporation 1989, Balochistan Rural Development Corporation and a host of other organization started to work in the rural areas the Five Points Plan of 1985-6 promoted this trend.

Women welfare organization continued to grow due to official support through Begum Rana Liaquat Ali Khan becoming Governor of Sindh in 1973, Atya Inyatullah holding the office of a Federal Minister and last but not the least Ms Benazir Bhutto twice being elected Prime Minister of the country. However, the success story is tarnished by incidents of heinous crimes committed against women rape, domestic violence; kidnapping and women trafficking became rampant. The global awareness regarding Human Rights and Environmental issues helped create Human Right Commission of Pakistan Society EPS 1994 and other voluntary groups where established. To regulate foreign funding for NPSOs. Government established a standing committee in the Ministry of Economic Affairs and also created a Trust for voluntary organizations for disbursement of funds from a huge USAID Endowment.

As discussed in the above the non-profit sector had developed on the bases of religion. The area under the colonial rule was completely neglected to the effect that when Pakistan was created there were only two industrial units working in Karachi, Sindh Chocolate Biscuit factory and Dalmia Cement factory. Following the conquest of Sindh in 1843 and the aftermath of 1857 fabric of the society was torn apart. Lands were confiscated trusts and endowments had become government property. Employment opportunities were limited and the cottage industry had been ruined and had become obsolete in the presence of modern factories. In this bleak background one can easily feel the limitation in responding to question like struggle for freedom of association or the emergence of Civil Society. People were living under the yoke of Calomel rule.

During the colonial period the non-profit sector showed some sings of change. Firstly besides the traditional role of religions philanthropy and charity, welfare associations and organizations were formed on modern limes, secondly, a dimension of political struggle was added to it as we have seen that how Shah Waliullah started his reformation movement from Maderassa-e-Rehmania. Later on modern educational

institutions established in the post 1857 period joined the movement. In this connection Aligarh University of Sir Syed or Syed Ameer Ali's Central National Mohammadan Association have played a pivotal role. Consequently the Muslim non-profit sector in the areas that are now called Pakistan established educational institutions and colleges e.g. Islamia College Peshawar, Sindh Madhresatul-Islam Karachi and Anjuman Himayatul Islam Lahore, these institutions produced leaders, and volunteers for the Pakistan movement under the banner of Muslim League the sole Muslim political party, issues like rise of working class protest, social security schemes or press for increased modernization did not arise. Also impact of great depression don not have any term of reference of the NPS in this part of the world. NPS enjoyed great confidence among the people for two reasons:

- 1) Welfare Services were provided irrespective of caste or creed.
- 2) The Muslim NPS the educational institutions enjoyed love and respect as the local Muslims, considered them to be their saviors.

Humanitarian values held by the NPS in the health care sector was much appreciated. The Jafer Fiddo dispensary Karachi treated the ill an sick indiscriminately and the same was the case with Ganga Ram hospital in Lahore.

World War II ended in 1945 and as its aftermath the sub-continent was divided into India and Pakistan. Pakistan an Islamic welfare state is pursuing a policy of social welfare and community development. The government sponsored ambitious social welfare programs, Ta'mir Wattan, Social Works Program reconstruction of the Country Program, Social Action Program, and now Khushhal (Prosperous) Pakistan Program. Such initiative have provided impetus to NPS activities. In the early years of independence NPS had to tackle the influx of million of refugees, a colossal change in the existing demographical realities. Through firm conviction and determination the issue of rehabilitation had been resolved.

To analyse the non-project voluntary organization it is very much important to look into the political changes in Pakistan. During the two decades the nation went to polls for six times, in 1985, 1988, 1990, 1993 and 1997 including the recently held local bodies elections experiencing a transition from military rule to democracy from General Zia to Ms Benazir Bhutto and Nawaz Sharif and back to General Musharraf. This political instability has adversely affected social welfare policies and planning. Many ambitious social development programs were initiated but were abandoned incomplete and unfinished due to quick and sudden changes in the government. This political uncertainty and inconsistency in its policies have deeply influenced the NPS. For instance Nawas Sharif government had started the Prime Minister Literacy Program in 1998. Many voluntary organizations had opened non formal education centers receiving grants from the Literacy Commission. Now after the political change of October 12, 1998 the project has been closed down leaving the NPS operating in this field in the middle.

