

PAK AFFAIRS

Q2. Explain the ideology of Pakistan in the light of speeches of Quaid-e-Azam and Allama Iqbal.

Introduction:

The creation of Pakistan was nothing short of a miracle. It would never have been possible without the dynamic leadership of Quaid-e-Azam and Allama Iqbal. Through their political struggle and vision they managed to galvanize the Muslims for a common cause and demand an independent country where they could lead their life according to the teachings of Islam.

The Vision of Pakistan

Both Quaid-e-Azam and Allama

viewed the Muslims of the sub-continent as a separate nation. The two nation thesis although first propounded by Sir Syed gained impetus through Jhal's poetry and vision and Quaid's practical implementation

In an address in 1930 at Allahabad Jhal said, "I would like to see Punjab NWFP, Sind and Balochistan amalgamated into a state with self government with or without the British Empire. This seems to me as the destiny of Muslims of North West India."

Quaid, while addressing a rally stated, "We are a Nation with

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and our distinctive culture
civilization, religion, mores
In short we have our own
outlook of and on life.
By all canons of Inter-
national law, we are a
Nation.

On another occasion Quaid
reiterated the idea of two
nation theory,
"Muslims could arrive at
a settlement with Hindus
as two Nations."

Critique on Western Capitalism

Both the Jinnah and Iqbal
viewed western form of
capitalism and democracy to
be untenable and problematic.
In an interview the Quaid
said

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The western economic system has created unsolvable problems for the west we are yet to present an economic system based on Islamic principles of equality and social justice.

Allama Iqbal on the other hand believed in the concept of Pan Islamism and believed Islam to be the panacea for Muslims of the subcontinent. He believed Islam to be "Dynamic Ideology which could meet modern challenges".

Protection of Minorities:-

Quaid-e-Azam spent his first and only Christmas with the Christian community of Pakistan.

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"I am going to constitute myself as the protector general of the Hindu minority".

Pakistan as a democratic State:

Quaid-e-Azam wanted Pakistan to be a modern Islamic state and not a theocracy.

= Pakistani constitution

is yet to be formulated but I can say for sure that it will be democratic and will consist of the basic principles of Islam".

Freedom of religion:-

In his famous 11th August address to the constituent assembly of Pakistan, he said

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"You are free to go to your temples, you are free to go to your mosques, and other places of worship you may belong to any religion, cast of creed, that has nothing to do with the business of the state"

Opposition to Provincialism:

Iqbal through his poetry ^{believed} Islam to be the driving force for Muslims, and believed that provincialism could weaken the unity of Pakistan.

In Dhaka Jinnah said "Urdu and Urdu alone would be the national language"

Relations with India:-

Both leaders wanted cordial

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relations with India after
Independence. Quaid even
kept his property in
India so that one day
he could visit his beloved
Bombay.

Quaid even proposed a
joint defense pact with
India as the cold
war was about to begin

Conclusion:

Through their speeches
and actions both leaders
laid down the foundation
of a modern Islam welfare
state which would be
a laboratory for experimenting
principles of Islam. Also where
Muslims could lead their lives
according to the teachings of
Islam.

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Evolution of Democratic System in Pakistan. Challenges to democracy.

Introduction:-

After its independence, the political leadership of Pakistan was faced with an arduous task of deciding on the form of government and a constitutional formula which would be agreeable to everyone. Although the founding fathers had envisioned the country to be an Islamic democratic republic, the constitution could not be formulated for 9 long years. This led to an acute political turmoil and the subsequent dismemberment

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of the country. The 1973 constitution provided a roadmap for a democracy but it too got trampled over by military dictators multiple times. Today, when the world is experiencing the resurrection of populism and authoritarianism, Pakistan is facing its own demons of fascism intolerance and political instability.

The Genesis of democracy in Pakistan :- After the demise of Quaid-e-Azam the political leadership was caught out of their depth. Democracy could not flourish as the founding father wanted :- Although the objective resolution passed

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by the constituent assembly laid down the broad outlines of a ~~fast~~ future constitution, the weak political leadership proved to be unable to provide a working formula for the nascent state.

