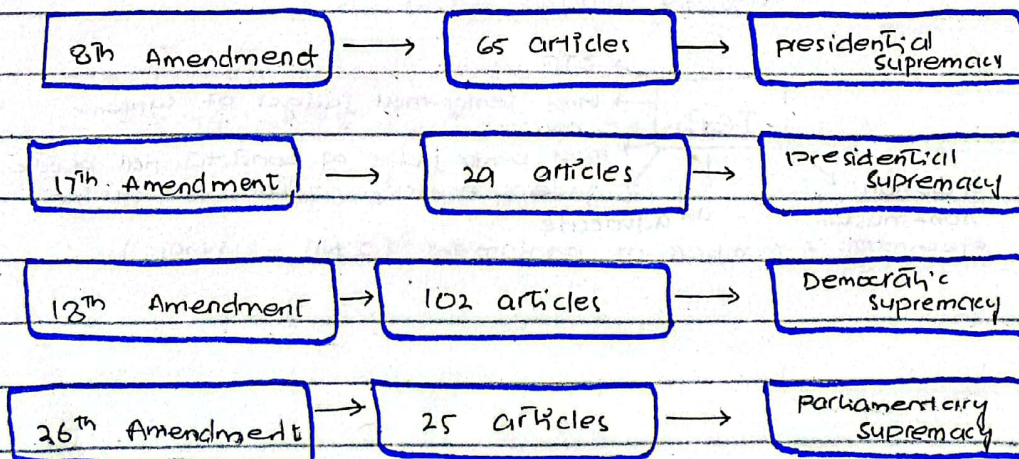


Q2. Changes made in constitution of Pakistan through twenty-sixth amendment, effects on political system of Pakistan

I. INTRODUCTION

The twenty-sixth amendment of Pakistan's constitution brought some major changes particularly with regards to separation of powers of the three organs of government - the Legislature, the executive and the judiciary. The amendment added, substituted or omitted 25 articles of the constitution along with one schedule. These include an addition of an article regarding climate, three of the amended articles deal with religious provisions, and the rest directly or indirectly bringing changes to the ^{Judiciary} constitution of Pakistan. These amendment as aimed at ^{Parliamentary} ^{bureaucratic} supremacy shall change the political landscape of the country. The parliamentarians, the political executive in particular will now have a upper hand in establishing rule of law.

II. COMPARISON OF THE NEW AMENDMENT WITH PREVIOUS ONES



III. PROVISIONS OF THE TWENTY-SIXTH AMENDMENT OF THE CONSTITUTION OF PAKISTAN

A. Changes in the appointment of the judges of Supreme court, High court and Federal Shariat court : Article 175A

1. Appointment of Chief Justice of Pakistan

175A (3)
Instead of natural appointment of chief

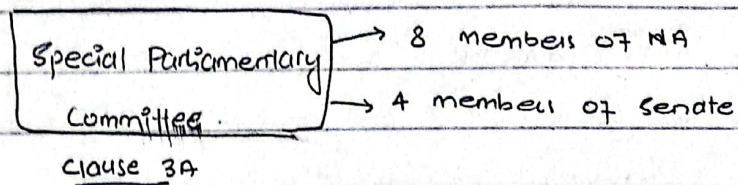
Justice who would be the senior most

Judge in the Supreme court, the CJP

after the amendment will be chosen

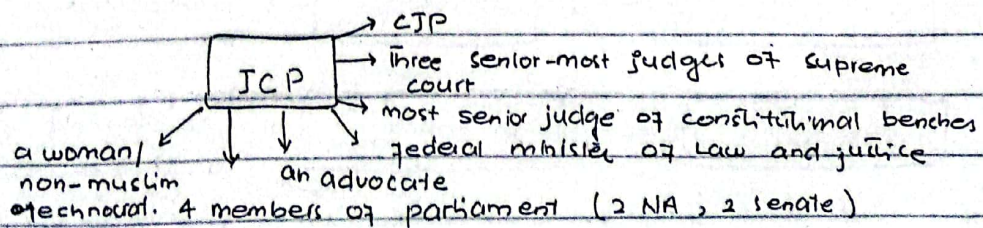
from three senior most judges of the Supreme

court by a Special Parliamentary Committee.



