

ZIA UL HAQ & ZIAUR REHMAN: A COMPARATIVE ANALYSIS OF ISLAMIZATION IN PAKISTAN AND BANGLADESH

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Abstract

This chapter is devoted to going over the ideas, factors, effects, solutions, requirements, limits, and situations that both the Generals of Bangladesh and Pakistan encountered while serving their respective terms in government. There was no need for constitutional amendment when the nations separated in 1971 because they were both governed by the same constitution. The entire story is predicated on a complex fallacy that is widely held in the countries where political and international applications are collaborating to thwart the influence and ascent to power of Islamic administrations that hold conservative worldviews. The hypothesis that military regimes are naturally unstable because their leaders lack the political skills necessary for survival and legitimacy—such as effective communication, negotiation, public appeal, and the creation of new political strategies—will be tested in this study based on Islamic Ideology. According to this theory, the reason military governments are naturally unstable is that their leaders are incapable of developing new political strategies, persuading others, or engaging in effective negotiation. Based on the research findings, the military dictatorship led by Generals Zia ul Haq and Zia ur Rahman was responsible for the genocide carried out because of a deep-seated mistrust of Islamic culture.

Keywords: Islamization, Zia al Haq, Zia-ur Rehman, Bangladesh, Pakistan

INTRODUCTION

Every member of Bangladesh's and Pakistan's civil and military leadership has struggled with the application of Islam in governance. The most well-known of them were the two military rulers, Zia ul Haq & Ziaur Rehman. They adopted Islam in search of legitimacy by reopening the Islamic identity's historical chapter in Bangladesh and Pakistan, respectively. The widespread use of Islam in politics helped both military dictators achieve their short-term political objectives, but it also had long-term consequences for both groups in terms that Islamic radicalism and bloodshed. Pakistan suffered greater under military rule because of its strategic position, which made it more attractive and vulnerable to foreign armies than Bangladesh.

Global powers have always been interested in Pakistan's longest porous border with Afghanistan, the Durand Line. This is especially true since the US has strong ties to Pakistan's military-led government. Washington gave Zia-ul-Haq's military-run government a free pass for its unrelenting repression of the country's liberal political groups because it received backing from the religious right in return for its assistance during the Cold War. In a similar vein, several important studies just focus on Pakistan. The conclusions of these investigations indicate that hegemonic military might and religion are related. It claims that Zia ul Haq's government, which was run by the military, took use of religion to further its own political agenda. With the assistance of Saudi Arabia and the United States, Zia launched a huge Islamization campaign that caused a sectarian conflict in Pakistan.

For Zia, the Soviet Union's invasion of Afghanistan turned out to be a gift in disguise. The geo-strategy of a state is frequently seen as a decisive factor when it comes to the formation of a nation's internal and foreign policies. As a direct result of that, the Mujahideen who lived in the northwest of Pakistan were forced to receive intense theological study within the context of the Islamic religion in addition to receiving physical training to fight the Russian forces.

Paul (2014) raises a good argument when he says that Pakistan's geostrategic position has turned into a bane for the nation's client-patron relationship with the United States. This is comparable to the way that the Gulf Region's countries have experienced a "resource curse" due to the lack of a strong democratic government. That being said, the main goal of this essay is to explore and comprehend the reasons behind the fact that Islamic extremism during Zia ul Haq spread more in Pakistan than in Bangladesh.

PAKISTAN'S ISLAMIZATION

Islamization in Pakistan is the term used to describe the process by which Islamic practices and ideas have impacted the nation's social, political, and legal frameworks. It acquired a lot of impetus under General Zia ul Haq's administration, which lasted from 1977 to 1988 in Pakistan. An extensive summary of Pakistan's Islamization may be found here: Islamic Jurisdiction: The adoption of Islamic rules was one of the main features of Islamization. The Hudood Ordinances were put into effect by Zia ul Haq in 1979 with the intention of introducing some aspects of Islamic law in the legal framework. These laws addressed offenses including drinking alcohol, rape, adultery, and theft. Based on their interpretations of Islamic law, they recommended public flogging and amputations as forms of punishment.

Sharia Courts:

Sharia courts were founded by Zia ul Haq to adjudicate disputes pertaining to Islamic law. These tribunals had the power to apply Islamic interpretations of the law, circumventing the conventional legal system. Based on Islamic law, the Sharia courts have the authority to handle family concerns including divorce, inheritance, and child custody (Haqqani, 2005).

