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SECTION : A

SUBJECT : PAK STUDY

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Almost all rivers which flow through Pakistan originate from Kashmir, that's why both the countries ignore stepping back claiming of this territory.

The failure of diplomacy to resolve the Kashmir issue attracted international and regional attention to it.

After the war of 1948, 1962 and 1965 determined efforts were made to resolve this issue in 1948 the United Nations became deeply involved but India did not show flexibility.

After the India China border war of 1962 there were intense but fruitless American and British efforts to bridge a gap between India and Pakistan.

The end of 1965 war saw the Soviet Union manage to become a regional peace maker. The Soviet Union did manage to promote a peace treaty at Tashkent but this could not establish peace in the region and soon India's involvement in East Pakistan led to her separation in 1970, 71. The Soviet Union, United Nations and China have different policies towards the Kashmir dispute according to their own interests. In the beginning all of them showed neutrality but with the

Changing world's politics and dimension, they formulate their concerns regarding Kashmir.

China's Kashmir policy has passed through different stages.

In first phase from 1949 to 1960, China avoided siding with either India or Pakistan; instead it favored a resolution of the issue through peaceful settlement and also opposed the role of UN and United States to mediate Kashmir Issue.

The best solution of the Kashmir dispute could be right of self determination which should be given to Kashmir in order to give them to whom they want to accede.

"August 05, 2019 Lock Down and Kashmir Issue."

Kashmir has been burning for decades. Last year India Authorities clamped down Kashmir unilaterally with shall claims of terrorism Kashmir.

Since 05, 2019 India has imposed a curfew in Kashmir. Ironically the whole world has gone into lock down since September 2020 can we now felt the impact to lockdown and curfew on that chained nation.

Q#1: Kashmir Issue and your views?

Ans: Since the partition of the Indian subcontinent into India and Pakistan in 1947. The Kashmir dispute has been an intractable one between them. They fought three wars over it in 1948, 1965 and 1999 but have not been able to resolve it. The partition left the fate of over 550 states, undecided. They were required to accede to either of the states on the basis of the geographical location and wishes of the people.

The state of Jammu and Kashmir should have acceded to Pakistan because of its Muslims majority population and geographical location, but this was not happened.

When Maharaja Hari Singh seek military assistance from India to resist the Pakistan tribal attack and ultimately signed the instruments of Accession with India.

Kashmir strategic important lies in the fact that its border meet with China and Afghanistan and also inclosed to Russia.

## Q2: # Women empowerment and Islam:

The prevailing idea of a women place in Islam is that women are deprived of freedom and equality. This is the result of either ignorance about Islam or the based propaganda of Anti-Islamic ideology and a prejudiced media.

The fact is just the opposite.

A sport name "Florida" promoted licentious atmosphere.

1) : Freedom.

2) : Equality

3) : Security

4) : Economics empowerment

5) : Dignity.

1) : Freedom:- Girls are as free to receive education as boys are. "It is obligatory for every man and boys are.

## Question No # 2

Women employment and Islam  
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 woman'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 elizette is the best gift of parents to children. A girls cannot be massied 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:

Wome 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 STRUGGLE:

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 Muniza Jahangir, who said the cause was a heart attack.

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# QUESTION No # 3

## EXPERIENCE OF DEMOCRACY IN PAKISTAN.

### ANSWER:

### Exp. of 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)	3,142	Domain (Governed Genral and Pen)	(3,142)	Democracy	8,781
constitution of 1956	928	Presidential	8,203	Military Rule	8,503
constitution of 1962	2,982	Parliamentary	8,520	Hybrid (President in uniform)	3,494
constitution of 1973	14,992	Hybrid (Dominated by President in uniform)	3,623	Caretakers (including General (ret) Pt Mushraf)	568
interim, PCOs and LFOs, emergency proclaimed etc 2914				Domain status	3,142
<b>Total</b>	<b>24,488</b>	<b>Total</b>	<b>24,488</b>	<b>Total</b>	<b>24,488</b>

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 imparted 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 provincial 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 14,992 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 take over 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.

(21)

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  
forces, 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 body was clearly unrepresentative and had no powers 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 Pakistanis 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. These were also major differences in the views held by the ulama in the interpretation of what constituted major



in the views held by  
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ormity 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 he blamed on Jinnah). 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-Pakistani  
Committee investigating the  
accident later established  
that the crash was  
caused by "a criminal  
act of sabotage perpetrated  
in the aircraft".

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