Besides these fire brand voluntary groups sectarian organizations like the Sunny Tehrik, Anjuman-e-Ghurbe-e-Ahle Hadith, Anjuman Nifaz fiqh Jaferia representing the Braelvi, Devbandi and Shia school of thought respectively make their debt on the social welfare horizon. They are operating chains of hospitals health care units educational institutions vocational training centers, ladies industrial homes and other such community development outlets. The remarkable thing about this phenomenon is that their doors are open to every one irrespective to any consideration for caste or creed. Besides religious military and sectarianism, ethnicity has developed quite considerably during the last twenty years especially in Sindh. In 1985 an Urdu speaking college girl Bushra Zaidi was crushed under the wheels of a mini bus in

Nazimabad a middle class locality of Karachi. The accident sparked wide spread bloody rioting and arsenal between the Muhajirs and Pathans. In the wake of this untoward incident the MQM, Muhajir Qaumi Movement Syndrome developed in the urban areas of the province. The chain reaction government operation at Sohrab Goth a Pathan stronghold and the biggest illegal market for the smuggled goods, the killing and lootings of Muhajir residents of Aligarh colony and the Pucca Qila massacre in Hyderabad drew a big divide between the Urdu speaking urban population and the local Sindhis living in the rural areas of the province. MQM formed a relief organization Khidmate Khalq Foundation to look after the welfare of families who were internally displaced because strife between the MQM ranks or whose members have gone under ground due to the government crack down. The foundation setup a brilliant example of voluntarism by organizing free bazars where needy and poor people could buy food stuff and provisions of every day use against the free coupons distributed among them. This novel form of charity was for every ethnic linguistic and religious groups living under the marginalized below poverty level. The tradition is now adopted by a number of other private voluntary groups like PASBAN and many others. An interesting feature of such development is the collective marriages in which all expenses including dowry is met by the private charity. However, this could not be developed into a regular consistent tradition yet.

Different communities have established their trusts and endowments. The Memon Federation has numerous affiliated organizations working for the welfare of the Memon community as well for the general public, family trusts and endowments are also doing commendable services to humanity. Shaukat Khanum Cancer Hospital established in the memory of beloved mother of cricket legend Imran Khan is providing free treatment to poor cancer patients. Charitable welfare service being offered by the Aga Khan foundation does not need any formal introduction. Some prestigious scientific research institution HEJ institute of Chemistry, Adamjee Science College, Habib Public School, Usman Institute of Engineering and Technology are some of the references that are worth mentioning. The rediscovery of Civil Society and Human Rights concerns have been a subtle character of the last twenty years history of NPSOs. The human rights and civil liberties of the people had repeatedly seen suspended during martial laws of 1958, 1969 and 1977. Summary trial courts and public flogging during the period of General Zia had created sharp reaction at home and abroad. Activists of all political parties raising voice for restoration of democracy and human rights were dealt with iron hand. On 30th December 1985 the longest martial law came to an end that was imposed on July 5th, 1977. Since March 1976, international covenant on civil and political rights and the first optional protocol were enforced by the UNHR annual reports had been continuously accusing Pakistan of gross human rights violations, that had put Islamabad in a embarrassing position. A few months after the lifting of the martial law in 1986 Human Rights Commission of Pakistan was formed. HRCP is advocating human rights consistently and effectively. Its had targeted bonded labor, private jails and Karachi honor killings and with the help of local administration has been successful in freeing hundreds of poor *haris* (peasants) from private jails of influential feudal lords.

