

DOMESTIC VIOLENCE AMONG MARRIED WOMEN WITH SPECIAL REFERENCE TO SLUMS AREAS OF KARACHI

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Abstract

Domestic violence is the most common form of gender-based violence. The declaration on the elimination of violence against women, adopted by the United Nation General Assembly in 1993 defines violence against women as "Any act of gender based violence that results, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of liberty, whether occurring in public or private life."

This research was conducted to know that what are the causes and situations which result in domestic violence, with special reference to slums areas of Karachi. In this study the researcher tried to focus on domestic violence on women's by their husbands. In this study the researcher selected the slums area of North Karachi Town as universe and the married women of the slums area of North Karachi Town were the respondents. The researcher selected randomly 364 married women (respondents). The data is collected through the interviewing schedule.

Keywords: domestic violence, physical violence, awareness, socio-economic condition.

Introduction and Background

The issue of violence against women is not new but the regretfully, female victims of violence had not been given much attention as a social problem. The attitude of indifference and negligence can be attributed to factors like lack of awareness of seriousness of the problem, general acceptance of man's superiority over women because of which violent act against

1. Bukhari Al-jame Al-Sahih- (5:2237)
2. SURAH AL- BAKRAH- (220)
3. SURAH AL-NISAH- (5)
4. SURAH AL-NISAH -(6)
5. SURAH AL-NISAH – (4:10)
6. SURAH AL-BAKRAH- (2:215)
7. SURAH AL-NISAH- (4:2)
8. AL-QURAN, SURAH AL-NISAH- (4:9-10)
9. SURAH ALA-NAFAL- (8:41)
10. SURAH BANI ISRAEEL- (17:34)
11. SURAH AL-DHAR – (8)
12. SURAH AL-HASHAR- (8)
13. SURAH AL-FAJHAR- (17-19)
14. SURAH AL-BALAD- (14-16)
15. WITH REFERENCE: MUHAMMAD TAHIR-UL-QUDRI. BOOK, HUMAN RIGHTS IN ISLAM. PAGES 29- (299)
16. MASHOKAH/BAB AL-SHAFAKTAH-WALRAHMATA-ALI AL-KHALIK.PAGE (423)
17. MUSLIM/ AL-JAM-E-AL-SAHIH BAB-E-FAZAL ALAHSAN (2-411)
18. AL-TARMAZI, ABO ABKULLAH MUHAMMAD AL-HAKEEM NWADARAL-ASOOL FI MAR FATA AHADEES AL-RASOOL NADINA MUNAWARA MAKTABA ELMIYA, PAGE 128
19. SURAH AL-TAOBA- (128)
20. AZAD ABO AL-KLAM-RASOOL-E-RAHMAT, LAHORE SHAKH GHLAM ALI AND SONS PAGE- (136)
21. BUKHARI-AL-JAM-E-AL-SAHIH- (1-3)
22. HAFIZ MUHAMMAD SAEED ALLAH/ W0 APNE PRAIE KA GAM KHANE WALA PAGE -260
23. BUKHARI AL- SHAIH -5:2237, RAKAM: (561)

also said that he is like that vigil night who never feels sluggishness and like a who keeps the fasts and never gives them up”.

CONCLUSION

The Prophet Muhammad (P.B.U.H) brought and preached the most authentic religion 'Islam'. People who are under the miseries and suffering from the hands of the man made system can get support and relief in the teaching of Islam. Hazrat Muhammad (P.B.U.H) beautifully describe the greatness of Allah and values of the creator, who is protector of all the human being. Allah the Almighty, the creator, sent his last prophet Muhammad (P.B.U.H) as a tremendous source of mercy to all, especially for all human beings, Prophet Muhammad (P.B.U.H) showed to all humanity the lesson of sympathy, welfare, and kindness, Prophet (P.B.U.H) always practically showed his sympathy and concern to poor, helpless, orphans, weak ones, and to needy ones Prophet (P.B.U.H) never took rest unless. He supported or satisfied the hungry, provided treatment to the sick, removed the pain of the sufferers, freed the innocent from the hand for the cruel.

