

The Unseen Effects: Assessing Zia's Socio-Economic Policies in Pakistan

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Abstract: Most of Pakistani society is segregated by ethnicity and driven by sectarian warfare. The problem harms society economically, politically, and socially. Pakistan is plagued by religious extremism. The issue has become the toughest. Pakistani Islam was deeply ingrained, but power politics, radical militarization, and political use of Islam fostered its militant expression. Zia-ul-Haq radicalized Pakistani society to build his dictatorial dictatorship. This study investigates the multiple repercussions of Zia ul Haq's socio-economic and political developments in Pakistan, focusing on Islamization. Nizam-i-Mustafa, Shariah legislation, and the Federal Shariah Court's role in reconciling Pakistan's diverse populace are examined in the study. The paper explores how these measures affect women, ethnic groups, and the judiciary. Zia's economic initiatives, including interest-free banking, Zakat, and Ushr Ordinance, are examined for Islamicity and economic impact. The study also explores political effects, highlighting public discontent in sectarian violence-affected areas. It also investigates how extremism claims have affected Pakistan's global standing. The study illuminates how religion and politics affected Pakistan's socio-political climate during Zia ul Haq.

Key Words: Zia-ul-Haq, Sectarianism, Extremism, Nizam-i-Mustafa, Shariah legislation, Federal Shariah Court's, Ushr Ordinance

Introduction

Sectarian violence elucidates assaults and counterassaults in opposition to individuals and places, particularly against the beleaguered sect, by and large, an extremist religious group. In Pakistan, the targeted sect generally incorporates the Sufi, Shi'a, Sunni, and Barelvis, including a small population of Deobandis. One of the noteworthy points of these assaults is that the religious fanatics in Pakistan, particularly, target the offering places (Masjid) of Sunni and Shia during supplications to enlarge the casualties and engrave the religious dimensions of their attack. Predominantly, the Sunni (Wahabi) activist gatherings are accused of sectarian violence in the country; for instance, the Sipah-e-Sahaba and the Tehrik-e-Taliban Pakistan. Also, the Taliban claimed responsibility for most of the assaults on Shia, as indicated by Human Rights Watch. Zaman, M. (1998).

In 1977, when Zia-ul-Haq came into power, relations between Pakistan's ethnic-based community were cordial, but things changed drastically after the imposing of martial rule in the country. The controversial 'Islamization' policies of Zia-ul-Haq gave rise to the ethnic and sectarian divide in the country. General Zia adopted Nizam-e-Mustafa as his slogan to establish an Islamic culture and order in Pakistan. He was fully aware that his policies would cause a Shia-Sunni divide in the community, but he persisted with them nevertheless because he knew that they would allow him to be in power for a longer period of time. Ahmad, M. (1998).

Zia's rule uplifted the expansion of sectarianism in numerous ways. It made recognition amongst the Shia community of Pakistan that Zia's administration was moving promptly towards the foundation of a Sunni Hanafi state, and the 'Islamization' of laws would reflect the 'Islam' of the dominant Islamic community of the

state. In 1980, the Gherao (attack) of the government Secretariat in Islamabad by a large number of Shias, challenging the ordinance of Zakat and Ushr, was a clear indication of their apprehension against the Zia's 'Islamization' policies. (Arshid et al., 2023)

Statement of the Problem

In this research topic, the Sectarian conflicts that occurred during General Zia-ul-Haq's regime trace the grassroots of sectarian violence in Pakistan. The study further explains the role of Zia's government in dividing the society of Pakistan into different sects and his controversial Islamization policies, which worked as a catalyst to expand this 'Shia-Sunni' sectarian divide. Furthermore, in this research study, the main objective is to analyze the causes and origin of sectarian conflict during Zia's regime at the macro-level with a broader perspective, such as what the geopolitical factors were. Only Zia's Islamization policies were solely accountable, or were there some other external or internal factors that contributed to the sectarian divide? In addition, the study will try to fill the gap by understanding ground realities that are lacking in already existing literature.

Research Questions

Moreover, this study additionally aimed to address the following questions.

