



RESEARCH PAPER

**Edhi Foundation: A Struggle for Humanitarian Survival under the
Global Welfare Vision**

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The social specific system is managed by the official and non-official organizations under the umbrella of concluded agreement powers. These are the social work organizations that respect, prefer and defend human basic rights; and with the passage of time they improve the civic, political, social, economic, cultural and fundamental human rights. In the regard of their rights these organizations guide the people and try to provide them the facilities to get access to their rights. These are the Social welfare organizations that recognize the States as the key actors in the promotion of the human rights. Among these social organizations, "Edhi Welfare Organization" is a prominent organization in Pakistan. Edhi International Foundation, with its working branches all over the American and European region, is engaged in doing humanitarian work, especially supporting the people of the Third World. The research article is an attempt to highlight its global welfare social work.

Introduction

Social work embraces and promotes the fundamental and inalienable human rights. It reflects human rights instruments and conventions. All the global and universal declarations of human basic rights conventions of the child; discriminations against the women; the international economic, cultural, civil, political rights; racial discriminations; rights of the disabilities; indigenous peoples; the protection of all migrant workers' rights, their families and the labour standards globally is organized under a specific social system. Under the organized social welfare system, Edhi foundation is the largest welfare organization globally as well as among the other Pakistani welfare organizations.

Without any discrimination of colour, race, creed, language, religion and political differences Foundation is working round the clock. "Try to live under positive thoughts and let the other to live like this like and continue your struggle to Live like civilized and help the needy to live happily and peacefully" is the Foundation's phrase. The Edhi Foundation because of its dynamic nature and the range of social, economic, cultural and several other services has become more prominent than other similar national and international organizations. The Edhi Foundation including 24 hour an emergency service through three hundred and thirty-five Edhi Centers consists of 1800 Ambulances in the shape of different kinds of vehicles all over the Pakistan is providing free burial services to the waif dead bodies, shelters for destitute, orphan, handicapped, free hospitalizing, and dispensary service. Rehabilitation of drug addicts is also activated; wheelchairs for lames and like these other services.

This foundation also conducts the family planning counseling and maternity services as well as does relief services for the natural calamities' victims internationally and internationally. The Edhi Foundation has strong principles of self-help. It's all social activities are best among the other national or international welfare organizations or non-government organizations. Holding up its function, avoiding financial support from domestic as well as global agencies, it carries on its welfare mission. Individuals and a few business enterprises are the main source of all the donations for the Edhi foundation.

Since the Mission of human serving breaks the hurdles of the difference of religion, caste, and creed boundaries universally. In this regard, Edhi Foundation's network has broken all the national and international boundaries and has got a high rank among the entire world social working organizations' circle and has got an ideal grade for whole world social working bodies. This foundation has a charter for human welfare consisting of, to save basic human rights, human freedom, and religious freedom. Abdul Sattar Edhi says, "humanitarianism is my religion... all over the world it is the basis of every religion's teachings." His words are not only orally but practically. He said and did. This is why every known and unknown liked him nationally and internationally. He was a practical man.

Origins of Edhi Foundation

The members of the Memon family spent ten months of the year at Bombay, Rangoon (now Yangon the capital of Burma (now Myanmar), Haider Abad, and Colombo (Sri Lanka) for trade... because of this my father also used to live away from home. When he was on a trade route he used to send us sacks full of kernel of pistachio, cashew nut and ginger but my mother used all my share fruit to distribute among the needy people who were needier than us. This was the generosity that I inherited from my parents, especially from my mother. She, daily, before going to

school used to give two paise but with this instruction that he would give at least from this one paise to a needy person. She always used to tell me that before distribution, I got to believe that the receiver is needy or not. As soon as I came back, my mother inquired about the money; at my loose explanation she scolded me with strict advice. She was selfish and never gave anything to others but to him. To save myself from the mother's scolding I ate quickly but mother scolded me, my dear son, 'never tease the poor, it is not a good thing, help them, it is the only way to get the happiness of Allah. Mother's painful and strict tone always made me shameful.