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Bibliography

« كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ تَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلٰى نَوَائِبِ الْحَقِّ » (21).

"Nevertheless, I swear my Allah that Allah the Al-mighty will never disgrace Him because you O! Prophet show mercy, you share the burden of helpless people, you satisfy the hungry with your own earning, you show hospitality to the guests, and provide the rights of the deprived".

This witness of the prophet's beloved, noble, faithful, sincere life partner's own witness is a great example of his noble character, the dignity of His highest standard of His moral life with known and unknown people. He (P.B.U.H) showed the same moral scale. A man can hide from his mate; can put dust in other's eyes, he can disguise before the stranger but cannot do with his life partner and with close relatives especially cannot pretend his wife. In the words of Hazrat Khadija Kubra (RZA) we can see the true picture of the fifteen years eye witness observation of all the events which He (P.B.U.H) preferred before her eyes (Ref.22).

Hazrat Muhammad (P.B.U.H) always felt pain for the poor and the orphans. He (P.B.U.H) shared the pathos of the pathetic people, the solution of the helpless and orphans He (P.B.U.H) made it the first obligation of the society.

Prophet Muhammad (P.B.U.H) said;

« السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ ». وَأَخْسِبُهُ قَالٌ - يَشْكُ الْقَعْنَبِيُّ - :
كَالْقَائِمِ لَا يَفْطُرُ، وَكَالصَّائِمِ لَا يَفْطِرُ » (23).

"A man who struggles to support the widow and the indigent or poor is equal to who does Jihad for Allah Qabani doubts that perhaps Imam Malik

The prophet Muhammad's (P.B.U.H) life is the greatest example in the world for all the mankind especially for the Muslim Ummah. The prophet (P.B.U.H) says that a great witness of that man is who practically performs his responsibility, which satisfies the poor, who provides shelter to homeless and becomes the guardian of the orphans. Before his eyes, Twenty four hours, in fifteen years of life, His (P.B.U.H) habits were observed.

Prophet Muhammad's (P.B.U.H) Prophet Muhammad's (P.B.U.H) moral life, His brilliant traits and noble actions were being studied and observed by His most beloved and the noblest wife Hazrat Khadija-ul-Kubra (Razi Allah Tallaunha), when prophet Muhammad (P.B.U.H) was Forty years of his age, first time in the cave of Hira, He (P.B.U.H) received the revelation. It was so powerful even though mighty mountains became powerless before it, the mighty mountains had become stunted. First time the prophet of Allah encountered the angel Gabriel in the cave Hira. When He (P.B.U.H) was receiving the revelation from the Angel, at that very time the prophet of Allah got frightened, got confused, it was a natural action.

In this natural confusion, He (P.B.U.H) in the state of trembling with fear, returned home from the cave Hira. Prophet (P.B.U.H) discussed about the revelation with His wife Hazrat Khadija (RAZI ALLAH TALLA UNHA). His faithful wife supported and recovered Him as He (P.B.U.H) mentioned the revelation with her. No witness is greater than His noble wife Hazrat Khadija (R.Z.A) when prophet Muhammad (P.B.U.H) showed his internal conditions and told her about the burden of dread on His life. Hazrat Khadija (R.Z.A) consoled the prophet (P.B.U.H) and said

“People, it is very tough for Him being a prophet (P.B.U.H) for us. When you do any hard work, He always prays for your betterment and welfare”. You suffer you involve in miseries, you suffer in pain but they feel the pain of that wound, Moulana Azad described it beautifully, “He cannot tolerate your sufferings, weather your suffering is physical or spiritual, your pains an suffering become his own, He (P.B.U.H) is full of your welfare and betterment.

Prophet Muhammad (P.B.U.H) always had a nestles heart and nature due to the pains and sufferings of others, His love and kindness is not only for you but it is for all the believers weather they are Arabs or non-Arabs, Prophet (P.B.U.H) is the great source of mercy and kindness. His mercy and kindness is common to all people of the world, so His mercy is very clear to all the human beings(Ref.20).

