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Mock Exam 5

## Pakistan Affairs

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### Part - II

Q2. Discuss the main changes made in the Constitution of Pakistan through Twenty-Sixth amendment. What effects it shall have on the Political system of Pakistan. Elaborate.

#### Introduction:

The Twenty-Sixth Amendment to the Constitution of Pakistan was enacted to introduce significant reforms, particularly aimed at addressing the issues of Riba (interest) in financial transactions.

“The Twenty-Sixth Amendment aims to align our financial system with Islamic principles by eliminating Riba, which is essential for fostering economic justice in the country.”

## II. Key Features of the Twenty-Sixth Amendments

### 1. Eradication of Riba :

The most critical change is the complete eradication of Riba from the country, with a deadline set for January 1, 2027. This move aligns with the broader Islamic principles and aims to establish an interest-free financial system in Pakistan.

### 2. Regulatory Framework :

The amendment emphasizes the need for a regulatory framework to facilitate the transition of an interest-free economy. This includes the development of alternative financial models that comply with Islamic finance principles.

"A robust regulatory framework is essential to foster financial stability and protect the integrity of the banking system, especially in the transition to an interest-free economy"  
(Dr. Hafiz A. Pasha)

### 3. Encouragement of Islamic Banking:

The amendment promotes the establishment and growth of Islamic Banking institutions, which adhere to Shariah-compliant principles. This shift is intended to enhance financial inclusivity and provide ethical financial services to the population.

"Islamic banking is not just a financial alternative; it is a pathway to economic empowerment."

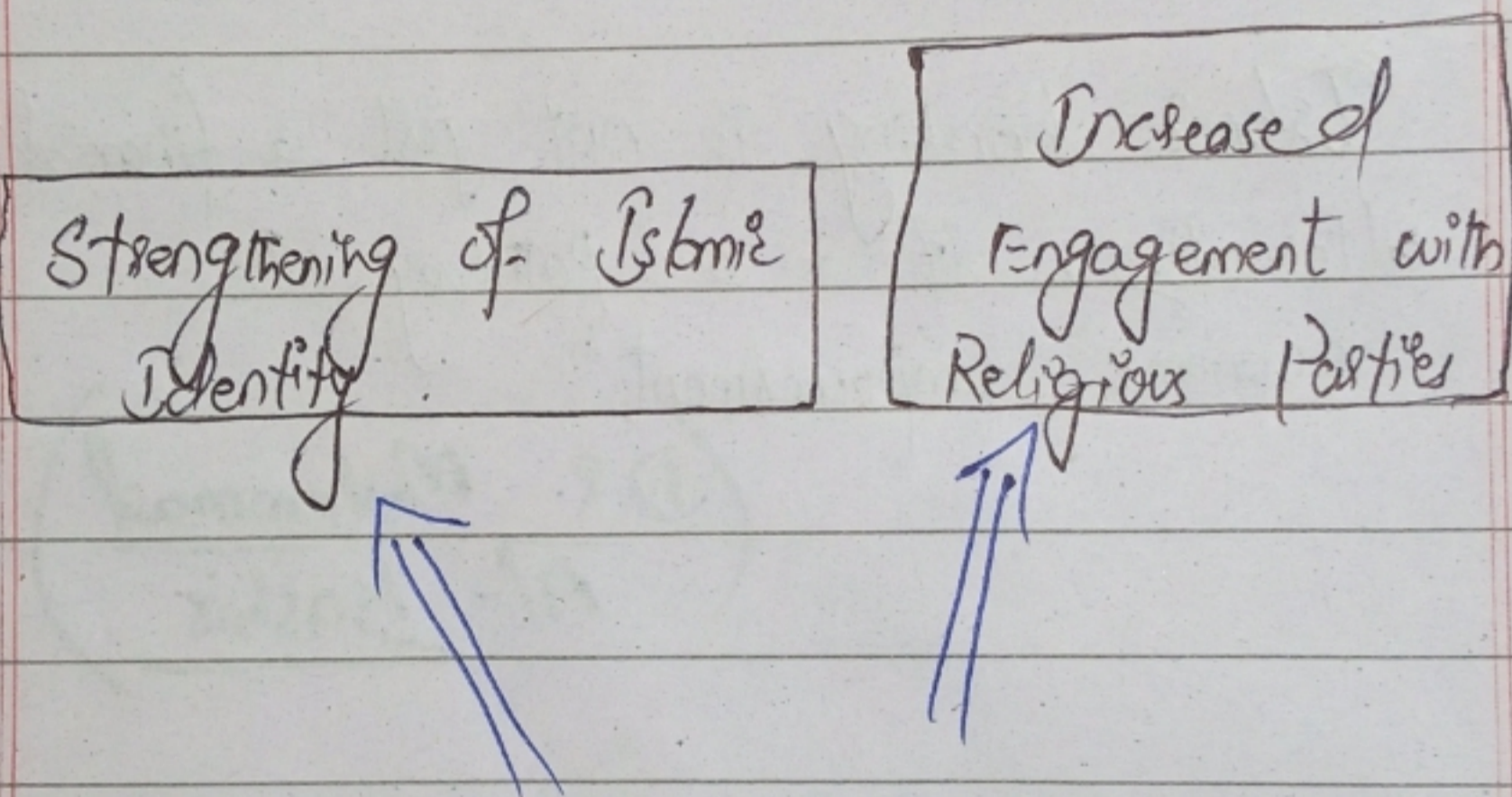
(Dr. Muhammad Al-Bashir)