Whenever I tried to compensate for my wrong deeds and her complaints she smiled. She tried to train me for future pains' facing ... And she taught me a lesson: always prefer generosity over greed. She taught me, although greed grows a green tree, it is fruitless. ... Although the distribution of money among the needy has become a part of the past, because of strict mother's training I have become so sensitive. In the future, this will make me able to differentiate between the real needy and beggars (Durani, 1998. pp.28-29).

Abdul Sattar Edhi was the person who dedicated his whole life for the service of needy human beings without difference of known, unknown, male, female, Muslim, non-Muslim, and domestic or foreign. Greed remained away from his thought. He begged for the needy. He spent the whole charity for the needy. He never saved a single penny for him. He built for the needy, orphans, widows and the helpless. People saw his work and stepped forward to help the needy through Edhi's services in the shape of the Edhi Trust (later named Bilquis Edhi Trust). The trust was founded with a five hundred rupees donation at Karachi. It was the guardian of helpless and poor people to support them financially. So that, with the help of this trust they could manage their respectable livelihood as well as this trust start to expand the Edhi's services.

With the passage of time, the Edhi Trust became the largest Trust of Pakistan. With the help of this trust thousands of needy in the shape of widows, orphans, waifs, helpless, homeless, and so many like these throughout the Pakistan both rural and urban areas got rid of life-calamities. Edhi's social welfare circle is not limited to Pakistan but globally. Even because of his great global social welfare work his name was recommended to enlist to the winner list of the Nobel Peace Prize on January 1st, 2014 (Pamphlet issued, 2016).

Rationale Background

Edhi organization is founded under a national welfare agenda. Under its best policies it has been compatible with the state power's policies. It has successfully transformed its policies into soft power policies of Pakistan. Without caste, colour, creed, and religious discrimination he served the humanity not only nationally but internationally. Although Edhi is not walking alive among us but he has dwelt in our

soul and heart. His social work is alive. The Edhi organization is working energetically. In front of the world this thing created a soft image of Pakistan. Increasing population has become the cause of scarcity of resources, especially food and economic resources and created socio-economic problems for developing states. That is why; these states are seeking social cooperation to provide the essential economic, social basic human needs in the shape of goods and services. According to an idealistic approach, Edhi Foundation is providing goods and services throughout Pakistan to solve the social, economic and political administrative problems.

Mithadar: Freshwater Spring

In 1951 paying 2300 as *Patri* (advance payment) at Mithadar area I got a shop encompass over 8x8 square feet and set up a dispensary. The organization was named "Memon Volunteer Core"; and a tin-box was placed for charity. With the passage of time according to the requisites I changed the policies for organization. Because of the charitable and needy public under the free of corruption strict system Charity collection and distribution and spending started and the organization started to develop and become famous... my dispensary's name "Memon Volunteer Core" was showing a family-prejudice. So, changing its name I named it "Madina Volunteer core"1994 the Institute was again registered and was named "Edhi Foundation" (Durani, 1998.p-p-p.57-60-137).

According to Lorenza Raponi and Michele Zanzucchi, Edhi is practically unknown in Europe, apart from a rare appearance of his in Room in 2000, when he was awarded the Balzan prize for peace. Disliked at home by some traditionalist Muslims because of his down-to-earth religiousness and his broad minded interpretation of their doctrine, everyone in his home country knows he is, first and foremost because of his ambulance service which serves the whole country, whereas not everyone, even in Pakistan, is aware of the vast range of welfare services for the needy that he has managed to set up over several decades of work.....And so Edhi has become a role model, a source of inspiration for Pakistanis (Raponi & Zanzucchi,2007, pp1-2).

Parents to Many

Parents of four children they may be, but Bilquis and Abdul Sattar Edhi are also seen by many in Pakistan as protective and reassuring 'parental figures'. Not only do they care for the lowest of the low, the unwanted babies, the orphans, the elderly, the sick, the handicapped, and the dead, but they have also reached beyond the suffering in their own country to help other countries in need (Raponi & Zanzucchi,2007, pp.27-28). Because of some serious social complications our young are straying too serious social evils. As a result, society gets a lot of domestic upset. These unethical attitudes are becoming a serious social issue and sin is increasing, of

which the whole nation must face in the shape of social unrest. In this situation Edhi foundation has taken some great steps to reduce the social unrest and to save the society from the complicated issues.