It is not a speech that His mercy is for the poor, weak ones, hungry ones, and for the oppressed, His words are not fake and He (P.B.UH) never reconciled the oppressed with fake words. He (P.B.U.H) never satisfied the hungry only with the words but did every action practically. Hazrat Muhammad (P.B.U.H),always preferred practical action than the words.

Prophet (P.B.U.H) supported the poor and helpless with great concern and devotion. Before the Revelation He (P.B.U.H) possessed the same qualities and after the Revelation He (P.B.U.H) exercised practically for the betterment of humanity. Now we quote some excellent examples from his practical life, He (P.B.U.H) was full of sympathy and philan-thro-phistic spirit.

that is more peaceful, full of light, holiest, and full of glee / bliss or happiness and raptures than this stage where all the prophets will be in Jannat. It is quite obvious that when the responsible of an orphan gets the heavenly company of the prophets, therefore it is very clear that nothing is greater than the responsibility of orphans on this earth.

"Allah be glorified, how great status is achieved by just taking care of orphans. Rich people spend countless money on their off-springs and same way an orphans must be given proper education and care, through this support, he can become responsible citizen and can never be harmful for the society and such God fearing and generous people always achieve the loving company of the prophet (P.B.U.H)" (Ref.-18)

Allah the Al-mighty, the creator, sent his last prophet Muhammad (P.B.U.H) as a tremendous source of mercy to all, especially for all human beings, Prophet Muhammad (P.B.U.H) showed to all humanity the lesson of sympathy, welfare, and kindness, Prophet (P.B.U.H) always practically showed his sympathy and concern to poor, helpless, orphans, weak ones, and to needy ones Prophet (P.B.U.H) never took rest unless He supported or satisfied the hungry, provided treatment to the sick, removed the pain of the sufferers, freed the innocent from the hands of the cruel, he who was in trouble always He provided him relief, removed the fear of the fearful, He paid the loan of the debtor, provided shelter to the stranger and homeless, these are not only words but a true reality.

By looking at the greatness of the Holy Prophet (P.U.B.U.H) Allah says:

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾ (19)

wrong, and then what its explanation can be? Hakeem Tarmazia gives clear explanation in NOVADARALASOOL, that it inspires the heart.

He said that the reward of an orphan's responsibility is greater than the reward of any good actions. Why? Because an orphan after his father's death, he/she completely is deprived from the affection of his parents the affection, care and complete protection. Now Allah the Al-mighty himself has taken upon Himself and He is his responsible, and guardian of all his affairs in this world, Allah through his people fulfills His task, Allah examines His lovers through the test that who serves properly the orphans by being his/her true guardian.

Once Hazrat Mosa (May his blessing be upon him) questioned in the presence of Allah the Al-mighty, o, my providence of the universe! You send death on the parents of a child while no one is responsible of him and later the poor and helpless child has no destination and guardian, O, Allah you're this inference is out of my reach. Al-mighty Allah said, O, Mosa, are you not willing on this that, I myself is his responsible. In this way, Allah the creator and providence himself becomes the responsible of an orphan because Allah de-attached him from the worldly material.

Now he who takes up the responsibility of an orphan so he does this work for Allah's sake not from his own will, as the prophet did for the sake of Allah, they conveyed the message of Allah to his creature and he who is responsible of an orphan he performs this duty on the behalf of Allah the Al-mighty Allah Himself was responsible for his protection.

In this respect, he also comes in this category, where all the prophets are sharing the same status, It is understood that in Jannat there is no place

pleasantly should be carried on as I did. In this way all the prophetic teaching will be prolonged. It will not be unnecessary to quote, one, two Hadiths, Hazrat Muhammad (P.B.U.H) increased the interest of orphan's and said.