2. Changes in the body of Judicial Commission of Pakistan (JCP) for the appointment of Judges of Supreme court : 175A (2)

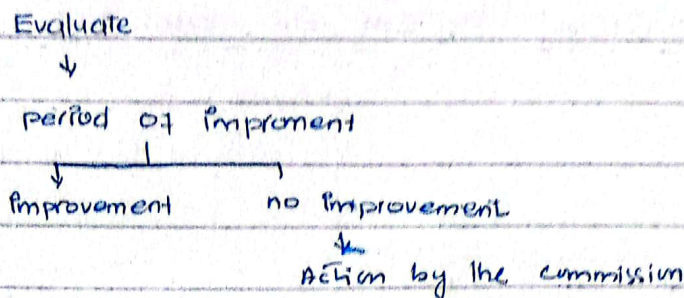
Now the structure of JCP is



3. Appointment of Judges of High Court: 175A (5)

Replacing senior-most judge of high court by head of constitutional benches.

4. Annual performance evaluation of judges of High Court by JCP



B. Retiring Age of Supreme Court: 179

From 65 years fixed to the end of term or JCP or whichever is earlier.

C. Taking Away Supreme Court's suo motu powers: Article 184

The amendment says:

"Provided that the Supreme Court shall not make an order or give direction or make a declaration on its own or in the nature of suo motu."

D. Formation of Constitution Benches: 191A

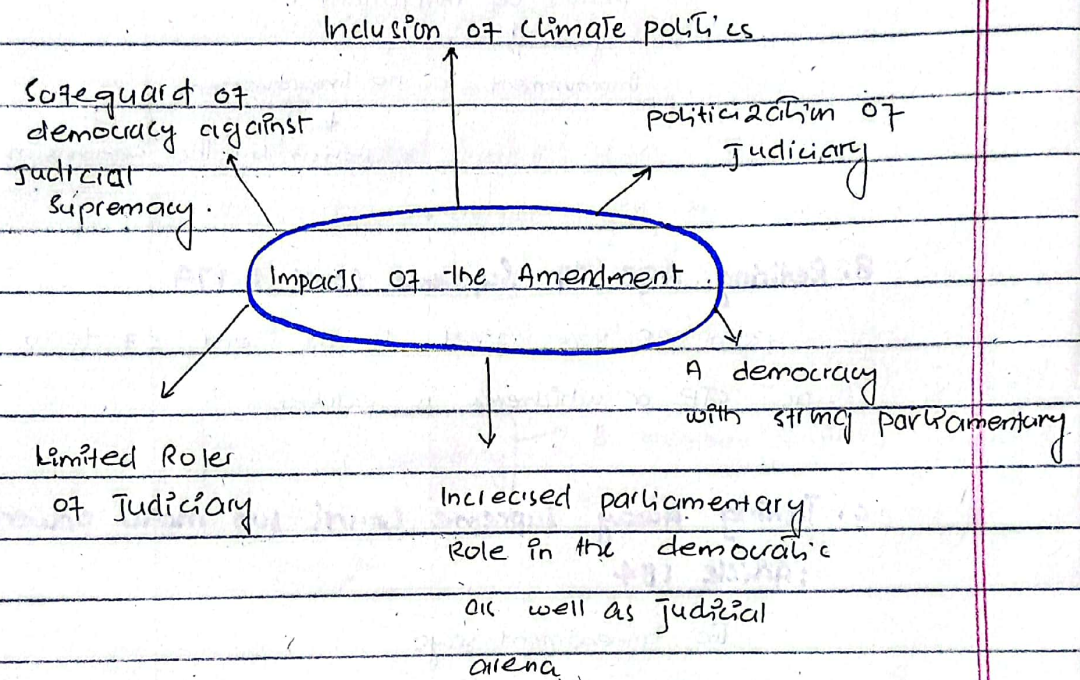
Formed by JCP to look over the original jurisdiction of SC (84) and Appellate Jurisdiction (118)

E. Religious provisions

o strengthening the base of Islamic ideology

- eliminating any law against Islamic injunctions in 12 months by Federal Shariat Court
- elimination of riba by 1st Jan 2028. (Ar 3B)

IV. IMPLICATIONS OF TWENTY-SIXTH AMENDMENT ON POLITICAL SYSTEM OF PAKISTAN



V. CONCLUSION

The twenty-sixth amendment of Pakistan brought the country at the cross-roads where it was criticized by some and appreciated by many. As a bloc says how it compromised judicial independence, many others believe that it was necessary to delineate the jurisdiction of the judiciary so that it remains in its bounds. At the end what matters is public welfare and not supremacy of any organ.

