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Kashmir Issue

Since the partition of the Indian Subcontinent into Indian 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 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

relation 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 issue. 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

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Ques 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 biased propaganda of anti Islamic ideology and a prejudicial media. The fact is just the opposite.

it is not out of place to examine the place given to women in some of the so-called glorious civilization 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 ones, their philosopher, Seneca, reprimanded Romans about the degenerating family system. A sport named Flaccalia promoted licentious atmosphere.

When it came to Christianity, Chrysostom says: "Women 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."

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

Women 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. A man has liberty to divorce; a woman is also allowed to take "khula" 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

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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 teachers 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

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Oneness of Allah, such will enter paradise and not the least injustice, even to size of a Midge will be done to them" 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 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 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..."

met out preferential treatment to boys, Allah will reward him with heaven." (Hadith i.e. saying of 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 (mahr). She gets bread and meat from neither 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." (Quran, 4:7)

5. Dignity:

In contrast to the christian idea that women 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. Women
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 Quran 24:31)

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

Benazir Bhutto Government

In 1988, ~~the~~ Benazir
Bhutto (Zulfikar Ali Bhutto's
daughter) became the first
female Prime Minister of

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Pakistan, and the first woman elected to head a Muslim country. During her election campaigns, she voiced concerns over social issues of women, health and discrimination against women. She also announced plans to set up women police stations, courts and women's development banks. She also promised to repeal controversial Hudood laws that curtailed the rights of women. However, during her two incomplete terms in office (1988-90 and 1993-96) Benazir Bhutto did not propose any legislation to improve welfare services for women. She was not able to repeal a single one of Zia-ull-Haq Islamisation laws. By virtue of eighth constitutional amendment imposed by

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Zia-ul-Haq, these laws are protected both from ordinary legislative modifications and from judicial review.

In early 1988, the case of Shahida Parveen and Muhammad Sarwar sparked bitter public criticism. Shahida's first husband, Khushi Muhammad had divorced her and the paper had been signed in front of a magistrate. The husband however, had not registered the divorce documents in the local council as required by law, rendering the divorce not legally binding. Unaware of this, Shahida, after her mandatory 96-day period of waiting remarried. Her first husband, rebounding from a failed attempt at a second marriage, decided she wanted

his first wife Shahida back
Shahida's second marriage was
ruled invalid. She and her
second husband, Saawar were
charged with adultery. They
were sentenced to death by
stoning. The public criticism
led to their retrial and
acquittal by the Federal
Shariah Court.

Ministry of Women's Development
(MWD) established Women
Studies Centres at five
universities in Islamabad,
Karachi, Quetta, Peshawar and
Lahore in 1989. However, four
of these centres became almost
non-functional due to lack of
financial and administrative
support. Only the center at
University of Karachi was able
to run a master of arts
programme.

The First Women Bank Ltd (FWBL) was established in 1989 to address women's financial needs. FWBL, a nationalised Commercial Bank was given the role of a development finance institution as well as of a social welfare organisation. It operates 38 real time online branches across the country, managed and run by women. NWD provided a credit line to Rs 48 million to FWBL to finance small scale credit schemes for disadvantaged women. The Social Action Programme launched in 1992/93 aimed at reducing gender disparities by improve women's access to social services.

Pakistan acceded

to the

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) on 29 February 1996. The Ministry of Women Development (MWID) is the designated national focal machinery for its implementation. However MWID faced a lack of resources initially. Pakistan failed to submit its initial report that was due in 1997. Pakistan neither signed nor ratified the Optional Protocol of Women's convention, which has led to non availability of a venue for filing grievances by individual or groups against Pakistan Under CEDAW.

23 Experience of Democracy in Pakistan:

Democracy 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 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 world. The democratic election held in 2008 were the first to conclude a complete 5 year term in nation political

history. Currently Pakistan is 4th largest Democracy and largest Majoritarian Democracy. It is also the largest non liberal democracy in the world.

Q4 Period of any dictator in Pakistan

Mohamad Ayub Khan:

Mohammad Ayub (born May 14, 1917, Hazara, India - died April 19, 1974, near Islamabad, Pak). President of Pakistan from 1958 to 1969, whose rule marked a critical period in the modern development of his nation.

After several years of political turmoil in Pakistan, in

1958 President Iskander Mirza with army support, abrogated the constitution and appointed Ayub as chief martial law administrator. Soon after, Ayub had himself declared president and Mirza was exiled. Ayub reorganized the administration and acted to restore the economy through agrarian reforms and stimulation of industry. Foreign investment was also encouraged.

Ayub introduced the system of "basic democracies" in 1960. It consisted of a network of local self governing bodies to provide a link between the government and the people. Primary governing units were set up to conduct local affairs, then

members were elected by constituencies of 800-1000 adults. A national referendum among all those elected confirmed Ayub as president. He was reelected under this system in 1965, against a strong challenge from an opposition united behind Fatima Jinnah, the sister of Muhammad Ali Jinnah, the creator of Pakistan.

When the United States began to rearm India after China's invasion of northern India in 1962, Ayub established close relations with China and received substantial military aid from it. In the meantime, Pakistan's dispute with India over Jammu and Kashmir worsened culminating in the outbreak

of war in 1965. After two weeks of fighting, both sides agreed to a UN-called cease fire and came to boundary settlement.

The failure to gain Kashmir combined with student unrest over suffrage restrictions so intensified internal turmoil that at the end of 1968 Ayub announced he would not stand for reelection. Riots continued, and he resigned his office on March 26, 1969, to be succeeded by General Yahya Khan, commander in chief of army.