

Question Number 2

Political stability remains an elusive concept.....

Answer Number 2:

1: Introduction

Pakistan has had a turmoil throughout its political and constitutional history. The country lacks behind in every global democratic and governance. The reasons for this persistent turmoil and many, some can be attributed to inherited merance, post the unfair partition and others after the course that followed. Instability in governance, civil military imbalance and lack of benovalent leaders have landed the country in a situation where its systems and institutions are eroded.

“The land of pure has been unlucky in getting a peaceful government structure”

-K.K. Aziz

2: Political Instability in Pakistan

There are no sugar coated words to explain the political instability in Pakistan. Since its inception in 1947, the country has been subject to political interplay. Unfortunately the crisis is not averted yet and continues to haunt the citizens of the country till date. Every election is declared rigged, there has hardly even been a smooth transition of power in the country devoid of any political exchange. Political instability in the country even goes as far as splitting it into two pieces.

3: Factors contributing to the fractured nature of Polity

3.1 HISTORIC INSTABILITY CONTINUING TILL DATE: NO PM HAS COMPLETED A 5 YEAR TERM

Since the very start, there has been topsy turvy politics in the country. The initial decades of 50's and 60's are of no exception. The fractured nature is further accentuated

by the lack of ability of the democratic government. There has not been a single prime minister in the countries history that completed a 5 year term.

3.2 DELAY IN CONSTITUTION MAKING FOLLOWED BY ABROGATIONS

The country experienced a bumpy road towards constitution making. The first constitution made in 1956 suffered a series of hiccups, from rejecting the proposals of Basic Principles Committee to dissolving the assembly. Even the first constitution had walked a rocky path and was soon after dissolved and replaced by the 1962 constitution, the cycle was repeated till the 1973 constitution, which has also been suspended twice.

3.3 SERIES OF MILITARY RULES

In its short history, Pakistan has already seen 4 martial laws and long periods of rule by military dictators, This hampers the political process altogether and halts and advancement made in the arena thus far.

3.4 LACK OF FEDERAL PARTIES AND QUALITY MANIFESTO'S

The country has over a hundred parties registered with the ECP, though there is no problem with expanded political scope, there is a lack of federal parties amongst this huge number. Even the ones federal in nature, hardly lead their campaigns based on manifestos. Which serve the purpose of an official formality and do not reflect any policy opinions.

3.5 LACK OF ETHNIC HOMOGENITY

There are visible deep faultlines on ethnic grounds that the political system fails to address. Hence these prove to be a low pulling anchor in political spheres. Initial problems in the arena were caused by the Urdu-Bengali dichotomy. Now Punjab favouring environment serves the same problem.

3.6 RAMPANT CORRUPTION AND INACCOUNTABILITY

Pakistan is in the lowest percentile of corruption indicators. The country is infested with corruption and the system of accountability

decreases up the line

3.7 WEAK INSTITUTIONAL CAPACITY

The political system has failed to empower institutions and now their inability further hurts the political system forming a cyclical chain of inefficiency. The institutions are not strong enough to sustain political turmoil as they are accustomed to working with it. The executive branch is highly reliant on the legislative branch.

3.8 ALLEGED ROLE OF MILITARY

Even during democratic governments, the interventionist role of military is often mentioned. Most ousted governments have blamed military for interfering. This distrust and acknowledgement of power imbalance creates instability.

3.9 EXTERNAL FACTORS

- a) Hawkish Neighbors: India and Afghanistan
- b) Client State Policy for US

4: Potential Reforms In The Structure

4.1 CLEAR MANIFESTOS AND DEMOCRATIC REDUCTION OF PARTIES

The number of political parties indirectly causing factions but be reduced democratically and not coercively. The manifestos of each party must also truly depict their vision to foster true democracy.

4.2 EMPOWERING EEP AND CONDUCTING FREE AND FAIR ELECTION TO ENSURE CREDIBILITY

Electoral process of the country must be fair enough that each election is not challenged on a mass level. Digitalization of the process could help.

4.3 ESTABLISH HEALTHY CIVIL MILITARY RELATIONS

Both are organs of the state and must establish relations in accordance with the organizational hierarchy. Dialogue and non

interention of military is neccessary for that.

4.4 BOTTOM UP GOVERNANCE : EMPOWER LOCAL GOVERNMENT

Empowerment of local government in the true sense is required to opt for political stability. Constitutional reforms and defacto implementation is required

4.5 PRACTICE SEPERATION OF POWERS

Executive, legislative and judiciary branch must not be overreliant and involved in one another. Seperation of powers need to be implemented constitutionally

4.6 DISCOURAGE POLITICAL CONSTITUTIONAL AMENOS

Constitutions must be dealt ~~be deal~~ as a binding guiding principle. It must not be open to political way making. The way to do this making the process of amendment very rigorous.