Q3. Establishing a functioning robust democracy requires a healthy, educated, participatory fellowship, and an educated, morally grounded leadership

I. INTRODUCTION

A successful democracy is a two-way process — the cooperation of the ruler and the ruled. The biggest question of a democratic question is: how to maintain sovereignty of state and the liberty of individual simultaneously? This is possible only if a balanced approach is adopted without compromising the boundary of the other. The followership must be healthy, educated and participatory. Similarly, the leadership should be educated and morally grounded. Any imbalance in this equilibrium will either result in sovereign dictatorship or popular authoritarianism, whichever the case be is — against a functioning robust democracy.

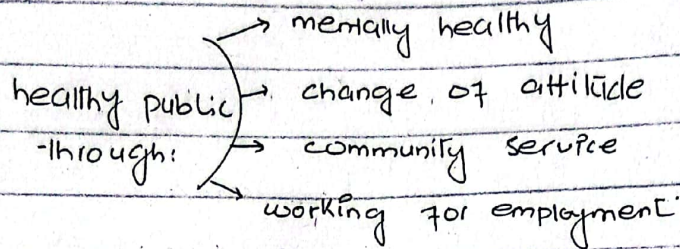
II. ROLE OF A RESPONSIBLE FOLLOWERSHIP IN THE SUCCESS OF DEMOCRACY

The citizenry of a state must be healthy, educated and participatory for the success of democracy.

A. A healthy public is an indication of a welfare state

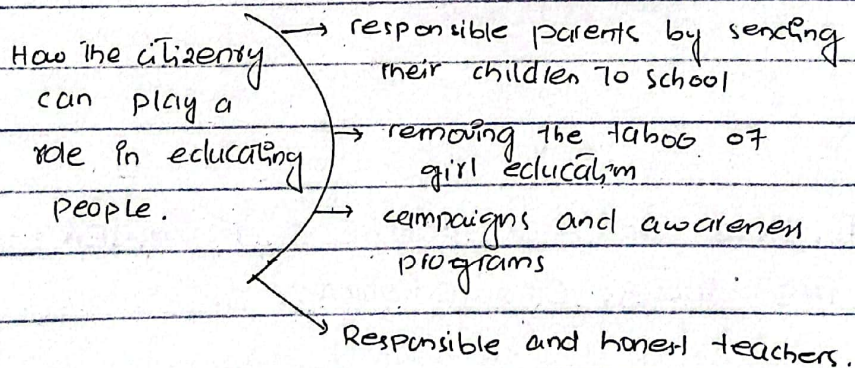
The quest of all states today is the

est establishment of a welfare state. Interestingly, it is not only the role of state to do so but also the public to play their role.



B. An Educated citizenry is a Progressive Democracy

Education is, other than state responsibility also an individual choice. Today, the literacy rate of Pakistan stands at 62%, the distribution being unequal throughout the country. There are about 25 million out of school children. There must be kicked accordingly the people of Pakistan.



C. A Participatory Public is a Robust Democracy

It is the absolute responsibility of the people of a state to elect their leaders. The elected leader then writes

the fate of the country during the government period. The voter turnout of Pakistan was **47.6%** in 2024 elections (ECP). This is very low for democratic countries like Pakistan.

So, what must the public do to increase public participation?

- Own the responsibility to vote
- The bureaucracy performing its role
- voting any is better than voting none.
- Strive for cumulative progress.

III. ROLE OF LEADERSHIP IN THE FUNCTIONING OF DEMOCRACY

Along with the citizenry, the leadership plays a pivotal role in the functioning of a democracy.

A. It is imperative for the leadership to be Educated

The ruler must be educated in all sense in order to put the ~~that~~ the democracy in a progressive trajectory. They must be educated in the following ways:

1. The sovereign must be educated academically

It is very important that the ruler

is qualified and academically educated. This makes him competent and analytically strong.