« خَيْرُ بُنْتِغِيَا الْمُسْلِمِينَ بُنْتِغِيَا حَسَنًا إِلَيْهِ، وَشَرُّ بُنْتِغِيَا الْمُسْلِمِينَ بُنْتِغِيَا مُسَاءً إِلَيْهِ » (15)

“The best Muslim family is that who is responsible of any orphan and does nice treatment with him, and the worst family is that among the Muslims who is the responsible of any orphan and of cruel treatment Hazrat Muhammad (P.B.U.H) in one of the Hadiths behest the stage of the responsible of the orphan and his reward in heaven, which is not found in prayer, not in fasting, not in religious tax not in Hajj, and not even in any good actions”.

« أَنَا وَكَافِلُ الْيَتِيمِ كَمَا تَنْفِيَا الْجَنَّةَ » (16)

"I and the responsible of the orphan shall be together and share the equal status in Jannat as these two fingers "(then showed both the fingers united) by fulfilling the responsibility of an orphan child Prophet (P.B.U.H) gives the guarantee of Jannat. Secondly the good news of the close association and equal status of the last Prophet (P.B.U.H).

In Jannat what a great reward is given to the supporter of the orphans, the close association of the Prophet Muhammad (P.B.U.H) seems very difficult in general. I have, at least, never found such great news in Prayer, Fasts, Hajj, zakat, Meditation, Nafals and the glorification of Allah (Tasbihat), the words of Prophet Muhammad (P.B.U.H) can never be

﴿وَلَا تَقْرُبُوا مَالَ الْيَتَامَىٰ إِلَّا بِالْيَقِينِ حَسَنُ حَسْبِ لَعْنَةُ شَدَّةٍ﴾ (10).

“And Do not touch the wealth of the orphans; use it for the betterment of their lives when they become adults”.

﴿وَيُطْعَمُونَ الطَّعَامَ مَعْلَجًا حُبِّهِمْ سَكِينًا وَيَتِيمًا وَأَسِيرًا﴾ (11).

“And these are such people who share their food in the love of Allah with orphans, deprived, homeless, captives and with helpless”.

﴿مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ﴾ (12).

“The booty Allah has given to His prophet without a war from the non-believers and on this booty Allah and his prophet has the right, and on these material goods, has the right of prophet, his relatives, helpless and orphans and strangers”.

﴿كَأَلَّا بِلَا تُكْرَمُونَ الْيَتِيمَ ۖ وَلَا تَحَاضُونَ نِعْمَةَ الْيَتَامَىٰ الْمَسْكِينِ ۖ وَتَأْكُلُونَ ثَرَائِفَ الْكَلِمَاتِ﴾ (13).

“This is fact that you do not respect the orphans and you never break your bread among the poor and orphans, and dominate the riches of the orphans and enjoy it by yourselves”.

﴿أَوْ أَطْعَامٍ فِيهِمْ مِذْيَعٌ ۖ يَتِيمًا ذَا مَقْرَبَةٍ ۖ أَوْ مَسْكِينًا ذَا مَقْرَبَةٍ﴾ (14).

“Feed the orphans who is known to you when he is extremely hungry or one who beaten by poverty and who is helpless and homeless”.

Good news of sharing the prophet’s association in Jannat on orphans’. Prophet Muhammad (P.B.U.H) himself did the formation of the orphans just as a father, (let’s see some more examples) Prophet Muhammad (P.B.U.H) advised his followers that this good work effectively and

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿6﴾

“They ask you that what should be spend on the ways of Allah, say to them, spend on the ways of Allah, say to them, spend your wealth according to your power, the first right is of your parents and then close relatives and orphans and helpless people, strangers and whatever good you do, no doubt Allah Is omniscient”.

﴿وَأَوْرَثُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَيَاةَ الطَّيِّبَةَ وَلَا تَأْكُلُوا أَمْوَالَهُمْ بِالسَّامِ الْكُنُفِ كَمَا تَحْتَابُونَ كَبِيرًا ﴿7﴾

“And return the orphans their properties and do not change the evil things with the noble ones and do not share the material goods of the orphans with yours, definitely this is the biggest sin”.