Islamic Education:

In Pakistan, Zia ul Haq aimed to advance Islamic education. He added Islamic studies to the curriculum as a required topic and made the study of the Quran a requirement in schools. The government also founded Islamic research institutes and universities and updated textbooks to reflect a more Islamic viewpoint.

Zia ul Haq promoted the public exhibition of Islamic symbols and religious customs

It is as a means of promoting Islamic culture. He pushed for the building of additional mosques, placed a strong emphasis on mosque attendance, and encouraged religious observances including Ramadan fasting and Friday prayers. During his rule, Islamic holidays and festivities were increasingly popular (Riaz, 2008).

Islamization of the Economy

Zia ul Haq implemented policies to bring the economy into compliance with Islamic teachings. He promoted the creation of Islamic banks and other financial organizations that followed the precepts of Islamic finance, which forbid the collection or payment of interest (riba). Zia ul Haq sought to advance Islamic financing methods and do away with interest-based transactions.

Laws against Blasphemy:

Pakistan's laws against blasphemy were modified while Zia ul Haq was in power. These laws made it illegal to blaspheme against Islam and imposed harsh punishments, including the death penalty. These laws have generated controversy and criticism for their abuse, which has resulted in conflicts between different religions and human rights issues (Khan, 2007).

BANGLADESH'S ISLAMIZATION

The term "Islamization" describes the process by which Islamic practices and ideas have impacted Bangladesh's social, political, and legal structures. Bangladesh, a country with a large Muslim population, has witnessed a number of initiatives aimed at elevating Islam to a prominent position within the national identity. An extensive summary of Bangladesh's Islamization may be found here:

Islam as the Official Religion:

Bangladesh's constitution was changed in 1988 to make Islam the official national religion. The purpose of this amendment was to create a legal framework for the defense and advancement of Islamic ideas while also reflecting the religious makeup of the vast majority of the populace. Nonetheless, the constitution also preserves secularism's tenets and protects the rights of religious minorities (Haider, 2001).

Education in Madrasas:

Madrasas, or Islamic religious schools, are important components of Bangladesh's educational system. To guarantee madrasas' uniformity and integration with the regular school system, the government has taken action to acknowledge and control them. In madrasas, attempts have been made to implement a more extensive curriculum that includes secular courses in addition to Islamic academics.

Islamic Finance and Banking:

Bangladesh has seen an increase in Islamic finance and banking establishments. Islamic banking adheres to rules drawn from Sharia law, which forbids the payment or receipt of interest (riba). The Islamic Banking and Finance got backing from the government: Bangladesh has seen an increase in Islamic finance and banking establishments. Islamic banking adheres to rules drawn from Sharia law, which forbids the payment or receipt of interest (riba). The administration has backed creation of Islamic banks and other financial organizations that provide financial services and goods that adhere to Sharia law (Roy, 1994).

Sharia Law in Private Affairs:

Bangladesh has two different legal systems, with different rules governing Muslim inheritance, marriage, and divorce. The family courts apply Sharia law, as interpreted by Islamic scholars, to these cases. This enables Muslims to seek Islamic principles-based resolution for personal concerns.

Islamic Cultural Practices:

In Bangladesh, there is a great deal of observation of Islamic cultural practices. Muslims in the nation take tremendous pride in celebrating Islamic holidays like Eid al-Fitr and Eid al-Adha. Mosques are important community centers that serve as hubs for social interaction, education, and worship. Modesty and Islamic clothing are frequently stressed, particularly among devout Muslims.

Factors that Impact Legal and Political Conversations:

In Bangladesh, the legal and political discourse has been influenced by Islamic beliefs. The conformity of proposed legislation with Islamic teachings is a topic of frequent debate, and politicians may invoke Islamic principles to win over the people. Nonetheless, the nation's governmental structure and legal code are still mostly secular in character. (Kabir, 1997) Although the majority of people in Bangladesh identify as Muslims, the nation also upholds the rights of other religious groups. Bangladesh has a history of peaceful coexistence amongst religions and has worked to defend the rights of religious minority.