- How did the Iranian Revolution of 1979 play a predominant role in escalating the sectarian violence in Pakistan?
- What was the estimated standing of conflicts in Pakistan concerning sectarian violence before the Zia regime?
- What are the paramount factors that triggered this conflict, and to what extent Zia's policy added fuel to the fire?

Significance and Scope

The study has a wide scope with regard to the past, moving to the present and the future as well. The study covers in-depth insight into the rise of sectarian conflict during the regime of General Zia-ul-Haq and how its policies and other geo-political events happening in 1977 escalated sectarianism in Pakistan. The sectarian conflict is an ongoing issue that is expanding more with the passage of time; thus, in this regard, the study has a vast scope. This study has a lot of significance, although some research work has already been done on this subject area that only covers things on the micro level; however, this study will provide the information with a macro perspective and explain all the matters in depth. Moreover, this study deals with knowledge from a broader perspective by explaining the ground realities behind the rise of sectarianism during Zia's regime.

Hypothesis

The study aims to explore the concept that sectarian conflict in Pakistan has developed as a result of the controversial Islamization policies of General Zia-ul-Haq, even though perpetrators of sectarian violence may make use of religious relics.

Methodology

The study tries to deal with the grassroots cause of sectarianism during the era of General Zia-ul-Haq. Therefore, both analytical and descriptive approaches will be used to conduct this research. The study mainly

focuses on the analysis of the Islamization policies of Zia and tries to answer how those policies led to sectarian conflict in Pakistan.

Zia's Policies and its Impacts

Socio-economic and political reforms are intended to promote social justice and overcome injustice and tyranny in society. One of the most crucial parts of civilization is social dignity, equality, and the desire to elevate the good and positive while demeaning the bad and negative. Zulfiqar Ali Bhutto was the first to use the word Islamization in the history of Pakistan. Zia ul Haq emphasized the importance of accepting and introducing Islam in all aspects of life. Firstly, Zia and his companions agreed that Islam is the most crucial element in uniting the divided parts of Pakistan. Secondly, Zia introduced *Nizam -i- Musta. Fa*. It refers to the Prophet's teachings and Islamic orders. The movement for the *Nizam-i-Rasool* is based upon Islamic teachings, and it was launched by the Pakistan National Alliance (PNA). PNA was a political alliance against the rule of Zulfiqar Ali Bhutto. (Kennedy 1990)

Different political as well as religio-political parties were combined in this alliance. In 1978, Zia declared his allegiance to the *Nizam -i- Mustafa Tehrik* and said Islam would take precedence above the constitution and its regulations. In 1979, Courts began implementing Shariah laws into the judicial system. This is the first time a government has invoked Islam to legitimize itself. Pakistan was founded in the name of Islam. Zia always used to say Pakistan was created in the name of Islam. He played religious cards well, and he got massive support from religious groups. This was the first time that the government had used Islam to justify its existence. The Zia government fostered an environment that valued adherence to Islam and frowned upon any opposition to the religion. His personal example was significant in this regard.

He followed Islamic teachings by performing Umra yearly praying five times a day, and his speeches demonstrated his dedication to Islam. Zia started with the Islamic laws and punishments. He set up the Islamic courts. Pakistan's four High Courts were grafted with Shariah appellate benches. In persuasion of Shariah, the Zia regime also introduced the Hudood law conviction. These courts were bound to hear the cases related to Shariah and specifically Hudood law. To further confirm the laws with Islamic principles. (Jafar 200)

Reforms/ Policies of General Zia ul Haq

- Hudood ordinance
- Federal Shariah Court (FSC)
- Law of Evidence
- Interest-free banking system
- Zakat and Ushr Ordinance
- Education Policy
- Reforms in Information Media
- Qadianis as non-Muslims
- Hudood ordinance

In addition to having an impact on Sunnis and Shias, Zia's Islamization program also had an impact on women, villages, and both men and women in urban and rural areas. The effects of Zia's Islamization have just lately reached that stage thanks to victories over terrorist organizations like Tehreek-e-Taliban Pakistan (TIP) by Pakistan's Armed Forces. By these ordinances, the current laws relating to false adultery, theft, decoy, and robbery, as well as blame for adultery and alcohol use, were replaced by the Islamic Hudood Provisions.