Evolution of Democracy through the Pages of History

1950s :-

The 1950s were marked by political instability. It took 9 years for the constituent assembly to formulate a constitution. The 1950s also saw the birth of the "Doctrine of Necessity", which ^{continues} haunts the country to this very day. The constituent assembly

was dissolved by the then
Governor general of Pakistan.
This decision was upheld
by the Supreme Court of
Pakistan in the Famous
"Maqbi Tameeruddin Case".

In 1956 the first Constitution
was promulgated, which
only lasted for 2 years,
as ~~the~~ Martial law was
imposed in the country
by General Ayub.

1960s :-

- i General Ayub, in order
to consolidate his rule
introduced the "Basic Democracy
System". Through a sham
election he defeated Fatima
Jinnah and later went
on to become the President
- ii He promulgated the 1962

Constitution which provided for a Presidential form of government.

iii. In the late 1960s, Ayub succumbed to the popular movement calling for a free and fair election in the country.

1970s:-

i. The first ^{fair} elections in Pakistan were held in 1970. People had given their verdict for pro democracy forces in both wings. But due to the disagreement of both parties (PPP and Awami League) and the inability of the then ~~the~~ dictator Yahya Khan to transfer power, a settlement could not be reached. This culminated

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In a war and the subsequent dismemberment of the country

ii. As a result Zulfikar Ali Bhutto came to Power.

iii. 1973 constitution was promulgated which provided for a parliamentary form of government.

iv. In 1977 Bhutto too was ousted by another dictator General Zia.

1980s:-

i. Pakistan went through arguably its most repressive dictatorship in 1980s.

ii. Finally democracy returned with 1988 elections.

1990s:-

1990s saw PPP and PML taking turns at power and the sword of 58-25 and dissolution

of the assembly hanging over their head.

ii Democracy was again toppled by General Musharraf in 1999

The State of democracy in current times

Democracy is undergoing a makeover across the world with the rise of populism, authoritarianism and fascism. Leaders like Modi, Putin, Erdogan are at the helm of affairs. More importantly in Europe and USA, which are considered to be the cradles of democracy, we are seeing a sharp decline in democratic values. In the post truth era of Fake news, hybrid warfare and rise of artificial intelligence

and media manipulation, the future of democracy looks bleak. The currents of global politics are also sending ~~se~~ shockwaves across Pakistan as the country is going through one of its worst phases of democracy.

Pakistan's democratic crisis

Democracy is under attack in Pakistan because of the following factors:

i civil military relations:

Pakistan's political system is termed as "hybrid regime" by the international media. It is no secret that the Pakistani military has been involved in politics.

4 military dictatorships are a testament to this fact. Nowadays both the opposition and government are accusing each-other of being propped up by the military. The black day of May 9th, when military buildings were attacked by the supporters of a political party, is still fresh in the memory.

ii High degree of Polarization

The political polarization in the country has reached unprecedented levels. Politics in Pakistan was never so personal, dirty and manipulative as it is nowadays. This intolerance and high degree of polarization can be attributed to the rise in the use of social media

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iii. Unbridled Fascism:-

Nowadays political victimization is being practiced with impunity. Whoever comes to power, uses state machinery to subdue his political opponent by making fabricated cases.

Anyone who disagrees with the government is put behind bars without due process.

iv Decisions of the Courts are being undermined:

The tug of war between ~~the~~ state institutions is fraying the fabric of democracy and the principles of rule of law and separation of powers on

the one hand decisions of the ^{supreme} court are being rejected by the Parliament and on the other hand.

the Parliament is accusing the court of encroaching upon the authority of the parliament

V. Freedom of Expression is rapidly becoming a distant dream!

The media is being silenced and freedom of speech and expression is being violated. In recent months Journalists like Sami Ibrahim and Imran Riaz Khan have been picked up for their political affiliations with the narrative of a certain party. Whether one agrees or disagrees

with the politics or ideology of someone, rule of law and due process must always be followed.

Conclusion :-

The tumultuous journey of Pakistan's democratic evolution has hit another road block. The ongoing political crisis needs to be diffused immediately otherwise it may prove to be detrimental for Pakistan. For this purpose a grand National dialogue ~~which~~ consisting of state institutions like Supreme court, Military ~~and~~ political parties and civil society is the need of the hour. All state institutions will have to decide the decide an effective working

Formula and ~~can~~ designate their ambit of authority. It has to be decided once and for all that no further transgression by any institution in the affairs of the other would be tolerated.