



NAME: Sayed Muslim shah

ID#: 14856

MODULE: Bachelors {Software Engineering}

SEMESTER: summer

SUBJECT: Islamic studies /Pak studies

INSTRUCTOR: Dr Muhammad Sohil

DATE: 20/9/2020

Q1. Kashmir issue and your views?

ANSWER:

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 princely states undecided. They were required to accede to either of the two states on the basis of the geographical location and wishes of their people. The state of Jammu and Kashmir should have acceded to Pakistan because of its Muslim majority population and geographical location, but this was not happened when Maharaja Hari Singh seek military assistance from India to resist the Pakistani tribal' attacks and ultimately signed the 'Instrument of Accession' with India. Eventually Indian forces intervened and captured the state of Jammu and Kashmir. From that day Kashmir dispute has been the core issue between both Pakistan and India, which also had kept the security of entire South Asia at stake because of their extensive nuclear capability.

So, the Kashmir issue has been a major bone of contention from the day of independence, resulted in three wars, numerous conflicts between India and Pakistan and severely rigid diplomacy. The United Nations Security Council had tried to resolve the dispute by declaring that the accession of Jammu and Kashmir to India or Pakistan should be decided through the democratic method by holding a free and fair plebiscite but India had rejected any mediation which opposed its claim regarding Kashmir.

Kashmir's strategic importance lies in the fact that its borders meet with China and Afghanistan and also is close to Russia. Almost all the 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 wars of 1948, 1962 and 1965, determined efforts were made to resolve this issue. In 1948, the United Nations became deeply involved but India didn't 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 Soviet Union as a regional peacemaker. The Soviets did manage to promote a peace treaty at Tashkent, but this could not establish peace in the region and soon Indian involvement in East Pakistan led to her separation in 1970-71.

The most consistent feature of great power influence on the Kashmir problem has been its ineffectiveness. Besides Cold war rivalries, both United States and the Soviet Union have

played significant, often parallel and cooperative roles in the subcontinent. Both Washington and Moscow made several inconclusive efforts to mediate the dispute or bring about its peaceful resolution, but were distrustful of anything more. It took the 1990 crisis with its nuclear dimension, to bring the United States back to the region.

Soviet Union, United states 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 dimensions, they formulate their concerns regarding Kashmir. China's Kashmir policy has passed through different stages. In first phase, from 1949 to 1960s, China avoided siding with either India or Pakistan; instead it favored a resolution of the issue through peaceful settlements and also opposed the role of UN and United States to mediate Kashmir issue.

The second phase started from early 1960s and lasted till 1970. Sino-Indian border war of 1962 started hostility between India and China resulted close relations with Pakistan. China stood by Pakistan on Kashmir issue with firm support for the right of self determination. But in 1970s, China adopted neutral policy on Kashmir issue as its relations were normal with India; this was reflected during Kargil conflict and Indo-Pak military possible conflict in 2001-2.

The normal relations between India and Pakistan on Kashmir would bring benefits to the United States. Indo-Pak tensions are especially dangerous because they bring two nuclear states on the brink of war. They divert Pakistan from fighting terrorists and militants on their own soils. India and Pakistan need to engage in combined bilateral talks on all important issues. Continuing tensions over Kashmir will weaken any initiative to bring stability to South Asia as well as bring about the risk of a nuclear war. It will be quite right by assuming that Kashmir is the root cause of much of the militancy in South Asia. It is necessary for international community to realize that peace and stability in South Asia can only be guaranteed if all outstanding disputes between Pakistan and India, including the Kashmir dispute should be resolved because Pakistan has become a frontline state against the Global War of terrorism. The best solution of the Kashmir dispute could be the right of self determination which should be given to Kashmiris in order to give them the right to decide to whom they want to accede.

QUESTION NO.2

EXPERIENCE OF DEMOCRACY IN PAKISTAN.

ANSWER:

Introduction:

In a democracy, people elect their representatives to govern them or the citizens govern themselves.

Although, it is believed that ancient Greece was the origin of this form of government.