Numerous punishments were proposed for various offenses. The word "*Hadd*" is defined as "*the penalty that has been suggested by the Holy Quran and Sunnah.*" According to this rule, everyone who commits the sin/crime of adultery, whether male or female, will be stoned to death. The first eyewitness would commence the stoning of the adultery. The perpetrator will subsequently be shot and stoned to death. The law was adopted in the light of Islam, which implies that if a man and a woman are not married in the Islamic way, the law will apply to them. If you commit adultery, you will be stoned to death in public. There are a few Zina cases, as well as judgments and prescribed punishments under the Hudood Ordinances. In terms of the sentences imposed under the Hudood Ordinances, they were carried out in a discriminatory manner. Females were shown to be ashamed of Zina-Bil-Jabar during medical examinations after rape or when they became pregnant while unmarried². (Farooq, 2006).

Federal Shariah Court

Zia ul Haq's government established the Federal Shariah Court (FSC), which had eight judges selected from high courts. These judges were to be appointed by the president of Pakistan. Interestingly, FSC's jurisdiction was changed -28-ti-mes in a short period of five years. It indicates how much he was sincere with the Islamization policy. In fact, he used religion for his legitimacy. Fed ra! Shariah Court had a limitation to hearing cases of Zina and Qazf coming from within District 3. Federal Shariah Court was given limited jurisdiction to declare laws un-Islamic and to hear cases related to property and against conviction. It was out of FSC's jurisdiction to deal with cases related to banking and insurance, Levy collection, or any fiscal law.

However, one could appeal to review the decision of the FSC before the Shariah appellate bench, which consists of two judges from the Federal Court or from Ulema. It was unique that the Shariah Court could not restrict the civil or military court from any laws, and there was no such system to make all laws in accordance with Islamic laws. Iqbal Cheema

Zia ul Haq government, though, made different Federal Shariah and appellate benches to the laws repugnant to Islam, Quran, and Sunnah, but they didn't even carve out a legal system directly from Shariah. This shows that judges functioning on behalf of the government in the Islamization process' seemed unaware of *Islam jiqah* and laws. They were experts in international laws, not in Islamic laws. They were working to ensure the order of competent authority to make their duty functional.

Zia ul Haq, to pursue his power agenda, placed military courts at the top of all. Neither Shariah nor civil courts could disturb the laws set by the chief martial law administrator. This feature depicted that the public did not have the right to appeal any law against the president of the country. Advocates of Shariah law suggested that military courts were beyond the jurisdiction of these courts. (Burki 2016)

Law of Evidence

The Law of evidence was introduced in the British era, but it was perceived that it was against the Islamic constitution, and it was felt that there was a need to introduce another law of evidence that must show conformity to the Quran and Sunnah. Zia ul Haq expressed in 1981 that:

"In my view, it is essential that the law of evidence be strictly in line with the Quran and Sunnah."

Islamic Council of Ideology made it, according to Shariah. Mr Tanzi! Ur Rahman suggested making a new law of evidence instead of the existing one. In the new law of evidence, the testimony of men and women was changed. Shahadat of a single woman was equal to half of a man. Two women's evidence would be equated

to one Man. Everything was unchanged in the new law of evidence, provision for an oath, purgation of witnesses, condition of evidence, etc. (fna1ia 2011) Hamid

Though Zia tried to make a law of evidence that would be challenging for the colonial evidence system, this law also became controversial, and people started to say that it was un-Islamic. This was another new challenge for Zia's administration. The government came under pressure from society and implemented a new goal of bringing education into line with people's ideals and beliefs; Zia-ul-haq launched a new national education policy and called a national conference to discuss it. This new approach sought to encourage ardent adherence to Islam and Muslim nationalism, with the goal of promoting deep devotion to Islam and Muslim nationhood as the main focus. Several steps were suggested to achieve this goal, including revising the curriculum to restructure the content around Islamic thought, incorporating "Madrasa" into the modern school and college system, introducing the National Language as a medium to mobilize community resources such as religious institutions for spreading primary education and establishing a separate educational system for women at all. Arabic has become a compulsory subject from classes six to eight. Islamic International University was founded in Islamabad to study fiqh and Sharia principles, as well as other subjects.