Bangladesh's Islamization

Ershad adopted a number of Islamic practices. The Ershad government's new educational program has made Arabic a mandatory subject in elementary school. He included Arabic language instruction and Islamic studies to the curriculum. According to a policy statement,

this was carried out taking into account the religious and cultural aspects of people's lives as well as Bangladesh's demands on the world scene. An Islamic university was founded in Tongi, Dhaka, and its students required to be well-versed in Islamic topics. Ershad also carried out a variety of further activities known as "Islamization." He started to prioritize imams as well as piers (also called Holy Men) at the mosques. Inorities by enacting inclusive laws and policies. He unfluctuatedly passed away, going so far as to exempt mosques from paying their water and power bills, and he kindly gave to groups dedicated to preservation, renovation, and prettification. He visited several different temples and mosques. He made the decision to address the congregation at Friday's Juma prayers, urging them to uphold the fundamentals of Islam. In addition, he took part in the congregational prayers at the mosque and spoke with people on the street more often than he did in office administration. A fresh wave of religiosity was brought about by General Ershad, who began wearing the headgear (wearing it at prayer times) and on weekly helicopter excursions to Atrashi6 in the Faridpur area. According to legend, e was given spiritual direction by the local deity Pir Saheb, who said that the president of Bangladesh was both his disciple and son. Along with the 20,000 troops learning the pir, some fifty top army officers participated. These included the captain in charge of the 9th Division, the army chief of the general staff, the head of the DPI, and several other divisional and brigade commanders.

In honor of the dead of the Language Movement, the Ershad administration officially proclaimed February 21 to be a holiday of faith known as Shahid Dibbash, or dead Day. Quran Khani, or readings from the Holy Quran, were conducted at Shahid Minar. This "Bengali style" of floor decoration known as Alpana was questioned and critiqued by him for being incompatible with Islamic culture. But it was fiercely opposed by "progressive" forces, particularly secular ones. The head of state used to lay wreaths at the Shaheed Minar, despite Quran Khani not being a part of the ritual. Based on the above-mentioned activities (Islamic groups that collaborated with Pakistan to undermine the independence movement in 1971), some scholars believed that Ershad and the "collaborators" had forged an alliance. In actuality, it wasn't a coalition of Islamic forces because the most powerful Islamic party, Jam'mat-e-Islami Bangladesh (BJI), started an anti-Ershad movement as soon as Ershad arrived to power together with other important political groupings.

CONCLUSION

There have been several attempts throughout history to Islamize the judicial system. Leaders such as Zia employed the public support they had amassed in the title for the Islamic system to strengthen their grasp on power. We have concluded, based on an analysis of previous attempts to Islamize the legal system, that there had been a dearth of competent jurists and research capable of providing an understanding of Islamic law that was appropriate for the context in which it was being applied. The rulers used this phrase to further their political goals and preserve their authority. The acts that were taken in the current scenario without the support of the government included elements of militancy and gave the impression that they were an attempt to impose Islam through the use of force, that is supported by both the populace and the rest of the world. Islam's worldview has never been intended to serve as a rigid, restricted, and politically advantageous rule of conduct for the ruling class. Islamization had undoubtedly placed the nation on a road that would have far-reaching consequences since the Ulema saw it as a political tool. Regretfully, Pakistan's military and civilian administrations have persisted in using Islamization primarily a political ploy and in rejecting the will of those who they are meant to represent. That an effort was made to Islamize General Zia is seen as a pivotal moment in Pakistani history. Islam was a heavily influenced religion throughout this time, with effects seen in the banking and financial system, the educational system, the judicial system, and other areas. However, these

initiatives have been characterized by divisive worldviews and have consequently not been very effective in terms of execution. The prevailing opinion that is held by most people today is that Islamization has been used by this military age to achieve strategic aims like US support and terrorist acts in Afghanistan and a divided Russia.

The Islamic community as a whole has endorsed this specific view of Islamization. Pakistan was created with the intention of defending Muslims' civil and religious rights, and it was based on Islamic teaching. It was stated quite clearly in the Objectives Resolution that no laws that are against the Quran and Sunnah will be passed. The foundation for Islamization was the pre-1973 Islamic Provision within the Constitution. As time went on, a number of organizations were established, including the Federal Shariat Court and the Council of Islamic Ideology. The aim of this study is to ascertain whether or not the process of Islamization in the formulation of laws actually met the foundational elements of this nation. This chapter is devoted to going over the ideas, factors, effects, solutions, requirements, limits, and situations that both the Generals of Bangladesh and Pakistan encountered while serving their respective terms in government. There was no need for constitutional amendment when the nations separated in 1971 because they were both governed by the same constitution. The entire story is predicated on a complex fallacy that is widely held in countries where political and international applications collaborate to thwart the influence and ascent to power of Islamic regimes that hold conservative worldviews.

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