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Section : A

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Assignment : Final Assignment

Submitted to
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Question No # 1

Kashmir issues and your view.

Answer ~

KASHMIR ISSUE ~

As long as territory's existence was guaranteed by the United Kingdom, the weakness in its structure and along its peripheries were not of great consequence, but they became apparent after the British withdrawal from South Asia in 1947. By the terms agreed to by India and Pakistan for the partition of the Indian subcontinent, the

rulers of princely states were given the right to opt for either Pakistan or India or - with certain reservations - to remain independent. Hari Singh the maharaja of Kashmir, initially believed that by delaying his decision he could maintain the independence of Kashmir, but, caught up in a train of events that included a revolution among his Muslim subjects along the western borders of the state and the intervention of Pashtun tribesmen, he signed an Instrument of Accession to the Indian Union in October 1947. This was the signal of intervention both by Pakistan,

which considered a state to be a natural extension of Pakistan and by India which intended to conform the act of accession. Localized warfare continued during 1948 and ended, through the intervention of United Nations, in a cease-fire that took effect in January 1949. In July of that year, India and Pakistan defined a cease-fire line - the line of control - that divided the administration of the territory. Regarded at the time as a temporary expedient, the partition along that line still exists.

OUR VIEWS:-

Pakistan's policy towards Kashmir is shaped by perception of an Indian threat and a history of war but also by the wider question of its relation with India. It is also influenced by domestic imperatives. The conflict is placed on the backburner when relations improve. Some governments have used Kashmir conflict to reinforce Pakistani nationalism and others to strengthen pan-Islamism. Pakistani governments have also used the dispute to acquire domestic legitimacy or to ensure regime survival.

The international role could be crucial. The security

Council's aversion to mediating the Kashmir dispute notwithstanding, influential actors, particularly the U.S., have been pro-active in reducing tensions between Pakistan and India, given the risk of nuclear war. U.S. facilitation could help to create an enabling environment for negotiations on Kashmir dispute. The ultimate responsibility for resolving the dispute will depend, however, on reciprocal willingness by the two parties to bridge the wide gap in their positions.

Question No # 2

Women empoyment and Islan
and also write down a note on any
Pakistani female life history and
her struggle.

Ans:

WOMEN EMPDWEEMENT AND ISLAM:

The prevailing idea
of a women's place in Islam
is that women are deprived
of freedom and equality. This
is the result of either
ignorance about Islam or
the biased propoganda of
anti-Islamic ideology and
a prejudiced media. The
Fact is just the opposite
Before the advent of
Islam in Arabia, the

The position of the fair sex was appalling. Girls were sometime killed as soon as they were born. The infant girls were buried alive. A man could marry and abandon or divorce a woman any number of times. The number of wives was unlimited. Islam emancipated women in all respects. Provisions for empowerment of women in the Islamic system of life.

1) FREEDOM:-

Girls are free to receive education as boys are. "It is obligatory for every man and women to receive education." Education and training in elite is the best gift of parents to children. A girl cannot be married off to anybody without

without her content.

2 EQUALITY:

There is no gender disparity in Islam. "And whoever does righteous good deeds - male or female - and is a true believer in the Oneness of Allah, such will enter paradise and not the least injustice, even to the size of a Nagira (speck on the back of a date-stone), will be done to them." (QURAN, 4:127)

Man is the head of the family. It is the responsibility of man to provide food, shelter and other needs to all family members. Women are responsible for home.

3) SECURITY:

The security of women in Islam is very important.

She is not inferior to a male.

"The person to whom a daughter is born and he does not ... mete out preferential treatment to boys, Allah will reward him with heaven." (Hadith i.e. saying of the Prophet). Parents are motivated to nurture girls.

4) ECONOMIC EMPOWERMENT:

Women receive money in the form of bride price (mehr). She gets bread and meat from either father or husband. She

a lawful share in property
"For men is a share of
what the parents and
close relatives leave, and
for women is share of
what the parents and
close relatives leave, be it
little or much - a legal
share." (QUR'AN, 4:7).

PAKISTANI FEMALE LIFE HISTORY AND HER STRUGLE:

ASMA JAHANGIR:

Born on Jan. 27, 1952,
into an affluent family in
Lahore, Asma Jilani Jahangir
studied at the convent
of Jesus and Mary,
receiving her bachelor's degree

From Kinnard college in Lahore she received her law degree from Punjab University in Lahore in 1978.

Ms. Jahangir was exposed to politics and activism at an early age. Her father, Malik Ghulam Jilani, was a civil servant and a left-wing politician who was frequently jailed for opposing military dictators. Ms. Jahangir initially appeared in court to represent her jailed father.