Recently, the great domestic problem of Pakistan is unfair newly born babies and then throwing them on the running way or road and ran away the both committed partners; and second because of so much poverty to die the babies without any sin. To rescue and save them from death, the Edhi Foundation is an institution which has stepped forward for half a century.

If you do not have a project you can get your husband Involved in, then you try to become a part of his project. If he does not want to become yours, then you become his. Take your other half with you: that is the only way to success.

(Bilquis' mother to her daughter)

Once, it just slipped out, Edhi had seemed too tough, all of a piece, totally uninterested in anything that was not closely connected to his 'mission'. At his umpteenth refusal to do anything that fell outside their day-to-day routine, Bilquis suggested, 'So why don't we go to the seaside for a bit? While I go looking for shells, maybe you can find a few corpses. Here is a perfect example of Bilquis' proverbial sense of humour' which has helped her see even the most tragic and difficult situation from a different angle, with a touch of irony. A change of perspective can sometimes act as a safety valve. I am thankful to their sympathetic attitude to attend me and my party. Till my writing time, Bilquis Edhi is managing everything related to the Edhi Foundation. According to my observation at Edhi Foundations' centers, there is only one thing: Run, Run and work, work and work, nothing else (Raponi & Zanzucchi, 2007, pp 18-19).

Abdul Sattar Edhi at Bahawalnagar

After the Indian Partition reached Karachi he searched for livelihood. In the regard of looking for livelihood, he reached Bahawal Nagar (Old Bahawalpur State's famous Northern region, now district Bahawal Nagar). For trading experience, far away from the home, at Bahawalnagar he was employed as a cloth merchant. During his job here, he remembered his home mostly. After six months he came back home (Karachi). His mother was very ill. Now he decided to reside with his mother for his services as well as become a commission agent like his father (Durani,1998. p.52).

Abdul Sattar Edhi's Service's Enhancement

With the passage of time he extended his business and generosity mission. In 1948 by an advertisement he came to know that at Mithadar (Karachi) the First Philanthropist Organization was founded. Elder Memon of Bantwa were the members of this organization. Organization was named "Bantwa Memon

Dispensary". At once I also offered myself as a volunteer for this organization's progress (Durani,1998. p.53). The services of Edhi Foundation including baby cradles' services, cancer boarding houses, penniless homes, rehabilitations of lost people, wellbeing hubs, Edhi dwellings for natural world, national roads development, graveyard's related services, Edhi ambulance service, detainee assistance development, air ambulance service, exile backing and aquatic functional services, universal community axis, blood and remedy reservoirs etc. (U.S. Department of State, 1965).

To manage domestic issues socially, politically and economically, Edhi Foundation is extending its support to the people of Pakistan whose main purpose is to enhance its state power and capability. Therefore, it has become a useful mechanism and is continuing to serve the human without any greed or popularity over a long period. Edhi never wants a reward from men but Allah. That is why now Edhi has become exalted all over the world. It is a great success symbol for Pakistan among the claimants for possessing humanities services globally. In the beginning it was established as "Edhi Welfare Center" in 1947; and then it was named "Edhi Trust" in 1951. Karachi started with the limited resources. It was operated as a single room apartment.

Now the Edhi Foundation has facilities with modern equipment and got the rank of international organization. Providing modern facilities to the real needy people, The Foundation has established three hundred and fifty operating units throughout the country. These units are working in all urban and rural areas. These units are remote regions' food supply, shelters, educational system and health system for needy people. Edhi Foundation is a non-profit organization, carrying public social welfare programs all over the country as well as globally. Bilquis Edhi has become head of the organization and is supervising the maternity to espousal services of the Foundation; of which the controlling center is situated at Karachi (Edhi Foundation Pakistan Service, December 9, 2013).

The Edhi Foundation provides rescue services every time throughout the year to people domestically, regionally as well as globally. Every institute and the discipline of life is related to it for any emergency such as road accidents, emergency death, flood, blood, earthquake rescue; even oceanic services. In the Karachi region, eight running hospitals are providing free medical, optic, diabetic, operation theatre, cancer hospitals and dispensaries' facilities to the poor people (M. Imran Ashraf, April 20, 2016). The Edhi Foundation has managed two blood banks at Karachi and all that is funded by the professionals' and volunteers' efforts of the Edhi Foundation. About 15 destitute homes are built for children and psychotics.