Women issues, e.g. kidnapping, rape, sexual harassment and domestic violence have also been taken up by the commission despite the fact that women organization have put relentless efforts in advocating their rights heinous crimes were committed against the fair sex and that too during the reign of a women Prime Minister Ms Benazir Bhutto. The worst case of domestic violence that made headlines in the international media in 1994 was the Zainab Noor case. Zainab had suffered torture of worst kind imaginable at the hands of her husband. It was followed by gang rape cases of Iffat Iqbal

and Rukhsana both in Punjab. Weena Hayat daughter of a distinguished politician was criminally assaulted in her Bath Island residence in Karachi. In May 2000 at Chak 44, G.T road 7, girls employees of a local garment factory were gang raped. These and other such incidents created a strong reaction among the women organizations and HRCP, War against Rape War 1989, Aurat Foundation 1986 Semorgh Women Resource and Publication center 1985, Karachi Administration. Woemn Welfare Society 1988. Shirkatgah have taken up such issues very strongly. In the field of Right of the Child HRCP has cooperated with the concerned UN agencies and non-profit organizations to elevate the sufferings of the children involved in carpet weaving and football industry. Help line 1974, Bunyad 1994, Child Care Foundation 1996, concern for Children Trust 1997 rendered valuable services in this regard through aid from the US and other western donors, the situation has been improved considerably that has been duly recognized and appreciated.

The NPSOs have explored new fields, such transitions are largely due to international developments and local response. AID syndrome has created jumble of emotional and social complexities besides its traumatic medical dimensions. The non-profit sector in Pakistan has responded to this human dilemma. In this connection the Basic AIDS Information and Awareness (BAIA), Family Planning Association of Pakistan, Fatimid Foundation, Karachi Reproductive Health along with a host of other voluntary organizations have become active in this specific field. BAIA has recently carried out detailed survey of *Herra Mandi* (red light area) of Lahore where according to estimates those are sixty thousands sex workers who may be the prospective carriers of AIDS and other venereal diseases. During the survey famous artist Iqbal Hussain launched his exhibitions 'Silent Faces', depicting gloom and sadness of the women who make their customers happy at least for the time being.

Human right concerns have contributed to the establishment at voluntary association like Lawyers for Human Rights and Legal Aid (LHRL) 1990, Pakistan Women Lawyers Association PAWIA 1981, Center for Legal Aid Assistant and Settlement Organization working in this field. They fought pitched legal battles to ensure human rights and civil liberties. The interesting suits for the right to marriage of Saima and Arshad and Rifat and Ahsan the two loving couples generated a storm of controversy involving interpretation of the Islamic marriage laws to creating confrontation, ethnic reprisal and tribal justice. Father of Saima had challenged the validity of the marriage of her daughter on the grounds that according to *Shariah* (Islamic law) no girl can marry out of her free will without the consent and permission of her *Wali* (guardian). Lahore High Court gave its verdict in favor of the defendants. Similarly Rifat Afridi and Ahsan;s love affair had sparked serious tension between the pathan and Muhajir communities the HRCP PAWLA and other active groups advocated for human feelings and emotion to prevail over ethnicity and racial discrimination.

Environmental issues become a UN concern since 1972 when a UN Environment Program UNEP was launched. In Pakistan, environment issues attracted the attention of the NPS especially after the world summit at Rio de Janiero in 1992. In this connection SHEHRI Citizens for Better Environment 1988, The Environmental Protection Society EPS 1994, Society for Conservation and Protection of Environment SCOPE 1990, have taken up environmental issues very effectively ranging from dumping of expired pesticides at Yazman in Cholistan to water contamination by the leather processing factories in Sialkot, Karachi and other industrial cities. In 1995, The Jullo Adventure Park project at Lahore could not get off the ground due to its environmental concerns. Environment Engineering voluntary goupes have been successful in putting effective leverage in the urban expansion and development projects