Her first foray into politics was in 1969, when she participated in a women's march to the residence of the governor of Punjab and clashed

with the police. In 1983, she was put under house arrest and later imprisoned when she campaigned for women's rights and democracy during the rule of Gen. Muhammad Zia-ul-Haq.

She was the founding chairwoman of the Human Rights Commission of Pakistan, an independent group, and was a trustee of the International Crisis Group. She won international awards and served as the United Nations rapporteur on human rights and extrajudicial killings.

In 2012, Ms. Jahangir

said that an assassination plot against her had been hatched "at the highest level of the security establishment."

She refused to leave the country despite the threats, however, and told the British newspaper The Telegraph that she would not follow other activities out of the country.

"I will not leave," she said. "My ancestors are buried here, and my life is here."

Ms. Jahangir is survived by her husband, two daughters, a son, two sisters and a brother.

Asma Jahangir, a leading Pakistani rights activist, fearless critic of the military's interference in politics and a staunch defender of the rule of law, died in Lahore. She was 66. The death was confirmed by her daughter Munizae Jahangir, who said the cause was a heart attack.

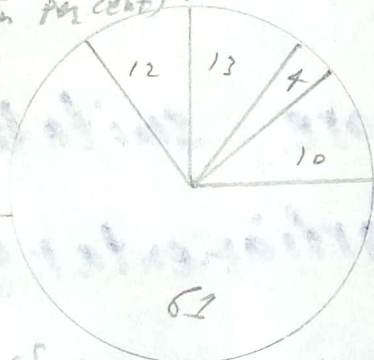
QUESTION No # 3

EXPERIENCE OF DEMOCRACY IN PAKISTAN.

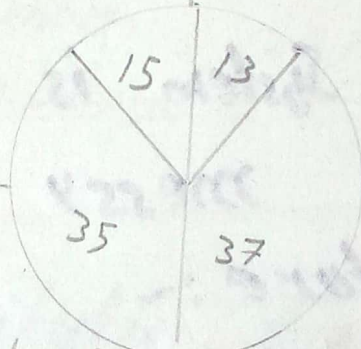
ANSWER:

Exp. f) DEMOCRACY IN PAKISTAN:

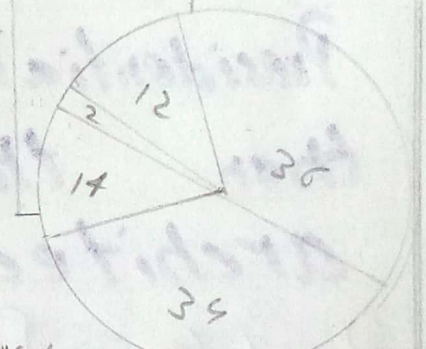
Constitutional life of Pakistan (in per cent)



System of Government (in per cent)



Who ruled Pakistan (in per cent)



Nature of constitution	No of Days	Nature of Regime	No of days	Nature of Regime	No of days
Domain status (Act 1935 with independent act)	3142	Domain (Governed Genl and Pen)	(3142)	Democracy	8,781
constitution of 1956	928	Presidential	8203	Military Rule	8,503
constitution of 1962	2,482	Parliamentary	8,520	Hybrid (President in uniform)	3,494
constitution of 1973	14,992	Hybrid (Dominate by President in uniform)	3,623	Caretakers (Including Genl (ret) Pt Mushtaq)	568
interim, PCOS and LFOs, emergency proclaimed etc	2914			Domain status	3,142
Total	24,488	Total	24,488	Total	24,488

Pakistan have yearned for democracy for the last 72 years. Most of their struggles had been for the survival of democracy. They successfully reclaimed their right to be governed democratically by defeating four usurpers in uniform and by frustrating many more casefully orchestrated conspiracies. The risk of reversal is still there but the journey to realise democratic dreams continues.

Myth 1:

Presidential System is more suitable than the messy Parliamentary architecture:-

Reality: Pakistan has spent more time under highly centralised Presidential dispensations at the cost of its federal diversity. The odd experience of one unit (1955-1970) cost the

its Federal Unity. The Dominion status after independence imported the centralised Federal system embedded in the Indian act of 1935. Pakistan has pure parliamentary governance for only 34 per cent of its national life, spanning 24,488 days till August 31, 2014. Therefore, denial of Federal-parliamentary democracy is the real problem.

Myth 2:

The Constitution does not address core critical issues and does not offer bread and butter.

Reality - Pakistan has experienced high constitutional mortality. The Product - Pakistan - had been operated through Multiple

uses manuals - the constitution of 1956, 1962 and 1973 and a series of provisional constitutional and legal framework orders. Resultantly, the product has crashed on many occasions. Lesson: please stick to the compatible manual that is nothing but federal-parliamentary democracy.