To handle the narcotic, population controlling, illiteracy and hygienic issues, plans are being made to initiate mass campaigns. Bilquis Edhi is also working in the

field of maternity management. At Karachi six training schools are working under the supervision of Bilquis Edhi. More than 40,000 nurses have been trained at these institutes. More than 20,000 babies or children have been rescued. Maternity hubs are looking for more than one million babies as well as Bilquis Edhi is also supervising the food supply to the hospitals. Edhi-housing had been keeping more than fifty thousand orphans. Both the daughters of Abdul Sattar Edhi and his son Faisal Edhi are also caring for the institutions' orphanages and automation (Edhi Foundation Pakistan, 2008).

The Edhi Foundation Vision

Carrying out social welfare work, the Edhi Foundation, providing expertise and skills to the needy in the field of security, health, educational and vocational, under its welfare vision, has made Pakistan a progressive welfare state. Charity contributions ranging from a small amount to hundreds of thousands are supporting the Foundation's policies and plans for public social welfare progress in the form of education, food, medicines, home building, and cattle hides. Some other non-government organizations are also providing medical and scientific donations (Edhi Foundation Pakistan Service, December 9, 2013).

Pakistan: A Welfare State

Abdul Sattar Edhi laid the foundation of the Edhi Foundation on his ideology 'Pakistan as a welfare state'. According to William Temple, Providing, protecting and controlling the series of supplies, tangibly and intangibly a welfare state, remains faithful to the commitments made by (Archbishop William Temple, 1976). This thing gives a good chance to the public to have a civic shelter; and this may provide opportunities for enjoyment with the pleasure and fruit of their labour. But all these fruits, pleasures and enjoyment depend upon the free of corruption institutions and all that is possible at that time when all powers and authorities in the state cooperate with the policies framed by the governing body. This is the compromise among the powers, authorities and governing body which gives support, empowers and enhances the state power and functions better to deliver the due comforts and pleasures to the citizens. NGOs' collaboration is a great source of the institutional power of a state.

In this way without the help of NGOs it is very difficult for the governing body or governmental institutions to carry on their functions in a better way. According to sociologists the basic objectives of creation of states was and is to give social protection to its citizens. Seeing ups and downs of time, social protection is extending its range and encompassing provisionary over the following essentials to the citizens: -

Shelter and Food: Derek Brown says it means secure and provide the roof, dress and social protection services to the citizens.

Education and Health: Setting up the educational as well as health institutions it covers institutional and human capital building. Launching training programs, it supports the educational and health process provision to the citizens (Temple, *Christianity and Social Order*, 81).

Edhi services will be remembered for centuries. Although he was low level educated; he never claimed to be a great degree holder; his face was like a hermit, but his simplicity was his original power. He tried to adopt politics with simplicity, but he could not manage it because he always spoke truth and preferred truthfulness, righteousness, justice, generosity, hate corruption, love humanity but these habits and things were against the Pakistani politics. So, he had to give up his policies and change his political purposes because there was no room for him in the upper houses. He travelled abroad and studied their democratic values and he tried to apply those rules in Pakistan's politics but failed because abroad want to make progress in every field of life but here the matter is opposite. Every person here wants to become a leader but not a subordinate.

After getting seat most of the chairperson forget their duties and want to get promotion without labour and honesty because he wants to collect for his generations and want nepotism; so that could get monopoly in his department. For that he keeps "to get a seat at any price" in view but ignore educational promotion. We observe that one cause of low literacy in Pakistan is to ignore the education and changing the educational structure get only degree for a job-seat or create hindrance against the way of any kind of educational progress. Edhi thought a lot of time to improve this situation but surrendered in front of governing bodies. In Pakistan Edhi's humanitarianism motto is working without any discrimination of religion. "Serving Humanity without any discrimination among the Religions globally" is the real motto of Edhi Foundation all over the world. For helping non-Muslims, the rightwing Islamic clerics had been criticized this welfare organization.