﴿وَلْيَخْشَ الَّذِينَ يَذَرُونَكُمْ إِذَا خِيفُوا فِيكُمْ لَوْ أَنَّ لَكُمْ مِنَ ذُرِّيَّتِكُمْ أَحَافَافًا مَا يَخَافُونَ عَلَيْكُمْ فِيمَا ظَنُّوا أَنَّ اللَّهَ وَرَسُولَهُ لِيُفِضُوا عَلَيْكُمْ أَمْوَالَهُمْ وَإِن تَأَلَّفُوا بَيْنَافَةً لَوْ أَنَّمَا آلَ الْيَتَامَىٰ أَغْنَىٰكُمْ كَلُوا نَفْسَهُمْ طَوَّافِينَ إِذْ أَسْرَبُوا مِنْ أَهْلِ الْبُيُوتِ لِيُخْفُوا عَلَيْكُمْ وَإِن تَأَلَّفُوا بَيْنَافَةً لَوْ أَنَّمَا آلَ الْيَتَامَىٰ أَغْنَىٰكُمْ كَلُوا نَفْسَهُمْ طَوَّافِينَ إِذْ أَسْرَبُوا مِنْ أَهْلِ الْبُيُوتِ لِيُخْفُوا عَلَيْكُمْ ﴿8﴾

“They should have fear who trouble the orphans, if they leave their children after their death, and how much they are worried about them, be afraid of Allah regarding the orphans and speak the truth with them, no doubt those who enjoy their wealth unlawfully, they fill their stomach with hellish fire, and soon they will fall into unquenchable fire”.

﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ السَّبِيلَ ﴿9﴾

“And be aware whatever he boo you gather, spend 1/5th for Allah and His Prophet (peace be upon him) and for them who are closer to prophet and for the orphans and helpless and for the aliens”.

treatment can be much better for the entire society. For these orphans will change into a nation if they are fully and completely neglected and kept deprived from education and basic good training then they will be a big burden and threat for the society and good nation cannot be established.

A little negligence of a guardian can bring a huge disaster to their chattels and later they will suffer throughout their lives and then they can be harmful for the society. Quran stresses on the responsible action regarding the financial support of the orphans and the proper protection of their properties.

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾⁽³⁾.

“Don not handover your material goods to incapable and underage people, because Allah the al-mighty has bestowed on you for life and existence, yes, from their properties , give them just for good clothing and give them good and fantastic education”.

﴿وَإِذَا بَلَغُوا النِّكَاحَ إِذَا بَلَغُوا النِّكَاحَ فَإِنَا نَسْتُمِنُهُمْ شُرُكًا فَاذْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا﴾⁽⁴⁾.

“And keep the orphans under your observation, until they reach the age of marriage and if you find them mature enough, then handover to them their properties, and in the fear that their properties must not be spent and wasted so that as they grow bigger they can demand it any time”.

﴿إِنَّا لَنَدَّبْنِيَا كُلُّنَا مَوْلَا لِيْنَا مَظْلَمًا إِنَّمَا يَأْكُلُونَ نَفْسَهُمْ وَيَخْمَلُونَهَا وَ لَوْ سِئَلُوا لَوَسِعَ الرَّحْمَنُ كُلَّ شَيْءٍ لَّعَلَّكُمْ تَعْلَمُونَ﴾⁽⁵⁾.

“Those who by cruelty dominate the property of the orphans as if they were filling their stomach with burning coals and in the Day of Judgment they will be put in the everlasting fire on hell”.

world. Hazrat Muhammad (P.B.U.H) beautifully described the greatness and values of the protector and the guardian of the orphans.

Prophet Muhammad (P.B.U.H.) directed,

«أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا» وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوَسْطَى (1).

“I and the responsible of the orphans will share the same status in Jannat. Prophet Muhammad (P.B.U.H) explained it by pointing to his ore finger.”
The Holy Quran comprehensively explains the complete rights of the orphans.