Myth 3: The People's part of the Constitution - fundamental right and the Principle of Policy (Article 2-40) - has never been implemented:

Reality: whenever there is martial law, fundamental rights are suspended. The dictators do get a set of obedient judges through Provisional constitutional orders and puppet Parliaments like the Majlis-e-shura. But we, the people, don't even remain citizens as

as our rights are suspended. The total life of the constitution 1973 is 19,992 days (41 years). Practically it has been operational for only less than 20 per cent at different stages. So who actually denied our rights? In terms of the resources to realise these rights, the weak civilian governments only had a pastry to share with the 20 million whereas the big cake was baked only for the garrison state.

QUESTION No. 4

Period of any dictator in Pakistan?

Ans:

GEN. Mohammad Zia-Ul-Haq:

General Mohammad Zia-Ul-Haq, chief of the army staff (COAS), took control of Pakistan by proclaiming martial law.

In announcing his takeovers of the government, Zia stated that he had taken action only in order to hold new election for national and provincial assemblies within ninety days.

Political parties were not banned, and nominated well filled for seats. The country expected that a new "free and fair" poll would take place. It did not. Zia cancelled the election because, he said, it was his responsibility first to carry out a program of "accountability"; he had "unexpectedly" found "irregularities" in the previous regime. As a result, a number of "white papers" on topics ranging responsibility first to carry out a program of "accountability"; he had "unexpectedly" found "irregularities" in the previous regime.

As a result a number of "white papers" on topics ranging from fraud in the 1977 elections, to abuse by the federal security force, and to Bhutto's manipulation of the press were generated. The attacks on the Bhutto administration increased as time passed and culminated in the trial and the hanging in April 1979 of Bhutto for complicity in the murder of a political opponent.

In February 1982, in an Unsettling Factory response

response to the demand for election, Zia created an appointed Majlis-i-shora (Council of Advisers), claiming that this was the pattern of Islamic law. The bod was clearly unrepresentative and had no power of legislation. It served merely as a tame debating body.

The Islamization of Pakistan is another of Zia's goals. In 1978 he announced that Pakistani law would be based on Nizam-i-Mustafa, one of the demands of PNA in 1977 election.

Nizam-i-Mustafa raised several problems. Most of Pakistani are sunni, but there is a substantial minority of shia whose interpretation of Islamic law differs in some important aspects from that of the sunnis. Zia's introduction of state collection of zakat was strongly protested by the shia, and after they demonstrated in Islamabad, the rules were modified in 1981 for shia adherents. There were also major difference in the views held by the ulama in the interpretation of what constituted major

in the views held by Ulama in the interpretation of what constituted noncontormity and repugnance in Islam.

After the 1985 election, two members of the senate from the Jamaat-i-Islami introduced legislation the sharia the basic law of Pakistan, placing it above the constitution and other legislation. The bill also would have added the Ulama to sharia courts and would have prohibited appeals from these courts from going to the supreme

Supreme court. The bill did not pass in 1985, but after the dismissal of Prime Minister Junejo and the dissolution of the national assembly and provincial assemblies in 1988, Zia enacted the bill by ordinance. The ordinance died when it was not approved by Parliament during the first Prime Ministership of Benazir Bhutto (December 1988-August 1990), but a revised shariat bill was passed by the government of Nawaz Sharif (November 1990-July 1993) in May 1991.

Pressure on Zia to hold election mounted, and some of it came from overseas, including from the United States. In 1984 Zia announced that elections to legislative bodies would be held in 1985, and this time the schedule held.

Before the general election, Zia held a national referendum ostensibly seeking a mandate to continue in office as President. The referendum, on December 19, 1984, focused on Pakistan's Islamization program. The electorate was asked simply if it felt the government was doing a

good job of Islamizing the various social institutions of the state. Zia interpreted the positive results (98 percent voting 'yes') to mean that he had received the right of to a new five-year term as head of state. There was, however, little doubt that the vote was rigged.

Zia procrastinated on calling new elections, which even his own version of the constitution required within ninety days. He finally set November 17, 1988, as the polling date

For the National assembly,
with provincial elections
three days later. His
reasons for the delay
were the holy months of
Muharram, which fell in August
during the hot weather,
and the lack of current
electoral registrations (a point
to be blamed on Junejo). Despite
the open operation of political
parties, Zia indicated that
election would again be
on a nonparty basis. Before
election took place, Zia
was killed in a mysterious
aircraft accident near

Bahawalpur in Punjab, on
August 17, 1988, along with
the chairman of the
Joint Chiefs Committee,
the United States ambassador,
and twenty seven others. A
Joint United States-Pakistan
Committee investigating the
accident later established
that the crash was
caused by "a criminal
act of sabotage perpetrated
in the aircraft".