2. He must be educated about his people

In order to work for the people, he must know his people; their current state, their demands and a viable future for them.

B. The Leadership Must Be Morally Grounded In order to Establish a Thriving Democracy

The leadership must be ethically aware of his moral conduct. In a democracy like Pakistan where the leadership must be Muslim by law, it is not only a moral responsibility but also very religious one to be morally grounded. This means that the leadership must not consider himself above the law or people.

IV. CONCLUSION

The success of democracy in being well-functioning and progressive depends up on both the leadership and the followership. Leaders must be responsible and educated and primarily of the well-being of the people. The citizenry must be active, educated and responsible to ensure its success.

Q.4. Sir Syed's trinity of ideas — Loyalty Towards Britishers, devotion to education and aloofness from politics.

I. INTRODUCTION

"The circumstances under which the muslims began to have a glimpse of his nationhood...

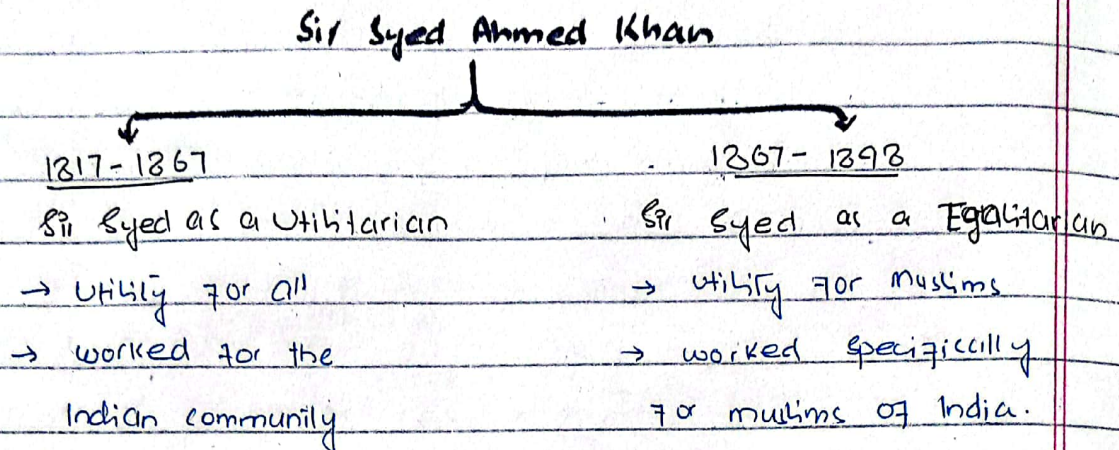
The man who moulded the circumstances, was Sir Syed Ahmed Khan."

— K.K. Aziz (The Making of Pakistan).

The idea of trinity — loyalty towards Britishers, devotion to education and aloofness from politics, which basically comprise the egalitarian approach of Sir Syed Ahmed Khan and on a larger view the Aligarh movement is what established muslim nationhood. He insisted upon the muslims to be loyal to the British for his reasons given, he asked the muslims to be devoted to education; and he insisted on aloofness from politics because otherwise it was impossible to preserve peace. Although his idea of trinity of ideas was criticized by a few, his efforts through these ideas was successful to give the muslims a separate identity.

II. BACKGROUND

The trinity of ideas did not always exist for Sir Syed Ahmed Khan. He had a different approach initially -



III. THE TRINITY OF IDEAS OF SIR SYED AHMED KHAN

The egalitarian phase of Sir Syed Ahmed Khan can be divided into three phases.

A. Loyalty to the British

Sir Syed believed that "it was ordinary common sense to be in good terms with the rulers." Thus he said:

o The only way to wipe off the stigma of Muslims' indignation of the military is through the loyalty.

o It was necessary to protect Muslim minority from Hindu domination. He particularly

opposed the public service recruitment by open competition.

• It was only through and firm British that Muslims could learn to improve their status.

B. Devotion to Education

Even before the egalitarian approach, Sir Syed had sternly emphasized the necessity of education.

Following the Hindi-Urdu Controversy he began to particularly ask Muslims to get educated. His slogan in this regard was:

“Devote yourself to education;
this is your only salvation.”

