

PART-II

QUESTION NO.3

SHAH WALI ULLAH

INTRODUCTION:

Shah Wali Ullah's real name was Qutb-ud-din Ahmed. He was born on 23rd February 1703, in Moza Pholat near Delhi. In 18th century, Islam in Subcontinent faced menacing problems, sectarian conflicts, law moral done of society, misunderstanding of Holy Quran, and general ignorance of Islamic injunction were some problems that give rise to religious disintegration, accompanied by political collapse. However, it did not happen, instead an era of renumeration of Islam began. Due to Shah Wali Ullah's efforts in Subcontinent.

Shah Wali Ullah was born in an educated family. He was educated by his father Shah Abdur Raheem, at Madrasah-e-Raheemiyah. After completing his studies, he went to Saudia Arabia for further studies and pilgrimage. While in Saudia he thought deeply about the problems faced by muslims in Subcontinent, so he decided to launch a movement to popularize the islamic values and present Islam in a more

rational manner. His work in wide covering differed aspects of economics, political, social, meta-physics and theologian.

PREVALENT CONDITIONS:

1- Political Conditions:

Loot and plunder, fight and feud had spread everywhere. Disintegration of the Mughal Empire had set in. For instance, during the lifetime of Shah Wali Ullah, no less than 10 rulers ascended the throne. Moreover, muslims were widely divided and suffering at the hands of Sikhs, Marathas, and Jatts. Shia-Sunni gap was widening day by day.

2- Religious Condition:

Ulemas were divided into different sects. Basic Islamic injunctions were being challenged. Rationalism and skepticism had over shadowed the tradition.

3- Economic Condition:

Political instability had made the Mughal Empire weak, hence different power contenders roused

to Challenge the authority of State. To check them resources were draining at a high speed. Therefore, the economic conditions were deteriorating.

SERVICE OF SHAH WALI ULLAH

1- Educational Service:

Shah Wali Ullah translated the Holy Quran into Persian in 1738 for better understanding of Muslims. He was the first one to translate into Persian. Later his sons Shah Rafi Ud din and Abdul Qadir translated Holy Quran into Urdu.

He also published a number of books for Muslims. Following are his important publications

- 1- Al-Fauz Al-Kabir
- 2- Hajjat-ul-Balagha
- 3- Shahrar-Al-Mustafa
- 4- Shahrar-Al-Masawah
- 5- Insaaf-e-Biyan Fe Sabab Ul Insaaf.
- 6- Mogadimah-Fe-tarjumatul Quran
- 7- Tafhemat-illahi

Shah Wali Ullah used to teach his students about different branches of Islamic knowledge.

During his time Shias and Sunnis were aggressively hostile against each. He published following books to remove the misunderstanding between Shias and Sunnis:

- 1- Izalat - Al - Akhifa
- 2- Khilafat - Al - Khulafa

2- Political Service:

In mid of 18th Century, Marathas had grow stronger and became powerful. They started to threatened the Mughal Empire and challenge to overtake the Crown in Delhi. Shah Wali Ullah prepared Najib Ullah (Chief of Rohilla) and Suja-ud-daulah to check Marathas. He also wrote a letter to Ahmed Shah Abdali asking him to protect the muslims. As a result Ahmed Sheh Abdali (King of Afghanistan) inflicted a crushing defeat on Marathas.

3- Economic Service:

Shah Wali Ullah: directed his teaching toward reorientation of Islamic society with the concept of social justice, removing social inequalities and ensuring fair distribution of wealth. In his book, "Hajjat - ul - Baligha" he pinpointed

the causes of chaos and disintegration of Mughal Empires They were:

- a- Pressure of public treasury— emolvents given to the people who rendered no service to state
- b- High taxes on peasants, workers, and traders— this exacerbated tax evasion. Shah Wali Ullah believed only in low taxes a nation can prosper.

FOUR ECONOMIC PRINCIPLES OF SHAH

WALI ULLAH:

Four basic principles of Shah Wali Ullah, such as production of wealth, distribution of wealth, consumption of wealth and exchange of wealth. He believed whole nation is involved in production of wealth, so it should be distributed equally. His four principles were:

- 1- People living in specific geographic location will have right over the resources there. A system in which everyone was equal. A single person or class can not get hold of these resources.

- 2- Everyone should have right to have limited liability as capability of every individual is different.
- 3- Practices which lead to the concentration of wealth into certain hands should not be tolerated and opposed by the system.
- 4- Such a balance of these principles be maintained that society develops as a whole.