However, the notion

of democracy basically stemmed after the treaty of Westphalia (1648). Democracy became socially more

favorable after the French revolution in 1789 and thinkers like Rousseau also advocated and wrote about

democracy as the justifiable form of government. On the other hand, monarchy and the supremacy of the

Church were challenged and attracted widespread criticism. Since then, these ruthless forms of government

were started relocating with a democratic form of government in many countries of Europe and the West.

Despite such a sparkling entry into the system of the world's government system, the concept of

democracy in Europe, especially after 1648, did not prevent the penetration of nationalism; thereby leading

to the distortion of the genuine concept of democracy. Therefore, until the mid-20th-century democracy

did not have smooth sailing. Partly because democracy had to compete with the challenges of Nazism,

Fascism and totalitarianism till the end of the Second World War. Eventually, after 1945 the norms of

democracy became more famous and spread across the world. The word, democracy derives from the

Greek word a demo which means people. In this form of government, the supreme powers are vested in

people. Moreover, in large societies democracy can be exercised by the people of that society/state directly

or it can be exercised through the elected representatives of citizens. According to President Abraham

Democracy and Pakistan:

Jinnah believed that Islam taught us about the values of democracy such as equality, justice, and tolerance

almost fourteen hundred years ago. "Democracy is in the blood of Mailman's who look upon complete

equality of manhood and believe in fraternity and liberty" (ibid, p. 12), "Brotherhood, equality and fraternity

of man, these are all the basic points of our religion, culture and civilization" (ibid, p. 29). Islam teaches its

followers to be tolerant, kind and passionate. "The tenets of Islam enjoin upon every Muslim to give

protection to his neighbors and to the minorities regardless of caste and creed (Zarina, 2013).

Since independence Pakistan has experienced different forms of government which include Parliamentary, Presidential systems, martial law, and democracy. Under the constitution of 1956 Pakistan

had experienced a parliamentary system but within two years, the constitution was suspended, and martial

law had been imposed by General Ayyub Khan in 1958. In 1962 Ayyub Khan introduced the presidential

system under the constitution of 1962 in which he launched the system of basic democracies in Pakistan.

However, due to corruption, rigging in elections and nepotism this system also could not succeed in

Pakistan (Pardesi,2012). After the martial law regime, the new civilian government introduced the new

constitution in 1973. Under the 1973s constitution Parliamentary form of government has been

implemented again. Moreover, Zulfikar Ali Bhutto was the first elected Premier of Pakistan who had

completed his five years tenure. However, this democratic process was again distorted by Zia-ul-Haq, who

imposed martial law in Pakistan in July 1977. Therefore, Pakistan again remained under the control of an

undemocratic government from 1977 to 1988. After the death of Zia-ul-Haq, the election had been

conducted in 1988 and Benazir Bhutto became the premier of Pakistan. However, in 1990 the Pakistan

people party (PPP) government was suspended under the allegation of corruption and poor governance.

From 1993 to 1996 PPP again remained as a ruling party but could not complete its tenure and got

dismissed due to corruption charges. On the other hand, the Pakistan Muslim League (PMLN) ruled from

1991 to 1993 and 1997-1999. Here again, the elected government of PMLN could not complete its tenure

and in October 1999 General Musharraf had imposed Martial law in the country. The process of democracy

was again and again derailed in Pakistan. However, President Musharraf had claimed that he will leave a

sustainable democracy set-up in Pakistan which will stop military takeover in the future. He also claimed

that his government will create enough job opportunities, human resources, alleviate poverty and will

improve the basic facilities of life but he also did not fulfill all these promises.

Moreover, before elections, almost all political leaders promised that they will work for the welfare of

the country when they came into power. However, still, all governments could not cope with the basic

issues of common citizens. Therefore, the general public is still suffering from basic facilities of life, food and

water shortage, energy crisis and poor health facilities. The former Prime Minister of Pakistan Main Nawaz

Shareef claimed that through our policies and hard work we will make Pakistan a real welfare state.

