

Name :- fAIZA gohar

Id :15538

Dept:- B F D

Assig:- Kashmir issues

The Kashmir problem

As long as the territory's existence was guaranteed by the United Kingdom, the weaknesses 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 for intervention both by Pakistan, which considered the state to be a natural extension of Pakistan, and by India, which intended to confirm the act of accession. Localized warfare continued during 1948 and ended, through the intercession of the 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.

Attempts at resolution and legitimization

Although there was a clear Muslim majority in Kashmir before the 1947 partition, and its economic, cultural, and geographic contiguity with the

Muslim-majority area of the Punjab could be convincingly demonstrated, the political developments during and after the partition resulted in a division of the region. Pakistan was left with territory that, although basically Muslim in character, was thinly populated, relatively inaccessible, and economically underdeveloped. The largest Muslim group, situated in the Vale of Kashmir and estimated to number more than half the population of the entire region, lay in Indian-administered territory, with its former outlets via the Jhelum valley route blocked.

Many proposals were subsequently made to end the dispute over Kashmir, but tensions mounted between the two countries following the Chinese incursion into Ladakh in 1962, and warfare broke out between India and Pakistan in 1965. A cease-fire was established in September, followed by an agreement signed by the two sides at Tashkent (Uzbekistan) in early January 1966, in which they resolved to try to end the dispute by peaceful means. Fighting again flared up between the two in 1971 as part of the India-Pakistan war that resulted in the creation of Bangladesh. An accord signed in the Indian city of Shimla in 1972 expressed the hope that henceforth the countries in the region would be able to live in peace with each other. It was widely believed that Zulfikar Ali Bhutto, then prime minister of Pakistan, might have tacitly accepted the line of control as the de facto border, although he later denied this. After Bhutto was arrested in 1977 and executed in 1979, the Kashmir issue once again became the leading cause of conflict between India and Pakistan.

Qno2

Ans:- Islam, Women and Empowerment

Islam gives credence to women, certifying towards them respect, honour, dignity and equality. In the centuries prior to Islam, women were illtreated, looked upon as commodities and were given very little or any value at all. The status of women in Islam can only really be appreciated when the position of women is examined pre-Islam, known as Jahiliyyah (the period of ignorance). Conversely, the Quran generally speaks about women with high regard, respect and dignity.

In the context of the days of ignorance, women through Quranic revelation were uplifted and given a new lease of life. Since Islam was revealed to mankind, a new page was turned and women were lifted out from a darkness to a shining ray of light. They were given rights, fairness, justice, and were held in high esteem. Allah orders proper treatment and deference to women in the Quran in Surat An-Nisa (4:1):

"Fear Allah through whom you demand your mutual (rights) and (revere) the wombs (That bore you): for Allah Ever watches over you."

During the time of the Prophet (peace be upon him) social change with respect to gender relations was implemented. The wider Arabian socio-cultural society ill treated women and Islam brought about radical change and enhancement to the lives of women who were now seen as individuals with hope and aspirations.

Examples of women who were empowered

Many women have taken leaps and strides in the developed world where we see Muslim women who have obtained an education, deliberate their own future and make choices which can enhance and improve their quality of life. Yet in stark contrast in the developing world, many women have not had this opportunity.

The history of Islam is replete with examples of women who achieved excellence. They were empowered to excel by the teachings of Islam. These women demonstrated flair to achieve and make a contribution to their own well being and others, thus feeling empowered. Examples include Khadijah bint Khuwaylid, the Prophet Muhammad's first wife, a wealthy business woman in her own right and financially independent. Other notable women include Shaff'a Bint Abdullah, who was appointed by Khalifah Umar to supervise the market and Arwa bint Ahmad who headed an Islamic province

and served as governor of Yemen under the Fatimid Khalifahs in the late fifth and early sixth century.

Opportunity knocks?

Today we face a challenging situation where we have the teachings as our guidance yet not all women have the circumstance and opportunity to rise up and flourish as individuals. Central to Islam is justice and the right for human beings to have freedom of choice, opportunity and rights.