The government and military aided in the development of Islamic model organizations and commissions in a variety of fields. Traditional components in educational institutions and information infrastructure were supported by the government. In February 1979, the main goals of the military regimes were to strengthen the real spirit, love, and kindness for their country in the minds and souls of the masses, To develop in students a deep and everlasting loyalty to religion and motherland, each and every student fully aware that he is not only part and parcel of Pakistan, but also a member of the Muslim Ummah, and that he is expected to play a vital role in spreading the message of Islam throughout the world in accordance with the Quran and Sunnah. (Daechsel 1997)

Interest-Free Banking System

The government of Zia ul Haq made a few efforts to establish an economic system in accordance with Islamic beliefs. Along with the introduction of Zakat and Ushr, he also brought forth a financial system that did not charge interest to the government. The "Profit and Loss System (PLS)" was established in the state on January 1, 1981, to replace the newly established banking system that had been introduced in the state. In accordance with this approach, the person who has the account becomes a partner in the profit or loss of the bank and shares it in proportion to the amount of money that he has invested in the bank. Following this, the bank invests the money that customers have contributed to a variety of commercial and industrial endeavors, and the account holder is informed of the profit or loss that the bank has made on its various commercial and industrial endeavors. Consequently, at the end of the year, the person who holds the account is responsible for dividing the profit or loss with the bank. At first, there were a few challenges and problems that arose during the operation of this interest-free banking system; however, these concerns and problems have since been rectified. In the process of Islamization that our society is undergoing, interest-free banking is an important milestone. (Rammal 2012).

Zakat and Ushr Ordinance

The Zakat and Ushr Ordinance was a significant step forward in Zia's efforts to Islamic Pakistan, and it went into effect on June 20, 1980. It is a tremendous step forward for our economy and a significant accomplishment for the government. This ordinance was popularized with the "Zakat and Ushr Ordinance of 1979" and implemented nationwide. The rule will only apply to Muslim organizations, associations, and

institutions and will not apply to the general public. There will be a Zakat fund set up to collect all kinds of gifts and bounties. Every "Sahib-e-Nisab" Muslim will be required to pay Zakat, which will be deducted from his or her bank account. The government was given permission to deduct money from bank savings accounts at a rate of 2.5 percent. The money raised in Zakat competitions was distributed to the underprivileged and needy through Zakat committees. Parvez at all.,

Shia groups received exemptions from the Zakat deduction because they argued that the purpose of Zakat is to provide assistance from poverty rather than to eliminate it. "Ushr" is a tax imposed on the monetary or produce output of agricultural land.

Every landowner who plows and cultivates land must deposit 10% of the agricultural harvest or produce from the land in cash or kind as "Ushr" to the government. The payment of "Ushr" was avoided for agricultural wheat crops weighing less than 948 kg. It was also agreed that if the landowner, plower, or cultivator was impoverished and fell into the category of people who were qualified for Zakat, he would be spared from paying the "Ushr."

Reforms in Information Media

The military government implemented media reforms. The media had a vital role in influencing the public's view of a certain system. Music and dancing were prohibited, and religious programs were encouraged instead. The call to prayer at the designated times and the live broadcast of Hajj rituals were shown on television. The Hajj speech can also be listened to on the radio. TV shows were completely halted during the time of Iftar. As a result, a peaceful environment was created for Muslims to pray.

Obscene advertisements were completely prohibited on television and in newspapers. The presence of Ulema and Mashaikh was essential for the efficient implementation of Islam. They were allowed to freely voice their thoughts and criticize the government if it contradicted Islamic beliefs. Arrangements were made at government offices and schools for attending the Zuhr prayers. Nazmin-i-Salat was designated to supervise the prayers and motivate the public to pray. In the past, prominent government officers, known as Headmasters, used to pray punctually. During Ramadan, a newly announced ordinance restricted smoking, drinking, and eating in public, with violators facing up to three months in jail. During Ramadan, all food markets used to be closed.