QUESTION NO.3

Period of any dictator in Pakistan?

ANAWER:

This March 2019 marks the 50th anniversary of getting rid of the first military dictator in Pakistan, General Ayub Khan, who was forced to resign on March 25, 1969. He ruled for almost 11 years with an iron hand. But in this essay we are not concerned with his early years. Here we will discuss the second half of his regime from 1964 to 1969. In the first part of this essay we will discuss the period from 1964 to 1966, and in the second and last part we will highlight the major parties, players and points of contention that led to his downfall from 1967 to 1969.

The first five years of his rule from 1958 to 1963 were a period of demolition of democracy. All political activities and parties were banned and the press was strictly controlled. He had imposed highly centralized constitution for which he had formed a commission led by a former judge, Justice Shahabuddin. But ultimately the constitution of 1962 was the handiwork of Manzur Qadir, General Ayub's law minister and one of the civilian pillars of the dictatorship. The constitution had concentrated all executive and legislative powers ultimately in the hands of the dictator.

After the promulgation of the new constitution, political activities and parties were allowed and a semblance of normalcy was coming back to the country. When 1964 started it was about time for the second elections of the local bodies that General Ayub had set up under the name of Basic Democracy (BD). In July 1964, five opposition parties, namely Council Muslim League, Jamaat-i-Islami, Awami League, National Awami Party (NAP), and Nizam-i-Islam Party met at the residence of Khawja Nazimuddin in Dacca (now Dhaka), and decided to form an alliance named Combined Opposition Parties (COP).

It is pertinent to mention that after suppressing all political parties for almost five years, General Ayub Khan had finally realised that he himself needed a political party. He tried to take over the good old Muslim League with some of the senior leaders of the party such as Chaudhary Khaliq-uz-Zaman. In a convention, some party leaders joined General Ayub Khan and the official Muslim League was now referred to as the Convention Muslim League. Other leaders, such as Khawja Nazimuddin, refused to accept the general as their leader, and had their own faction called the Council Muslim League.

After the formation of the alliance i.e. Combined Opposition Parties, it was decided that all component parties of the alliance would field joint candidates for the next elections. They also agreed on a manifesto calling for a democratic constitution, parliamentary system, provincial autonomy, slashing of presidential powers, and freedom of judiciary. Responding to this challenge, General Ayub Khan nominated himself as the official Convention Muslim League candidate for the next presidential elections to be held in 1965. Initially, Khawja

Nazimuddin -- the second governor-general and prime minister of Pakistan -- was considered as the opposition candidate, but he was in deteriorating health. Unfortunately, four great democratic leaders of Pakistan died in quick succession within two years from 1962 to 1964. They were Huseyn Shaheed Suhrawardy, Maulvi Fazlul Haq, Maulvi Tameezuddin Khan, and lastly Khawja Nazimuddin. General Ayub Khan hated all of them, as they were popular among the people of both East and West Pakistan and commanded great respect from the masses. All of them were Bengalis and represented 55 per cent population of Pakistan. With their deaths, General Ayub Khan was not expecting much from any other political leader. But there was a surprise in store for him.

In September 1964, Fatima Jinnah, a sister of the father of the nation M A Jinnah, accepted the Opposition's request for the nomination as their presidential candidate. In January 1965, when the first presidential election was held, General Ayub Khan used his entire state machinery to defeat Fatima Jinnah. It was an indirect election in which 80,000 Basic Democrats voted to elect the president. Though, in the earlier BD elections that were held on a non-party basis, most candidates had won from the opposition. The general and his coteries had managed to coax or force the BD members to vote for the incumbent.

Even with all the rigging and repression, General Ayub Khan could only claim a narrow victory. Out of 80,000 electoral votes, he won just 49,000. In East Pakistan, the rigging was more difficult so he could claim hardly 20,000 votes from there. This farce of an election was a huge disappointment for the people of Pakistan and especially for East Pakistanis who had hope for the restoration of democracy and an increase in their say in decision making that was highly centralised in the hands of General Ayub Khan.