Sadly, today the reality for over 1.4 billion people is that they are living in poverty. This comprises largely of women and children. This prevents women from experiencing augmentation, high self esteem, self confidence, and liberating themselves from the shackles of poverty.

Many women do not experience empowerment because of the lack of financial independence. Some societies may even restrict this empowerment due to cultural understanding as opposed to an understanding of Islam. Yet Islam counteracts this argument by offering women the right to retain ownership of their own money and inheritance rights. Business and property can become a source of ownership as we have seen from our female predecessors.

The link between poverty and women feeling empowered is an important one to make. Much of the world's poor are made up of women and children and they are voices unheard. Consequently, the interests of women are often overlooked and they lack access to the basic needs like healthcare, water, food education and information. In turn, they are deprived of social rights and equality to freedom, justice, honour and security. Likewise, the rights of women and girls to freedom, equality, justice, honour and respect, participation in public affairs, association, property and social security are often denied. This can add lead to succession of injustice leading to vulnerability, dependency and subsequent violence and intimidation.

Microfinance

Promoting social justice for all can play an influential role in enhancing and empowering women. With negative imagery of women in Islam and the misnomers about the position of women in Islam, we have a huge responsibility and a monumental task ahead. Microfinance is just one way empowering women; it offers those skills, training and opportunity to use their talents.

As someone who thrives on social and professional ambition, I know from my own personal experience that I would not feel empowered the way I do today without Islam as the guiding light, a loving stable home, nutrition, health care, security, access to education, self development and financial independence. Social justice is at the core of our Islamic teachings and every woman and every human being deserves this chance in life.

Although micro finance is not magic wand per say, it can potentially play a significant part to gender equality and women's empowerment as well the strengthening of civil society.

Women having the ability to earn and acquire skills which can lead to virtuous spirals of economic empowerment, increased well-being for women and their families and wider social and political empowerment. Below is a case study of an Islamic Relief Microfinance initiative and demonstrates how Zareima has been empowered to take control of her own life.

Chechnya: supporting mothers with disabled or orphaned children

The wars in Chechnya left many children orphaned or disabled. Most of these children live in female-headed households that have lost their male breadwinners. Women have become full-time carers and are therefore unable to go out to work. In the context of high unemployment and few jobs, one of

the few feasible income opportunities for these women is through small business projects.

This is where Islamic Relief assists by providing funds and creating opportunities for women to run their own businesses and become self-sufficient. In Chechnya these business ventures include running small bakeries, sewing workshops, hairdressing salons, art studios and kindergartens.

Zariema's story

Zariema Imaeva is 34 and lives in Grozny with her two daughters, nine and four years old, and an elderly mother. She cannot find a job because she cannot leave her home. If she had some money, she would open a small cafe from home to earn a living for her family.

“We have been short of money ever since the war,” said Zariema. “My husband never had a permanent job, only some occasional earnings and I have had to take care of the children. One of my daughters is disabled.”

Zariema's youngest daughter receives a monthly pension for disability of RUR 5,000 (€111). This is almost the only source of income for this family of four women. Providing assistance through a microfinance scheme will enable Zariema to generate an income through running her own business and will empower her to become self-reliant, giving her family a much better quality of life.

By Samia Ahmed

Senior Development Education Coordinator Islamic Relief UK

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Qno 3:-

Ans:- Democracy in Pakistan

Democracy(Urdu: جمہوریت; pronounced jamhooriyat) is ten of the ideologies and system upon with Pakistan was sought to be established in 1947 as a nation-state, as envisaged by the leader and founding father of the nation, Muhammad Ali Jinnah. Pakistan constitutionally is a democratic parliamentary republic with its political system based on an elected form of governance. Since the establishment of the current system in 2003, Pakistan is one of the youngest democracies in the world. The democratic elections held in 2008 were the first to conclude a complete 5-year term in the nations' political history. Currently[when?] Pakistan is the 4th largest democracy and the largest Majoritarian democracy. It is also the largest non-liberal democracy in the world.