Once someone asked why you transport non-Muslim dead bodies; he replied "all are the creature of Allah. Islam never teaches hate but love to humanity without any religion humanity. If I am transporting the non-Muslim's dead bodies, then why did you trade with non-Muslim nations and why did you use their made medicines and other several things. A lot of NGOs and so much industry owners are non-Muslim". So, my social working services are for all needy. Although he was not secular-minded he always remained opposed to territorial, racial and religious prejudice. His foundation remains active in providing relief during natural calamities to the victims. With other welfare activities, Edhi Foundation is also controlling the funeral and burial management related to waif dead bodies in Pakistan.

Separate graveyards are established in Karachi, Rawalpindi and Lahore to bury the dead bodies. During his life Molana Edhi himself had been bathing to the untaken deceased and had also arranged for their burial without any discrimination. (Pakistan 1947,01). The Edhi Foundation always tried its best to extend its humanitarian, social, and public welfare work globally. For the funeral of the dead bodies, Edhi Foundations has established welfare centers; monetary centers, ethical centers. It also provides medical facilities to the deprived needy patients. To assist lost and kidnapped children all over the world and this thing bestowed the Edhi Foundation a great rank of love all over the world (Pakistan, 1947,03).

Findings

NGOs existence of NGOs is not new. Its creation is from ancient times. It always helped and served the needy, helpless, widows, orphans, injured, prisoners, kidnapped persons, patients, dead and handicapped without any territorial, religious, racial, colour, creed, prejudice or greed of reward. He was Abdul Sattar Edhi who served humanity for more than half a century who did not demand any reward but love for humanity. It is observed that the real religion of a Muslim/man is serving the humanity without demanding any reward from any person, institution or state.

Conclusion

Although Islam does not allow for Begging, but it teaches to help the needy by collecting *Zakat* and donation. Abdul Sattar Edhi was not a beggar but a Zakat and Donation. He was God fearing and generous. He did not collect for himself but for those in need. He did not build a palace for himself but a lot of buildings for the needy. He spent his whole life for the service of Allah's creatures. He started his organization from a little start but with the passage of time his determined and brave mind made it strong and gave it a prominent rank among the global social welfare organizations. Edhi Foundation served the calamities victim to humanity not only in Pakistan but all of Asia, Africa, Middle East, Eastern Europe and America at the time of the punch anywhere in the world. Even, instead of international relations ups and downs Edhi Foundation is carrying on its social welfare services all over the world, special at New York, Ontario, Tokyo, London, Dubai, Sidney and Dhaka; Instead of it Foundation has established its branches at Afghanistan, India, Sri Lanka, Yemen, and Russia; and at several other countries.

Edhi Foundation not only helps the victim the natural calamities but helps the self-created victim destruction people as victim of terrorism, war and domestic conflicts. Edhi Foundation served the humanity without any discrimination of color, creed and religion. To overcome the domestic social problems, it is necessary to make Pakistan a welfare state under the free of corruption NGOs and social welfare organizations cooperating with the policies of democratic governing bodies. Now it

is being expected that under the new Government policies Pakistan is becoming an ideal country for the rest of developed and developing countries. Like other NGOs, Edhi Foundation is working with the Pakistani government institutions. All over the world every country is facing an increasing population, decreasing daily life resources, domestic and international wars and conflicts, international political, social, security and economic issues.

To tackle these issues, the governing body of a country had to get the support of the private sector as well as NGOs because these institutions have a direct link to the internal pressure groups which have a strong union for the restoration of their rights. In Conclusion, we can say that the Edhi Foundation has become socially relevant. It provides food, shelter, education, health and provision of facilities to citizens all over Pakistan. These are the primary responsibilities of the institutions situated in a welfare state. That is why Edhi Foundation's services have bestowed strong social and economic pillars to Pakistan's political success. The presented research paper will be able to prove that the Edhi Foundation always had been supporting the government institutions in different ways to make Pakistan a welfare state.

Recommendations

- i- State should patronize the domestic social welfare organizations.
- ii- Every social welfare organization like Edhi Foundation should be registered.
- iii- Foundations' activities should be kept under eyes.
- iv- Foundation owners should not be illiterate or undergraduate.
- v- Foundations should be free from corruption, free from political influence and free from feudalism.

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