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ صِلَا ۖ لَخَلْفَهُمْ خَيْرٌ ۖ وَإِن تَخَاطَبُوهُم فَاِخْوَانُكُمْ ۗ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ أِنَّ اللَّهَ غَفُورٌ حَكِيمٌ ﴿٢﴾﴾

"And those people questioned from you about the orphans, say (to them) the reformation and betterment of these orphans and his also best for you if you live together with these orphans and they are your brothers and Allah the al-mighty know who is mischievous and who is peace-maker. If Allah attends, He can put you in everlasting troubles. He is full of power and full of wisdom”.

This verse describes all the rights of the orphans which incumbent of all the people of the society. At first, Hazrat Muhammad (P.B.U.H) directed, and then decides rightly what they deserve, whatever is the best for their lives, property, ethics, and education. As a guardian, one who decides from his own progeny, he sets the best principles for their better lives, cares them properly and works hard for their good lives. The same scale must be used for the orphans and helpless ones. After it was pointed out that the noble treatment can change not only the orphans and deprived but his noble

downtrodden, helpless, homeless, poor, orphan, needy and deprived in pain and suffering. His first priority was to feed the hungry, to care the widows, to protect homeless, poor, orphans and needy, clothed to the cloth-less, to release the oppressed from the oppressor, to arrange loan of the debtor, arranging the shelter for the travelers and strangers, tried to bring peace in the lives of peace-less people, took care of the jobless people. He (P.B.U.H.) heartedly with such people what He had at home. This is not just a story or an exaggeration but a vital reality which people have experienced and observed in His life time.

Allah the Al-mighty so loving, caring, and the doors of his mercy are always opened for the entire humanity. The world has become the home of miseries, pains and sufferings, therefore, Allah the al-mighty has sent so many prophets to lessen and remove all kinds of sufferings from the lives of the people. Allah the Al-mighty never left the man alone, He wanted to show more effectively His mercy on the whole universe, especially on men and women and then He sent his one the greatest prophet the prophet of both the worlds Muhammad (peace be upon him) to be the mercy for the entire universe, especially his mercy fell on the orphans, homeless, helpless, and on the poor.

Hazrat Muhammad peace be upon him brought and preached the most authentic religion that is "Islam", Islam facilitates the basic rights of not only the orphans but also of the deprived of all kinds. Poor people who are under the burden of miseries and sufferings in the society, so that such deprived groups of the masses should not exercise evils and wrong doings but Islam wants them to be positive, moral and responsible people of the

FUNDAMENTAL RIGHTS OF THE ORPHANS AND THE HELPLESS PEOPLES IN ISLAM

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ABSTRACT

Allah the Almighty is merciful, He love the mankind. He cares for the poor, orphans destitute and needy. All the earth and its natural products are for all the human being. But man is very greedy it has established such a system on the earth that few people have lot of resources and a lot of are without them. This greed of mankind have made majority of them poor, needy, destitute, orphans, etc. The creator of the universe sent the last Prophet Muhammad (P.B.U.H) who was the mercy for the whole world and for all the creatures especially for His believes. He (P.B.U.H) was a sympathetic to all and we find in His nature the spirit of welfare, kindness and mercy. He (P.B.U.H) was never be found in satisfaction whenever He (P.B.U.H) found any downtrodden, helpless, homeless, poor, orphan, needy and deprived in pain and suffering. His first priority was to feed the hungry, to care the widows, to protect homeless, poor, orphans and needy, cloth to the cloth-less, to release the oppressed from the oppressor, to arrange loan of the debtor, arranging the shelter for the travelers and strangers, tried to bring peace in the lives of peace-less people, took care of the jobless people. He (P.B.U.H) whole heartedly shamed with such people what He had at home. This is not just a story an exaggeration but a vital reality which people have experienced and observed in His life time.

KEY WORDS: Prophet (P.B.U.H), Rights, Orphan, Helpless, Islam

INTRODUCTION

The creator of the universe sent the last Prophet Muhammad (P.B.U.H.) who was the mercy for the whole world and for all the creatures especially for His believers. He (P.B.U.H.) was a sympathetic to all and we find in His nature the spirit of welfare, kindness and mercy. He (P.B.U.H.) was never be found in satisfaction whenever He (P.B.U.H.) found any

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