Hi story

It was one of the earliest and largest ancient human civilisations alongside Mesopotamia, the Nile Valley, Anatolia and ancient China, known for its highly developed, sophisticated and urbanised culture and much later also old Greece which had some form of democratic rule.

Historians and social scientists studying the civilisation's social structure observe that the Indus Valley had an organised planning system, including standard architecture, civic controls, consistent grid layouts and uniformed sanitary facilities. This well-disciplined lifestyle and a common Rule of Law

extending throughout a large area leads some historians to believe and suggest the Indus Valley civilisation in Pakistan as possibly the earliest cradle and model of democracy; one which was based on a "popular rule by the people" based on the conceptions of Welfare State and Rule of law (and hence the presence of some form of Democracy) which even predated old Greece.

In the wake of intensifying political instability, the civilian bureaucracy and military assumed governing power in 1958. Since its independence, Pakistan's naked system has fluctuated between civilian and military governments at various times throughout its political history, mainly due to political instability, civil-military conflicts, political corruption, and the periodic coup d'états by the military establishment against weak civilian governments, resulting in the enforcement of martial law across the country (occurring in 1958, 1977 and 1999, and led by chief martial law administrator-generals Ayub Khan, Zia-ul-Haq and Pervez Musharraf respectively). Democracy in Pakistan, however imperfect, has been allowed to function to varying degrees. Until 2013, Pakistan did not experience even one democratic transfer of power from one democratically elected government that had completed its tenure to another. All of its previous democratic transitions have been aborted by military coup .

QNo4 :- Period of any dictator in Pakistan?

Ans :- Military coups in Pakistan began in 1958 There have been numerous successful attempts since 1951. Since its creation in 1947, Pakistan has spent several decades under military rule (1958 – 1971, 1977 – 1988, 1999 – 2008).

10th President of Pakistan

In office

20 June 2001 – 18 August 2008

Prime Minister

Zafarullah Khan Jamali

Chaudhry Shujaat Hussain

Shaukat Aziz

Mian Soomro (Caretaker)

Yousaf Raza Gillani

Preceded by

Muhammad Rafiq Tarar

Succeeded by

Muhammad Mian Soomro (Acting)

Chief Executive of Pakistan

In office

12 October 1999 – 21 November 2002

President

Muhammad Rafiq Tarar

Preceded by

Nawaz Sharif (Prime Minister)

Succeeded by

Zafarullah Khan Jamali (Prime Minister)

Minister of Defence

In office

12 October 1999 – 23 October 2002

Preceded by

Nawaz Sharif

Succeeded by

Rao Sikandar Iqbal

Chairman of the Joint Chiefs of Staff Committee

In office

8 October 1998 – 7 October 2001

Preceded by

Jehangir Karamat

Succeeded by

Aziz Khan

Chief of Army Staff

In office

6 October 1998 – 28 November 2007

Preceded by

Jehangir Karamat

Succeeded by

Ashfaq Parvez Kayani

Personal details

Born

Syed Pervez Musharraf

11 August 1943 (age 77)

Delhi, British India (present-day India)

Nationality

Pakistani

Political party

All Pakistan Muslim League

Other political

affiliations

Pakistan Muslim League (Q)

Spouse(s)

Sehba Musharraf (m. 1968)

Children

2

Relatives

Kheshgi family

Residence

Self Exiled

Alma mater

Forman Christian College

Pakistan Military Academy

Command and Staff College

National Defence University

Royal College of Defence

Net worth

Rs645 million (US\$3.9 million) (2013)[1]

Awards

Order of Excellence Nishan-e-Imtiaz.png Nishan-e-Imtiaz

Medal of Good Conduct Tamgha-e-Basalat.png Tamgha-e-Basalat

Star of Good Conduct Sitara-e-Basalat.png Imtiaz Sanad

Spange des König-Abdulaziz-Ordens.png Order of al-Saud

Military service

Allegiance

Pakistan

Branch/service

Pakistan Army

Years of service

1961–2007

Rank

OF-9 Pakistan Army.svgUS-O10 insignia.svg General

Unit

Regiment of Artillery

Commands

I Corps

Special Services Group

DG Military operations

40th Army Division, Okara

Battles/wars

Indo-Pakistani War of 1965

Indo-Pakistani War of 1971

Siachen conflict

Kargil War

Afghan Civil War (1996–2001)