Qadianis as Non-Muslims

In 1984, the Zia government decided to make decisions regarding the Ahmadis. They were prohibited from using the names of Islamic practices and rites, according to the ordinance which was issued by the President. They could neither make mosques nor use them for worship in the state; they could not use the term "azan" to call their worship, and they were also prohibited from using the titles of companions of Holy Prophet Muhammad ("Sahaba)," "Ashra-i-Mubashara" and "Um-ul-Muminin" for the companions and wives of Mirza Ghulam Ahmed. If Qadianis wanted to live in Pakistan, they would have to accept their status as non-Muslims.

Impacts of Zia's Policies

Zia's Islamization was, in fact, a doctoral program. It was a change from top to bottom. This program faced several numbers of challenges. The first challenge was the interpretation of Islam. Islam in Pakistan is not in black or white.

The religious and ethnic identity in Pakistan is marred by sectarianism. Zia was not able to apprehend the challenge of sectarianism. The Zakat issue was very controversial. The Shia community negatively responded to the collection of Zakat.

Ethnic Identity

Another challenge for Zia's Islamization was ethnic identity. The ethnic identity has always been one of the most important factors in Pakistan. The leaders who tried to understand this issue led to their downfall. Zia's policies were designed to reduce the ethnic factor, but the program backfired instead of expelling the problem. Zia worsened this issue. Perhaps he didn't learn anything from the division of the country into two pieces in 1971. The breakup of Pakistan was a pristine example of the "pull" factor of Islam as faith and "push" as ethnicity. The diversity of Pakistani culture is also a foundation of nationalism, which

is called Ethnolinguistic nationalism, which is championed by provincial leaders. Notwithstanding the breakup of Pakistan, Zia pushed for Islamization. It is the greatest irony of Pakistan's history that such action was not coming from a religious clerk but from an army chief representing the modernized army. For instance, in Sindh, Zia was perceived as a villain because his rule was the result of the hanging of Zulfiqar Ali Bhutto. The reaction to strong Sindhi nationalism came out in the shape of the muhajir movement.

Movement for the Restoration of Democracy (MRD) was becoming problematic for the military regime day by day. This led to ethnic rioting in Karachi. Moreover, the Zia regime was viewed as Punjabi domination. Zia's Islamization of Pakistan was a nationalist slogan used by the military ruler to manipulate public sentiment in Pakistan. (Halik 2002).

Social and Legal Status of Women

Throughout the country's volatile political history, women's legal and social standing has shifted, sometimes for the better and more recently for the worse. British India was partitioned along religious lines in 1947, resulting in the formation of two sovereign States: India and Pakistan. While India was Hindu-populated, on the other hand, Pakistan was a Muslim-populous territory. Relations with neighbors, particularly India and Afghanistan, have had significant implications for both international and domestic policy, particularly in terms of militarization and Islamization.

The militarization of politics and the country's political ideology negatively impacted women's progress.¹ The constitutional debates after partition mainly focused on the presence of Islamic legal precepts, or shari'a, in Pakistani law. Most legislators advocated for a constitution that incorporated modern democratic concepts, but the Ulema argued that the new state should be based only on shari'a to be recognized as legitimate.

After nine years of deliberation, the Constitution showed an inability to define and enforce an Islamic worldview. The document recognized the difficulty of reconciling contemporary constitutional ideas with Islamic principles but did not offer a definitive explanation of this connection. However, early leaders in Pakistan gave in to some requests from the religious leadership by officially proclaiming Pakistan as an Islamic republic in the Constitution and allowing the Ulema to have an advisory position, though with restricted power. Doubts about Islam's ability to serve as a basis for political cohesion and distrust in the nation's political establishments resulted in the growing influence of Pakistan's military in politics. During General Zia's reign, military intervention worsened this trend and had negative effects on the progress of women's rights.