5: Conclusion: Light at the end of the Tunnel

Even though the current situation seems grim. There is a hope that can transform the political arena. Implementation of the constitution and nurturing the democratic culture serves as the strongest solution. If the country sticks to a clear roadmap, the political arena can achieve stability.

Question Number 3

Keeping in view the socio political

Answer Number 3

1 : Introduction : Impact of Revivist Movements

"Had there been no Sheikh Ahmad Sirhindi, there would have been no movement of Pakistan"

- Jawaharlal Nehru

During the peak of Mughal sultanate, the Islamic empire was thriving but somewhere in between real Islamic values were lost. Assimilation had gotten to a point where there became blurred lines between religions. Religious reformers like Sheikh Ahmad Sirhindi were thoroughly aware of this. His vast knowledge of Islamic and his lineage to the pious caliphate empowered him to recognize the faultlines. He served his entire life in

reviving the true spirit of Islam. He instilled a sense of muslim nationalism in the Mohammadans of the subcontinent. His works are attributed to being the seeds sown for the Pakistan movement.

2: Situation At The Time: A Depiction Of Moral Decline and Blurred Lines.

2.1 ALOOFNESS FROM RELIGION

Muslims of that time could be labelled as muslims just by name. There was utter sense of aloofness from religion in the lives of people, nor was there any sort of remorse

2.2 ADVENT OF AKBARS DIN-E-ILAH

Decline of religious values had gotten to a point that Emperor Akbar was in the way of developing a new religion. Akbar aimed to combine practices of Hindus and Muslims to form a religion of convenience

2.3 THREAT OF SECULAR BHAGTIS

Rampant assimilation had other offshoots also. The bhagtis were a widespread group that were away from religion. Extremely secular in nature. Many muslims were joining due to no knowledge of own religion.

2.4 MORAL DECEDENCE

Amongst other things, moral decadence was on the rise. Drinking, prostitution, extramarital affairs, games of chance all were widespread. These go against the cardinal of Islam.

2.5 INDULGENCE IN VULGAR ENTERTAINMENT

From soldiers to ministers, all had unpleasant avenues of entertainment. There were frequent Mujra gatherings. Islam permits productive entertainment like archery and sports however this was a different trajectory.

2.6 BELIEF IN KARAMAT

Being away from religion made muslims prone of to unIslamic beliefs. Assimilation with

Hindus made them accustomed to believing in Karamat and practicing Biddat.

3: Role of Sheikh Ahmad Sirhindi In Reviving Islamic Ideology and Establishing Muslim Identity.

3.1: Focus ON BASICS OF ISLAM

To reconnect muslims with the core of Islam, he focused on basics of Islam and propagated on sticking to those. His view entailed making religion less complicated and difficult.

3.2 NEGATED WAHADAT UL WAJOOD

He ~~reinstated~~ the concept of Wahadat Ul Shahid. He understood the concepts such as unity of matter and spirit were too advanced and astraying for the common man.

3.3 WROTE LETTERS TO EMPEROR JAHANGIR

His bravery could be sensed by his act of corresponding with the emperor of time, whilst outlining the emperors mistakes. He urged Jahangir to restore basics of Islam and also elaboratively critiqued on all the wrong doings in his darbar.

3.4 REMINDED JAHANGIR THE RESPONSIBILITIES OF A RULER AND LATER BECAME HIS RELIGIOUS ADVISOR

During his rounds of communicating he contributed to reviving Islamic ideology and element of Muslim nationalism with the Emperor. Soon his critique landed him in royal jail but his impact was so widely recognized that he was released and made religious advisor to the crown.

3.5 WIDE SPREAD WORKS LIKE MARAF UD DUNYA

He wrote the book Maraf- Ud Dunya. The books purpose was enlightenment of common muslims. He wanted to remind muslims the real philosophy of this world being a test.

3.6 A BRAVE UNITING VOICE THAT INSTILLED MUSLIM NATIONALISM

His ideals did not encourage muslims to sideline their religion and focus on the present, instead he instilled a sense of Muslim nationalism. All his literary, social and political works were aimed at muslims realizing their real strength: Islam, and maneuvering through Islam's tenants.

3.7 VOICE AGAINST UNISLAMIC INSTITUTIONS

He didn't just focus on personal development but also became a flag bearer of resistance. Not violent but re-stating the real spirit of Islam.

4: Conclusion

Sheikh Ahmad Sirhindi's works were not confined to the time and place that he lived in. His aim to instill a sense of pride and valour in the muslim nation. He aimed to make muslims intellectually confident and

acknowledge themselves as a nation. The movement of Pakistan attributed largely to him and other reformist leaders, as they sowed the seeds of nationalism.