CONCLUSION:

Shah Wali Ullah rendered great services. His work is wide covering aspects of education, political, social and religious. He was able to bring revival of Islam to the subcontinent. Even after his death in 1762. His sons and followers continued with his work. He became a source of inspiration for many future thinkers and leaders.

QUESTION NO. 8

NATIONAL INTEGRATION

INTRODUCTION:

National integration is the pursuit to harmony within a state. Irrespective of religion, race, caste, and language. It binds different segments of society for a unified cause of serving. Therefore, it has great bearing and association with national security. Many countries in Africa and Asia are confronted with the problem of national disintegration and Pakistan is no exception. It has caused due to many reasons, such as ethnic divide and religious disharmony. However, this issue of national integration can be solved, if the public and government consult and formulate policies to address this menace.

FACTORS THAT CONTRIBUTES TO NATIONAL

DISINTEGRATION:

1- Religious Disharmony:

People in Pakistan are divided on the basis of religious belief. Although majority of people in

Pakistan follow same religion, Islam. However, the division is mostly based on Sectarian groups. Moreover, few scholars have added fuel to the fire and divided already disintegrated nation on religious lines as well. In Pakistan, different Sects such as Shia and Sunni are hostile against each other.

2- Political Instability:

People in Pakistan are largely divided on political lines. Instead of respecting each others political beliefs, there is hatred against each other. Jiyala - Patwari divide has disintegrated the people of Pakistan and political instability has added fuel to the fire making different political groups hostile against each other.

3- Ethnic Divide:

People in Pakistan are also divided on the basis of their ethnicity. Every ethnic group has the perception that other ethnic groups are evil. Muhajir, Sindhi, Pakhtun, Baloch, and Punjabi, every group is hostile against the other. Blaming each other of depriving them of their rights. No doubt, ethnic divide has disintegrated Pakistan.

4- Lack of Education and Awareness:

Lack of education and awareness among masses has also contributed to national disintegration. Students are not taught to respect the culture, ethnicity and religious beliefs of the other people. This lack of education and awareness about the respect and values of other people has contributed immensely to the national disintegration.

5- Socio-economic Inequality:

Increasing socio-economic inequalities in Pakistan has increased the gaps between its people and led them to the point of disintegration. For instance smaller provinces express resentment on Punjab, Punjab receives huge amount of share, making it more developed than smaller provinces. This socio-economic difference is contributing a lot to national disintegration.

6- Unequal Representation and Participation:

Much like ^{budget} smaller provinces also express their sorrow for having less representation and participation. For instance, no. of national Assembly seats and civil service quota. This makes smaller provinces believe they have less representation and participation in.

country, contributing to national disintegration.

7 Lack of Uniform national Identity and Nationalisms

There is a lack of Uniform nation Identity in Pakistan, which is contributing to disintegration. Similarly, lack of nationalism can also be witnessed in people, which further disintegrates the nation.

-8- Role of Media:

Just like politicians and religious scholars media has also played a vital role in disintegration. Often poor choice of words by media reporters inflame and ignite flame against different ethnic groups. For instance, "A Muhajir girl; Bushra Zaidi killed by a Pathan driver". This single statement led to the massacre of thousands of Pashtuns and Muhajirs in Karachi.

HOW NATIONAL INTEGRATION CAN

BE ACHIEVED IN PAKISTAN:

1- Uniform National Identity & Nationalism:

There is no denying in the fact that Pakistan was founded on the basis on Islam and Pakistan's Constitution respects religious freedom of every group living in Pakistan. The debate on the form of Islam suitable for the country should be discarded. Focus should be given to Socio-economic prosperity of the country. Every Pakistani should feel honoured to express his love and affection for the country. Nationalism should be instilled into citizens through songs of praise and historic documentary.

2- Religious Harmony:

Religious Harmony can contribute immensely to National Integration. Religious Scholars should portray Islam in true spirit and discourage Sectarian interpretation. Relevant departments in this domain should evolve religious narrative against Sectarian and extremist interpretation. Moreover, extensive media programs can be organized in which scholars belonging to different sects and background are invited to promote harmony, respect and integration on religious lines rather than divide.

3- Political Stability:

National integration can be achieved through political stability, with 18th amendment already working to balance right of smaller province, focus should be on Balochistan and tribal areas to balance post injustice and poverty alleviation.

4- Promotion of Diverse culture:

Embracing and celebrating diverse cultural heritage of Pakistan can foster sense of unity amongst its citizen. Encouraging culture exchange programs, tradition, and norms/events that showcase cultures of different ethnic groups can promote mutual trust and respect.

