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**Can we have another Fall?  
(Evidence from past, present and prediction for future)**

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**Abstract**

This paper is an attempt to lift a commentary on why and how history observed the fall of Dhaka. Was the fall of Dhaka inevitable, did the people of Pakistan ever learn any lesson of mutual respect, humility and realism from this fall? The current scenario and growing crises bespeaks another question to the ruling bodies that are we really moving towards another trauma and another fall.

**Keywords:** Fall of Dhaka, Trauma of 16 December, Split of Pakistan.

**1. Introduction**

It is exactly 40 years since Pakistan split up into two, this split was nurtured for years by the disrespect, exploitations, insanity and the Brutus mind sets of various segments of inhabitants of Pakistan for each other. The makers of Pakistan won to this country to pave the way for Muslims to live independently in a separate territory to avoid all stated satanic acts. In short, the inception and the making of Pakistan as stressed by Symond (1974) was truly inevitable for the Muslims but what happened thereafter in the shape of various unrests and mutinies, were also inevitable, Usmani (1948) already predicted the thoughts of Symond way back at the funerals of Jinnah that yes this country (Pakistan) was very necessary on the map but it came up little early because here the inhabitants they are still not transformed into a nation and country should come up, once it has its nation first. Hence, the pivot determinant of trauma of Dhaka was

predicted. The fanatic acts and mind sets of then West Pakistan for the inhabitants of then East Pakistan (Bengalis) made history to go for the Hobson choice of partition.

## **2. Literature Review**

Lets recollect the establishment of Pakistan from the speech of the meticulous leader of all times 'Muhammad Ali Jinnah' while the inauguration ceremony of Pakistan's new constituent assembly. The speech was explicit on the secular revelation of the new country 'Pakistan' attained through a majorly extent of struggle. The speech focused on no discrimination between religion and caste or belief. Through political perspective all are the citizens of Pakistan and from a personal conviction point of view a Hindu will practice his/her own religion and same goes for the Muslims (Alavi, (2002).

From then till now, there came a stream of unworthy souls who brought a lot of discrimination against the will of the creation and existence of Pakistan's ideology led by Jinnah.

In 1952, Islam was exploited as if it's in danger for the sake of restoring the political issues and fortunes. Their bogus lip service was enough to keep the people quite. In 1950, there was a cross-fire between Liaquat Ali Khan Objectives Resolution which stated that Muslims will live according to the teachings and requirements set out by the Holy Quran and the Sunna and Mullah's Islamic Ideology which believed that this resolution provides a very little provision on Islam. Thereafter, a social force of Mullah's was existed that were against factual Objectives Resolution.

In 1952, an issue that burnt the whole Pakistan was the Bengali language movement. Instead of meeting the demands Bengali nationalists, an argument of we are just Muslims and Pakistanis and therefore cannot be Bengali, Baluch, Sindhi, Urdu-Speaking or Pathan, was launched. This argument suppressed the will and wish of Bengali and thence, the history saw the ethnicity and the partition of Pakistan in 1971. This ethnic war is still on fire to date with and within the all provinces and the Pakistan's political gaming. In the democratic government of Zulfikar Ali Bhutto, General Zia and even thereafter, the situation remained same with the state, the history even after the 16 December 1971, observed quite many the crumbling and stumbling in the remaining Pakistan in the presence of various so-called democratic governments. The religious and ethnic vows are still present and eating up the country as the governments have failed to undo the acts and just to fill up their wealth and gain to reign.

Nevertheless, of the Jinnah's statement about the Pakistan's ideology, the successors in ruling the politics have completely redefined. Even in 1969, minister Yahya Khan and General Sher Ali confirmed the Islamic Ideology as Pakistan Ideology but there was no use as Pakistan is still standing on the same points of conflicts, which was raised when it was created (Symond, 2009). The social forces have split-up Pakistan and disintegrated it. Alavi (1989) stressed that the contemplation about these forces are not unknown, infact these forces which include suppression of a community, fanaticism, disrespect, exploitations, insanity and the Brutus mind sets against few communities such as baluchs and muhajirs (the inhabitants of Sindh) are so visible since the birth of Pakistan.

There are no short-cuts to success and for a country like Pakistan, it needs rigorous working and revamping its primitive system and policies, which are completely hollow. We see the politician's enjoying their rule and giving nothing to the country another example is Sharif's administrations. He also dishonored his own position stabbing the media, judiciary, presidency and military. He has been a confused, uneven leader; in fact he was even indecisive or lacked capability to deal with the Kargil Issue. His call for General Pervez Musharraf made his situation worst and he got stuck in his own ditch (Malik, 1999).