In this regard, he opened the Mohammedan Anglo-Oriental College (MAO) in 1875.

C. Aloofness From Politics

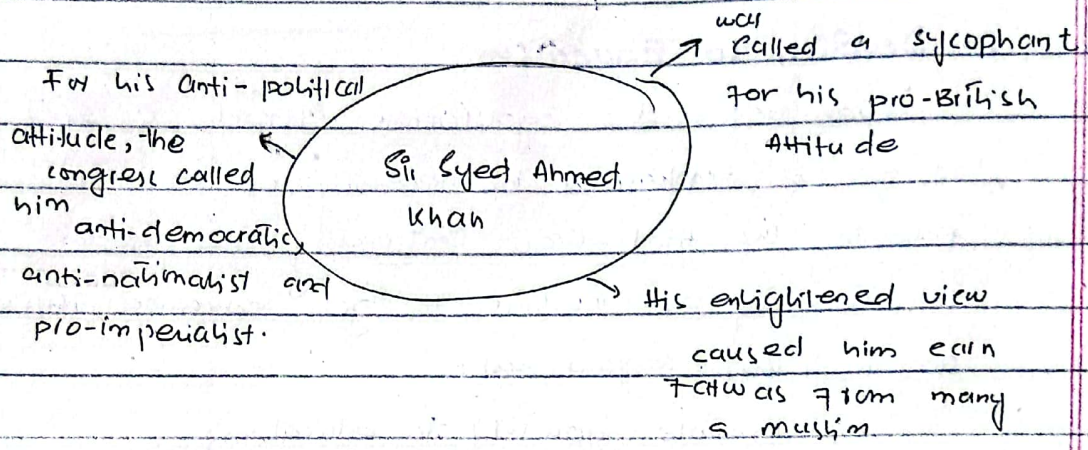
Sir Syed Ahmed Khan said:

“It is my definite belief that should the resolutions of native Congress be carried into effect, it would be impossible for the British government to preserve peace.”

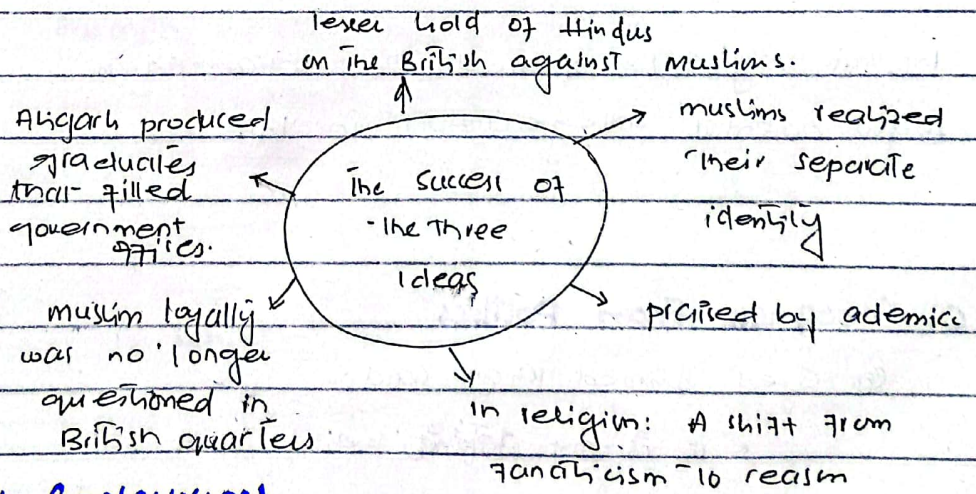
K K Aziz writes, “when the Indian National Congress was founded in 1885, Sayyid used every ounce of his influence, prestige and reputation in keeping

Muslims away from it."
 He believed that Muslims were poorly equipped for political adventure.

IV. CRITICISM ON SIR SYED



V. SUCCESS OF HIS TRINITY OF IDEAS



VI. CONCLUSION

Sir Syed Ahmed Khan had realized that in order that the Muslims of subcontinent survived and progressed they had to be loyal to the British, devoted to education and aloof from politics. This was why how Muslims could eventually be successful and he was proved right.

Q3. Major components of national integration and issues that hamper it.