5- Ensuring Equitable Economic Growth:

Addressing regional disparities and ensuring an equitable economic growth all across the provinces can reduce the feeling of alienation. This can be achieved by investing in infrastructure and creating jobs.

6- Equal Representation & Participation:

Ensuring equal representation and participation of ~~diff~~ all religious and ethnic group in social, political and economic sphere can contribute to national integration. This can be achieved by inclusive policies which give ^{smaller} people groups a chance to have a voice in decision making of the country.

7- Educational Reforms:

Implementing education reforms that ensures teaching integration, respect and tolerance is crucial. Curriculum should reflect diverse culture and history of Pakistan while also teaching ^{values for} respect and unity.

8- Effective Governance

Effective governance can contribute to national integration through departmental accountability, policy guidelines, shift in the culture of bureaucracy, decentralization of power and capacity building. The focus should be on public service delivery, justice and efficiency.

9- Enhanced Role of Media:

Media should play a more enhanced role in cultural amalgamation. It should broadcast counter terrorist and sectarian narrative. It will promote communal peace, counter the role of foreign media and promote soft image of Pakistan. Although media's code of conduct is in right direction we need to legalize it to make it more accountable.

CONCLUSION:

Pakistan is facing serious issues of sectarianism and extremism. It needs ^{to give} immediate reform to school and madrasah. Balochistan is another weak area and need two pronged approach. Despite so many challenges Pakistan has taken number of steps for provincial autonomy. The centrifugal forces are weakening. We do not hear the slogan of Pushtunistan and Sindhudesh anymore. Pakistan is moving in the right direction and it is moving closer to national integration each passing day.

QUESTION NO.4

DEMOCRATIZATION

INTRODUCTION:

Every election in Pakistan ends in Controversy, mainly related to allegation of rigging and unfair techniques. The defeating political party hardly accepts the results ascribing their defeat to rigging and unfair engineering. Such a flawed electoral political system compounds enduring political fault line of a country. Damaging already frayed economy. Same is the case of general elections 2024. It was faced with the same problems as faced in early elections. Democracy could not significantly improve, even during these election. The process of Democratization is still weak and ambiguous.

WHY THE PROCESS OF DEMOCRATIZATION

IS STILL WEAK?

1- Low Turn out Ratio

General election held on 8th Feb 2024 witnessed one of the lowest turnout ratio in

the history of Pakistan's election. Turn out ratio of voters was around 48%. This implies less than half of the registered voters participated in the democratic process.

2- Rigging in the Elections:

Many claims are made regarding rigging in the election. Losing politicians are showing form 47 on the media channels declaring their victory. Moreover, Commissioner of Rawalpindi, Liaquat Ali Chaudhary admitted his crime and explained to media, how he and his subordinates manipulated the results. He further confessed he was pressurized by the force that has pressured other commissioners to. All these things indicate towards rigging.

3- Absence of Democracy within Political Parties:

Again this time absence of democracy was noticed in major political parties in Pakistan.

Section 208 defines the condition of holding intra-party election:

Intra-party election (208):

- office bearers at federal, provincial and local level of a political party should be periodically elected for a period no more than 5.
- Every member should have right to contest election for any post in party.
- Every political party should update list of its central executive committee and federal office bearers on its website.

These conditions contain above were contrived by most of the political parties in such a way that intra-party election had become a facade only. When these parties can not win trust among its workers, how would they work in government and win people's trust. This militates against the spirit of democracy.

4. Capacity Issue faced by ECP:

Greatest resentment of the public comes from the capacity issue of ECP. These capacity issues delayed the elections till 2024. Otherwise they were supposed to be held in 2023.

5. Delayed Results:

Another resentment comes from the delayed announcement of results. It is asserted by many ECP deliberately delay it to manipulate the results.

6- Display of Wealth and Other Evil:

ECP has set amount of 1 million for Senate and 4 million for NA. These elections witnessed display of wealth and other evils, such as vote buying, which is against democracy.

7 Dynastic Politics.

Even in this election, same old dynasty participated in the election. These dynastic politics are against the spirit of democracy and they also prevent the emergence of new political class in the country.

CONCLUSION:

Just like all the previous elections, election of 2024 also ended in the controversy. It witnessed a low turnout ratio, and also rigging. However, but political parties are not ~~only~~ solely responsible for this, government too institution needs to straighten themselves in order to ensure free and fair election. Moreover, EVM (Electronic voting machine) should be installed as they can revive the confidence of voters and increase the turnout ratio.