The Combined Opposition Parties refused to accept the results announced by the Election Commission. To counter this, a victory parade sponsored by General Ayub Khan's Muslim League was held in Karachi. It was led by his son Gohar Ayub, and resulted in violent deaths of 23 people. This infuriated the people in Karachi who became even more violent so much so that the army had to take control of the city from the local police. This presidential election broke all records of manipulation by state institution against political parties and set the tenor and tone for many such episodes for the decades to come.

Interestingly, in this system of indirect elections, National Assembly was not yet formed. The people were neither allowed to vote for the president nor for the assembly members. The people only voted for the Basic Democrats who first elected the president and then in March 1965, 150 members of the National Assembly. As expected the official Muslim League won 120 seats and the remaining 30 by the Opposition and independent candidates. On March 23, 1965, General Ayub Khan once again took oath to remain president for

another five-year term. This was the man who had been accusing politicians of being power-hungry and manipulative.

Shoaib and ZA Bhutto were Ayub's close associates and were again sworn in as finance and foreign ministers respectively, and Bhutto was also appointed as secretary-general of the ruling Convention Muslim League, which we may call Ayub League. To thwart any opposition from the COP and to divert people's attention from the mockery of democracy, India served as a handy excuse. In April 1965, Indian and Pakistani troops fought a major battle in the Rann of Kutch, a vast marsh and swampy land bordering Gujarat and Rajasthan in India and Sindh in Pakistan.

In addition to Bhutto, Shoaib, and many others, now another gem of constitutional gimmickry joined the general. Sharifuddin Pirzada was named attorney general of Pakistan in May, 1965. This gentleman would serve many dictators and undermine democracy in Pakistan whenever he could for the next half a century. After the presidential election held in January 1965, it took almost six months for the puppet National Assembly to come into existence. The oaths for the newly-elected members were administered in June 1965. With increasing tensions on the borders with India, the government reduced the development programme by five per cent to meet defence costs in the next fiscal year.

In July 1965, at least three important developments took place. The US president, Lyndon B Johnson informed General Ayub Khan of a delay in aid commitment, apparently showing American displeasure at Pakistan's improving ties with China and other communist countries. Earlier in the year, Foreign Minister Bhutto had been to the Soviet Union on a three-day official visit at the invitation of the Soviet foreign minister, Gromyko. The second development was on the part of Maulana Bhashani, NAP president, who assured General Ayub Khan that he would find all patriotic elements rallying round him to face any threat from outside.

Maulana Bhashani was an interesting personality. He claimed to be an Islamic socialist with a pro-China leaning. Though he led the National Awami Party, he off and on showed a soft corner for General Ayub Khan and his establishment. Bhashani's announcement in support of General Ayub Khan paved the way for a rift within NAP that ultimately resulted in the breakup of the party in Bhashani NAP and Wali NAP.

The third development was related to air force in which Air Marshal Noor Khan was sworn in as commander-in-chief of Pakistan Air Force replacing Air Marshal Asghar Khan who retired in July 1965.

In August 1965, Prime Minister Lal Bahadur Shastri of India charged Pakistan with sending 3,000 to 4,000 infiltrators into Kashmir and warned of an attack if it were to continue. On September 6, India launched an attack on Pakistan along borders of West Pakistan, and General Ayub Khan declared an emergency in the country. Leaders of various political parties assured the president of their full support in war efforts. On September 22, a ceasefire is announced by both sides. After the war, two statements issued by foreign minister Bhutto deserve especial mention.

In October 1965, Bhutto announced that Pakistan had severed diplomatic relations with Malaysia as it had opposed Pakistan at the UN Security Council. In November 1965, on the last day of discussion on Indian aggression in National Assembly, Bhutto said, let the Indians manufacture an atomic bomb, but they cannot intimidate us. "If they have an atomic bomb, we too will have one even if we have to eat grass." After the war both countries claimed victory and projected heavy losses to the enemy. For details about the war, two of the best books are by Colonel Syed Ghaffar Mehdi and Brigadier Amjad Chaudhry.