Zia denounced Bhutto's regime as un-Islamic. He advocated for the restoration of Pakistani society to the moral standards of early Islam. Zia purposefully targeted both women and minorities. He pledged to uphold the importance of women's domestic role within the confines of the home, emphasizing its significance in a Muslim lifestyle. It was not surprising that women's status became a focal point in Zia's political approach. Historically, women in Pakistan have been utilized to maintain the fragile equilibrium between religion and politics. Zia implemented a set of legislative and social reforms that undid numerous legal progressions for women made in the previous three decades shortly after assuming office. This regression showed that, although appearing to make progress, women's rights were still uncertain and subject to change. Women's limited legal advancements were promptly restricted. Zia revoked all the basic privileges provided in the constitution issued in 1973. The right to be free from sex-based discrimination was incorporated. Esposito

He subsequently enacted a series of laws that provided legal approval for women's positions. The Hudood Ordinances altered the legislation against rape and adultery. For the first time in the nation's history, infidelity was criminalized. The Qanoon-e-Shahadat Order, also known as the Law of Evidence Order, assigns women a lower legal status where, in some cases, a woman's testimony is considered half as significant as a man's. An uneasy equilibrium was established between women's rights and religion in Pakistani politics during the Zia regime. Women convened an urgent meeting in September 1981 to resist the negative impacts of military and Islamization on women. The Women's Action Forum (WAF) was started by women on a national scale as a comprehensive movement. The Women's Action Forum (WAF) served as a collective representation of all women in the country in opposition to General Zia. The movement also opposed the Hudood Ordinances, the Law of Evidence, and the Qisas and Diyat regulations.

Judicial System

The judiciary was another institution severely affected by Zia's policies. Zia ul Haq had decided to Islamize the courts before bringing any new laws onto the statute book. To begin with, he reconstituted the Islamic Ideology Council by increasing the representation of conservatives in this body. Because the judicial system is so difficult, the distressed party has been unable to obtain justice through it.

Economic Implications

Poverty

Pakistan is a poor country. Greater than half of the population exists below the poverty line despite the fact that various factors contribute to poverty. One of these issues, sectarian strife, plays a significant role. Almost the majority of the respondents agreed that sectarianism contributed to poverty. The infrastructure was severely damaged as a result of extremist operations. Extremism, it is thought, thrived amid poverty. The consequences of sectarian violence are numerous. One of them is the current state of the economy.

Foreign Investment

Pakistan's economy has been severely harmed by the widening sectarian rift and bloodshed. Business activities are restricted by bomb blasts and targeted attacks that occur on a regular basis. This condition has an impact on the investor's actions. Investors are hesitant to put their money into Pakistan. Foreign direct investment is critical for a growing economy like Pakistan. However, daily incidents of sectarianism have undermined investor confidence.

Migration

Because of sectarianism, a large part of the population has migrated from one place to another. Due to the threat of being targeted, the majority of Shias have fled their homes, properties, and businesses. Unemployment is already a major issue, and finding work for these people is becoming increasingly difficult. "I bought a house somewhere at a very high price after selling my own at a very low price," resulting in a decline in foreign investment and poor economic growth.

I sold my house in D.I. Khan, which was 3 ½ canals, but I could not even buy 10 Marlas in another city. I had to take out a loan because I had to sell my house for a very low price because my life was endangered.
Zaman

Infrastructural Damage

Extremist activities in Pakistan have severely harmed Pakistan's infrastructure. The country's GDP growth has been gradually declining since the 1990s when sectarian war erupted. Since the 990s, poverty has rapidly increased[12-11]. According to a report by Bloomberg News 2012, from 1970 to 2008, terrorism negatively impacted economic growth in 177 countries out of the world. (News 2012)

Political Implementations

Government-oriented District

A large part of primary data indicates that the public has a negative attitude toward the government. They believed that the government was to blame for every wrongdoing since it was incapable of putting a stop to it, a long-standing problem. According to a victim, the issue can be handled if the establishment wants to address it. The government is uninterested in servicing and resolving the people's problems. Another respondent used Para Chinar as an example" - "Relations were severe, and enormous violence broke out after the murder of Arif Hussaini," he claimed. When Mehsood ur Rahman, a political agent, implemented those policies · It resulted in peace in the region. So, if the government and institutions want to build peace, they must make good efforts. No one would attempt to cause unrest." "When there is no justice, no effective government policy, mistrust will be formed," another responder said. Khan Tariq Fair