especially in Karachi Sindh Cultural Heritage Protection Act 1994 is a major step that takes care of environmental issues as well preservation of cultural heritage demolition of a portion of Glass Towers in Clifton beach cleaning campaigns and now Karvan Karachi Street fests all tell a tale of concentrated efforts of the concerned citizen for a better and healthy environment. In the Northern areas SUNGI Development Foundation 1989, under the guidance of Omer Asghar Khan, a federal minister is advocating awareness about environment besides operating women welfare program. The concept of welfare state in its sense and letter and spirit is yet to be realized in Pakistan. The population explosion has added to the miseries of the people and has contributed toward a breakdown situation in social welfare and community development works. Consequently a sharp increase in poverty has been registered. Today one in every three families in Pakistan is poor. The rapid increase in poverty during recent year is a retreat by government from the provision of basic welfare services. However, the whole blame and responsibility can not be laid on the shoulders of the government, the will of the people and collective concentrated efforts of the masses can bring a turn about scenario. In this discouraging back drop NPS is trying desperately to play its due role. We are caught up in a quagmire, toughed together in an imbroglio almost sinking in quick sand. The recently introduced Khushhal Pakistan is too young to bear any finite. Setting up of an elaborate local bodies system and the road map of democracy convey signals of cautious optimism. The irony of the situation and the beauty of the paradox become vivid sometime tragically mocking when one compares the statistics and data about poverty with the glittering molls and markets in Karachi and other big cities thriving with shoppers and the streets full of new model cars. Neon signs of McDonalds, Pizza Hut and Coca Cola illuminate the night skies, a magic lantern, a shadow play of appearance and reality leave us stunned and enthralled gasping to believe or not to believe. What we read look around and experience ourselves.

Naturally due to above mentioned reasons social welfare and community development is passing through a phase of crises affecting deeply the performance of NPS. In this connection the most glaring example is of the recent closure of non-formal school founded under the Prime Minister Literacy Commission. It has been an action reply of the fate of Nai Roshni school project; the non-profit organizations like BUNYAD and SAHE have opened hundreds of schools under this program in the rural areas. The same situation persists in the health sector; the government of Sindh has offered its non-operational health care centers in the villages to doctors and NPSOs who are willing to run them on voluntary bases. Adopt a school scheme is also introduced to ease burden from the shoulders of the government. Due to these uncertain conditions the GDP has gone down to 3.1 percent.

Ethnicity and feudalism have left their deep impact on the growth and development of non-profit sector in Pakistan. The Sardars, tribal chiefs of Baluchistan, Wadairas of Sindh, land lords of Punjab and the Maliks of NWFP have shown a typical tendency aversive to non-profit sector and its development activities in order to keep the peasant and formers down trodden, illiterate without adequate health care. They do not allow NPS to bring any welcome change in their lives. If educated and economically independent on their feet they will not be able to exploit them as has been the case generation after generation. One of the reasons that schools have been forcibly shut down in the rural areas that are under influence of local land lords. Schools established under the Five Point plan could not function as besides other factors the basic reason being the influence of feudal system unfortunately. Since the established feudal families have turned to politics, the situation has further deteriorated. Omer Asghar Khan the

the women. Tehmina Durrani (former) wife of Ghulam Mustafa Khar, ex-governor of Punjab has brought shocking facts in her bestseller "My Feudal Lord" the book has been translated into several European languages. The story did not end up here. Mustafa's son Bilal Khan threw acid on his wife Fakhir mutilating her face beyond reorganization. The matter was hushed up due to the family influence. Tehmina has succeeded in taking her away to Sweden where she is hospitalized for cosmetics surgery. A local philanthropist has offered to bear the expenses of her treatment. Feudalism along with political influence has very effectively blocked rural development and social welfare projects.

CONCLUSION

The study indicates the signs of positive development in charity and humanitarian services in Pakistan. Starting from scratch in 1947, today there are almost 14000 voluntary organizations working in different fields of social welfare. However, there should be a constant and sustained policy to monitor their programs and activities.

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