Politics of Surrender and the Conspiracy of Silence first published in 2001 by Ghaffar Mehdi is a marvelous book of hardly 170 pages but it lays bare the inside story of the war. September 1965 by Amjad Chaudhry, published in 1978, accuses Yahya Khan of depriving Pakistan of a strategic victory by refusing to capture Akhnur. Ghaffar Mehdi quotes Mian Arshad Hussain who was Pakistan's high commissioner in Delhi as saying that he sent a warning on September 4, 1965 to the foreign office of Pakistan through the Turkish embassy that the Indians were planning to attack Pakistan on September 6.

About the background of the 1965 war, we read on page two of Col Mehdi's book that under Operation Gibraltar "Pakistani commandos were to be sent into Indian-occupied Kashmir to carry out attacks against Indian troops and installations. It was hoped that this would trigger an uprising by the masses. The Foreign Office also impressed upon the military top brass at the GHQ that the Indians would not risk a full-scale war by invading across the international boundary. General Musa, C-in-C of the Pakistan army and General Ayub Khan bought into this...without any critical evaluation or thinking."

Col Mehdi was commandant of Pakistan's Special Service Group (SSG) and vehemently opposed the plan. He pointed out that in the absence of any ground preparations in Indian-occupied Kashmir, there was no chance of the plan succeeding. Instead, Col, Mehdi was relieved of his responsibilities as commandant of SSG and transferred to Sialkot.

QUESTION NO.4

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

ANSWER:

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 propaganda of anti-Islamic ideology and a prejudiced media. The fact is just the opposite.

It is not out of place here to examine the place given to women in some of the so-called glorious civilizations prior to Islam. For instance, in Greek mythology a woman, Pandora, was considered to be the source of all evil. In the name of art, the Greeks depicted women in such a way that promoted unbridled sex. In the second civilization, the Roman one, their philosopher, Seneca, reprimanded Romans about the degenerating family system. A sport named "Floralia" promoted licentious atmosphere.

When it came to Christianity, Chrysostom says: "Woman is an unavoidable evil, a delicious calamity and an attractive trouble." Aristotle declared: "The female state is a deformity." A Roman Catholic, Aquinas, believed: "A female is a misbegotten male." Nietzsche, the German philosopher, opines: "Woman is the source of folly, unreason." In modern Europe, women were not given equal rights and the situation led to feminist movements that have been constantly struggling for equal rights for women.

Before the advent of Islam in Arabia, the position of the fair sex was appalling. Girls were sometimes 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 woman in all respects. Provisions for empowerment of women in the Islamic system of life:

1. Freedom. Girls are as free to receive education as boys are. "It is obligatory for every man and woman to receive education." Education and training in etiquette is the best gift of parents to children. A girl cannot be married off to anybody without her consent. As man has liberty to divorce; a woman is also allowed to take "khula" (divorce) if she dislikes her husband who is cruel, unjust or impotent. A widow or a divorcee is allowed to re-marry if she wishes. In Islam it is preferred that women remain at home to look after the family and train children. Still if no male guardian lives with her or if he is ill or his income is insufficient, she may go out to earn but in hijab. During the time of Prophet Muhammad (peace be upon him), there were women traders and there were instances when women participated in wars to supply water or to nurse the wounded. At present thousands of Muslim women in hijab work in hospitals, banks, schools, colleges and many other congenial working places.

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 Naqira (speck on the back of a date-stone), will be done to them." (Qur'an, 4:124) Man is the head of the family. Critics of Islam quote

this out of context. This position of man is to safeguard and strengthen the institution of the family. It is the responsibility of man to provide food, shelter and other needs to all family members. Women are equal to men in all civil and criminal acts of judiciary.