During musharraf's regime the murder of Nawab Bugtti by Pakistani Arm forces and the various acts to deprive baluchs is also not hidden, similarly during Benazir's period the 1992 operation which prolonged for 6 to 7 years, against muhajirs (migrants) community and executed approximately thousands of the muhajir youth, and various democratic rulers are found engaged for the perpetual deprivation of the people who speak Urdu. These uneven actions and unbalanced approach of the country despite of 1973 constitutions, policies and economic handling still bring in the mutiny, which can be seen for every now

and then against the people of this country inviting another trauma, fall and partition of this country. The U.S. push, always on Pakistan in relevance to its nuclear capability and existence of Al-Qaeda etc, are also directing this country to its ultimate failure and disintegrations.

The present environment of Pakistan is disgusted and fearful with the repetitive and rubbish leaderships and it is a fact that the political system of Pakistan is weak. This country has all the problems in the world, which has no accountability but additions that are specifically related to Religion, Ethnic conflicts, Kashmir, Karachi, Talabanization since the Sharif's period, which became intensively visible in the Musharraf's time. In the past 64 years, awful matters of chaos, corruption, discrimination, feudal system are growing and dismantling the country gradually.

### 3. Findings

The results which portray the opinion of more than 10,000 respondents are drawn from the data collected via snowball sampling methodology on the serious threats currently being faced by Pakistan. The various threats include religious extremism & violence, corruption & bad governance, incapable political leaders, military intervention in politics, economy and resource issues & challenges, ethnic and provincial faultiness and USA and the west side threats have been pondered and investigated.

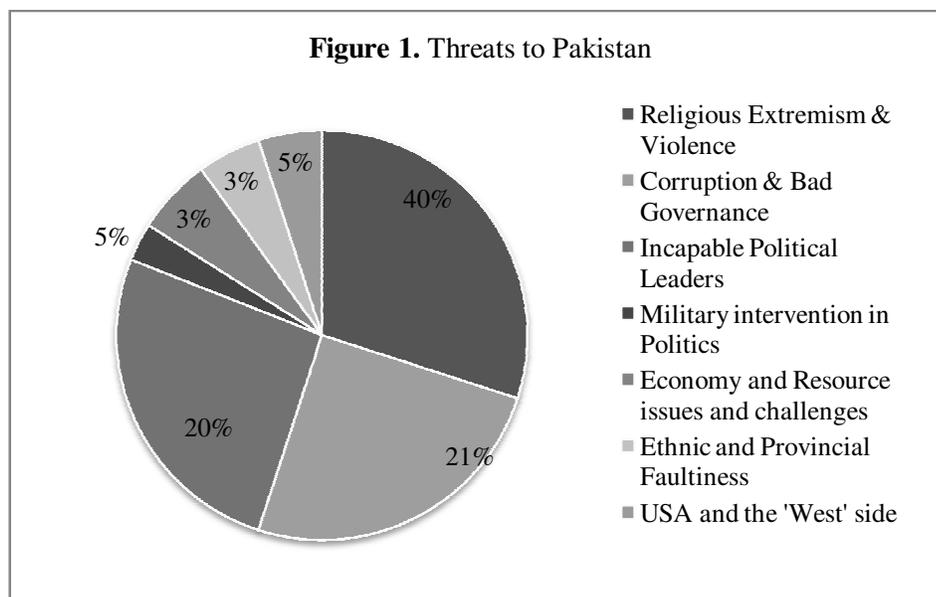


Figure 1 highlights the various mind-sets about the outlined serious threats to Pakistan, which include the opinions and idiosyncrasies of teachers, professors, students of Pakistani and International universities, professionals from different walks of life and senior retired officers/common people. It can be conjectured very categorically that this country is plunged in various internal and external threats and are these threats are not just threats to the sovereignty of Pakistan but they are also the rattles of its possible utter fiasco.

### 3. Conclusion

Though we have sad reminders of how our leaders pushed our country to the breakup, which till the last moment could have been averted. We need to go back into time and identify those who made things go wrong. Because they are the ones who did not only gave the 16 December, 1971 but the same are working for the complete disintegration of this country. We should now ponder on who is acting how. Who is

standing to save this country, who running and making money with both hands and who is hindering and who is trying to ruin this country.

This paper is basically a demarcation of an innate voice of an individual facing poverty, killings, outbursts, insecurity and still fighting against all odds and waiting for a miracle to happen for evens. It is an irony to forecast fallout of Pakistan like December 1971 if grave thinking, planning and implementation are not fired. Novelty, Sincerity, Economic Stability and Honesty is the demand for the new governance. New Individuals who can think out of the box and for Pakistan can decentralize the system i.e. the media, judiciary, the political system and human rights. Out of box thinking means being unbiased of all the past happenings and progressing for a better tomorrow no matter if it even involves dividing the country into more provinces because this will resolve the crisis for various ethnic groups, this will help the new government to give a stop to ethnic wars. As its, the Islamic Republic of Pakistan, a religion of love, peace, tolerance and understanding, which is actually required from all the people of this country, especially all sects of Ulemas. These are true facts, which the leaders should face and accept, as now is the time for a change- a better one.

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