1999 Pakistani coup d'état

2001–2002 India-Pakistan standoff

Insurgency in Khyber Pakhtunkhwa

This article contains Urdu text. Without proper rendering support, you may see unjoined letters running left to right or other symbols instead of Urdu script.

Born in Delhi during the British Raj, Musharraf was raised in Karachi and Istanbul. He studied mathematics at Forman Christian College in Lahore and was also educated at the Royal College of Defence Studies in the United Kingdom. Musharraf entered the Pakistan Military Academy in 1961 and was commissioned to the Pakistan Army in 1964, playing an active role in the Afghan civil war.[5] Musharraf saw action during the Indo-Pakistani War of 1965 as a second lieutenant. By the 1980s, he was commanding an artillery brigade. In the 1990s, Musharraf was promoted to major general and assigned an infantry division, and later commanded the Special Services Group. Soon after, he also served as deputy military secretary and director general of military operations.[6]

Musharraf rose to national prominence when he was promoted to four-star general by Prime Minister Nawaz Sharif in 1998, making Musharraf the head of

the armed forces. He led the Kargil infiltration that almost brought India and Pakistan to a full-fledged war in 1999. After months of contentious relations between Sharif and Musharraf, Sharif unsuccessfully attempted to remove Musharraf as the army's leader. In retaliation, the army staged a coup d'état in 1999, which allowed Musharraf to take over Pakistan as president in 2001. He subsequently placed Sharif under strict house arrest before launching official criminal proceedings against him.

Musharraf initially remained the Chairman of the Joint Chiefs and the Chief of the Army Staff, relinquishing the former position upon confirmation of his presidency. However, he remained the Army Chief until retiring in 2007. The initial stages of his presidency featured controversial wins in a state referendum to grant him a five-year term limit, and a general election in 2002.^[10] During his presidency, he advocated for the Third Way, adopting a synthesis of conservatism and socialism. Musharraf reinstated the constitution in 2002, though it was heavily amended within the Legal Framework Order. He appointed Zafarullah Jamali and later Shaukat Aziz as Prime Minister, and oversaw directed policies against terrorism, becoming a key player in the American-led war on terror.

Musharraf pushed for social liberalism under his enlightened moderation program and promoted economic liberalisation, while he also banned trade unions.^[11] Musharraf's presidency coincided with a rise of overall gross domestic product by around 50%; in the same period, domestic savings declined, and economic inequality rose at a rapid rate. Musharraf's government has also been accused of human rights abuses, and he survived a number of assassination attempts during his presidency. When Aziz departed as prime minister, and after approving the suspension of the judiciary in 2007, Musharraf's position weakened dramatically.^[12] Tendering his resignation to avoid impeachment in 2008, Musharraf emigrated to London in a self-imposed exile. His legacy as leader is mixed; he saw the emergence of a more assertive middle class, but an open disregard for civilian institutions greatly weakened democracy in Pakistan.

Musharraf returned to Pakistan in 2013 to participate in that year's general election, but was disqualified from participating after the country's high courts issued arrest warrants for him and Aziz for their alleged involvement in the assassinations of Nawab Akbar Bugti and Benazir Bhutto. Upon Sharif's re-election in 2013, he initiated high treason charges against Musharraf for implementing emergency rule and suspending the constitution in 2007. The case against Musharraf continued after Sharif's removal from office in 2017, the same year in which Musharraf was declared an "absconder" in the Bhutto assassination case by virtue of moving to Dubai. In 2019, Musharraf was sentenced to death in absentia for the treason charges, although, the death sentence was later annulled by the Lahore High Court.