Diminishes internationalism

Sectarianism is a serious threat to internationalism. Every responder agreed that there are many religious groups, ethnic groups, and also different linguistic groups existing in Pakistan. If there is a strong sentiment of hatred and bigotry among the various faiths, it is bad enough that both groups are on the verge of killing each other. It will result in a civil war. Targeted killings and suicide attacks on mosques and imam bargaihs, as well as attacks on prominent members of either sect, represent serious dangers to Pakistan's national security¹. And the divide between Shia and Sunni is so wide that it is posing a threat to national unity. It will undoubtedly generate a civil war environment. Although there were historical conflicts between the two sects, hatred and violence against each other were not the laws of the land¹. The rule of law is broken as a result of the sectarian strife. The weakening of the nation-state will arise from the violation of the rule of law. Since 9/11, western countries have been turning to moderate religious organizations as a policy tactic to combat extremism in Pakistan. In Pakistan, foreign financing is a key source of sectarianism. Pakistan's national integration is being harmed by this involvement. Shah Yusuf

Ruin Pakistan's Soft Image

The most serious threat Pakistan faces is the rise of sectarian violence. When innocent people of either religion are massacred, especially in sacred areas, Pakistan's image is tarnished in the world community. The most serious threat Pakistan faces is the rise of sectarian violence. When innocent people of either religion are massacred, especially in sacred areas, Pakistan's image is tarnished in the world community. The rising frequency of targeted killings and suicide strikes indicates that Pakistan's government is unable to monitor and punish those responsible. Despite the fact that Pakistan is a victim state, it is accused of sponsoring extremism¹¹. Despite the fact that Pakistan has suffered greatly, it is still seen as a safe haven for extremists. Consequently, we cannot afford to ignore the growing spread of sectarian violence, which threatens to destabilize Pakistan and the entire region.

In different parts of the country, the Lashkar e Jahngvi, Tehrik e Taliban, and Jaanullah groups are attacking Shias. Some of these terrorist groups may be focused on the murder of Shias, while others may be focused on the state of Pakistan. During an interview on a TV program, a Pakistani scholar said that Islam teaches respect, love, and prayer to all people. Although we are Muslims, our behavior and practices are similar to Hindus. We could not take Bangladesh with us, and while we are now claiming Kashmir through movements, we cannot keep Sunni and Shia Muslims together. The administration of Pakistan is unable to fulfill the needs of the people. May Allah give Muslims the strength and wisdom to stop killing each other. In 2015, prominent scholar Christine Fair wrote the following about Pakistan: "In Pakistan, religious organizations have targeted minorities, especially Muslim Shias, Christians, and Hindus, because they are not Muslim." As a result, there is a belief in the international community that Pakistan is unsafe for non-Muslims²². Dawn (2010)

Conclusion

The research emphasizes the socio-economic and political reforms introduced during Zia ul Haq's rule in Pakistan, particularly focusing on Islamization programs. The paper examines Zia's reforms, including the implementation of Shariah legislation and economic policies such as interest-free banking, and their effects on various societal groups. Zia ul Haq believed that Islam might act as a unifying force for Pakistan's heterogeneous population, which led to his emphasis on Islamization. The adoption of Nizam-i-Mustafa and the pledge of loyalty to the Nizam-i-Mustafa Tehrik represented a notable transition towards integrating Islamic ideas into the legal and judicial frameworks. The Federal Shariah Court, Hudood laws, and the Law of Evidence were created to bring the judicial system in line with Islamic beliefs.

The study also examines the consequences of Zia's policies on women, ethnic identities, and the judiciary. The Hudood Ordinances significantly affected women's legal standing by implementing strict rules and discriminatory behaviors. Zia's effort to reduce ethnic influences and advance a nationalistic motto through Islamization encountered obstacles and, at times, worsened preexisting problems. Zia implemented interest-free banking, the Zakat and Ushr Ordinance, and other measures to bring the economic system in line with Islamic ideals. The paper also points out the economic.

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