3. Security: The security of woman 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. The responsibility to provide bread and meat to girls and women lies with the male guardian. "You should feed her when you eat, and clothe her when you yourself put on clothes. And in case of temporary boycott due to strained relations, it should be limited to the four walls of your house." (Hadith). When she travels a long distance, a male guardian must accompany her to facilitate her journey. Islam restricted the number of wives to four. Divorce, though permissible, is not encouraged.

4. Economic empowerment. Women receive money in the form of bride price (mehr). She gets bread and meat from either father or husband. She has a lawful share in property. "For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much — a legal share." (Qur'an, 4:7)

5. Dignity: In contrast to the Christian idea that woman is the source of evil and she opened the door to Satan, Islam believes that Satan simultaneously seduced both Adam and Eve. The mother's place is higher than the father's. Heaven lies under the mother's feet. Woman is the ruler/queen of her husband's establishment. The veil is only a protective device to shield her from mischievous staring eyes. When women are asked to wear veil, men are ordered not to stare at women. "And tell the believing women to reduce (some) of their vision." (The Qur'an: 24:31)

Thus, Islam gives dignity, respect, protection, and an appropriate place to women

Pakistani female life history and her struggle.

Nargis, age 18:

When I was young, we lived in our village with our entire extended family in a three-bedroom home. My mother used to raise cattle. She would sell the milk and run our home with her income. My father didn't help. He never really contributed, he was too selfish. Before he married my mother, he was married to her sister. When she passed away, my family told my mother that she was best to take care of her sister's children, so she married my father. We are a family of eight, so our home survived on close to nothing.

When I was a child, I was never able to buy anything I wished for, but I had the chance to attend school. I was really passionate about learning. My favorite teacher, Kiran, loved me. She would tell me to sit in her chair and help her teach other children. I even used to wear a scarf like her and would assign homework to the others. Those were my best memories. I was able to learn Urdu. At the moment, my employer helps me learn English.

In our home, women are the breadwinners, while my father and brothers work when they feel like it. My father collects the income that we all earn. He is wasteful, he will go out with his friends and won't return for four or five days sometimes. He never fulfilled his responsibilities as our father, never earned for us, and he didn't want us to go to school. My father was uneducated, so he won't let anyone else ever study. I wish my childhood lasted longer than it did.

My parents sent me off to work in homes in Karachi when I was six or seven years old. In my village, at the age of four, young girls first learn to do sweeping and cleaning dishes. At the age of six, we learned to iron and wash clothes. By the time we turned ten, we'd learned to cook everything.

When I was really young I got hurt because my brother was playing cricket and the bat had ripped my head open. I needed stitches. My parents took me on a bicycle to the hospital and the doctors gave me medication. In the area where I live, we didn't have any real treatments, so my mother did a lot of healing at home. She used onions, oil, dough, and bandages. In our home, we never really saw any happiness. Our parents were never able to bring peace in our home. My father was very abusive. He used to beat my mother and I witnessed it since I was young.

I remember once when I was cleaning, I was sweeping the floor and my father told me to come to the store to help out. I told him I was coming, I wanted to finish what I was doing. He got impatient and he picked up a wooden stick with sharp edges and he hit me with it. I was five at that time. All I remember is screaming and crying.

My most horrific memory was when I was eight or nine years old and I saw my father beating my mother for no apparent reason. He began beating my mother with a faucet and an iron rod. After he was done, we all lay down to sleep. I slept next to my mother. I remember being so afraid, I couldn't sleep all night. I remember my mother telling me, "no matter what happens, promise me you won't scream." My father had kept the faucet and iron rod under his bed. My brother and I snuck out in the middle of the night with the iron rod and faucet and buried it far away in the sand outside so my father would not be able to use it. In the morning, he woke up so angry that he picked up a wooden log and beat my mother, accusing her of stealing the items from under his bed. I ran up to him and to give him a hug to calm him down. My father stopped finally. He loves me the most.

Memories like these are unforgettable. Growing up in an abusive environment and seeing the torturous ways of my father has led me to lose faith in my own future. My only ray of hope comes from my work environment where I am loved and treated as a child. My work

makes me feel worthy that I am may be special. Maybe there is something better out there for me.