### 4. Legal and Institutional Framework:

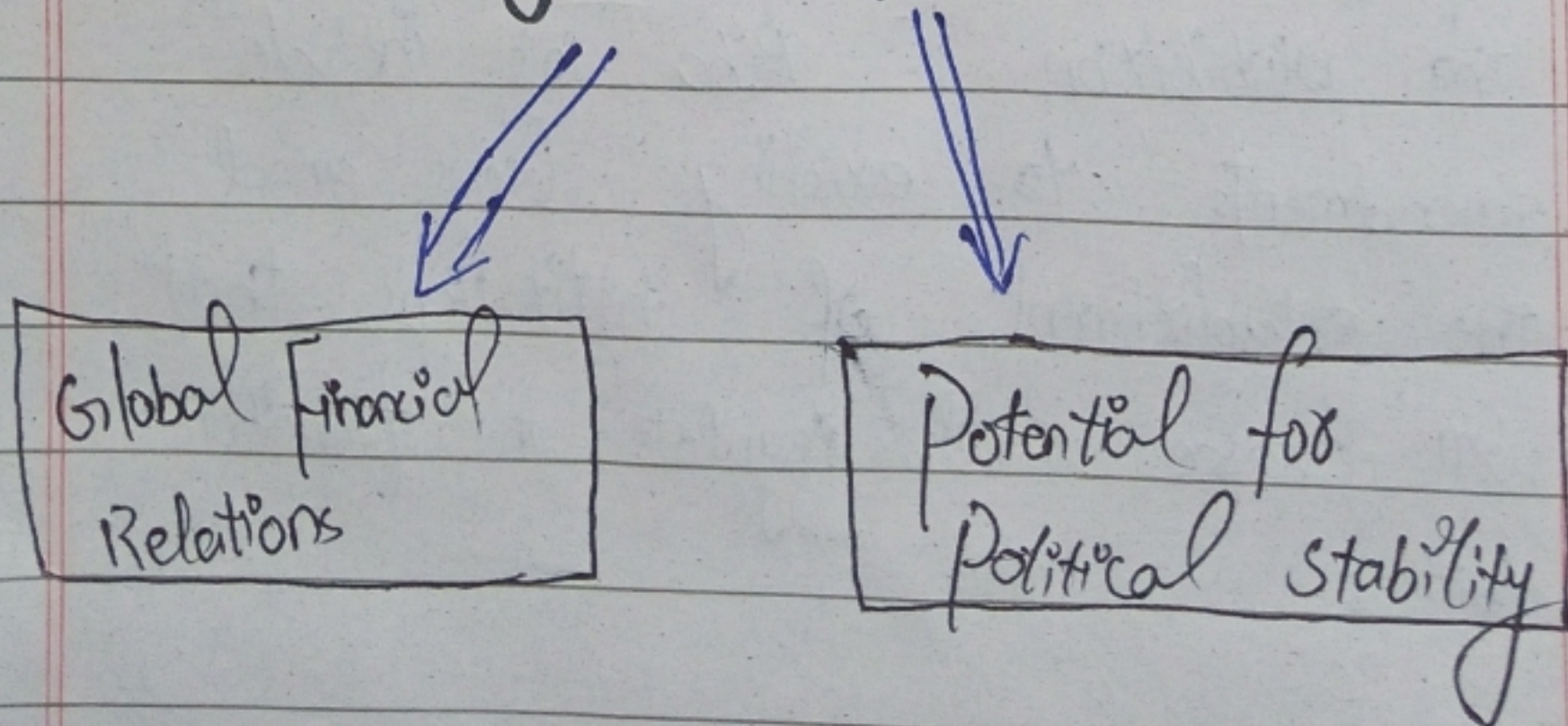
It mandates the need for legal reforms to ensure the enforcement of the prohibition of Riba. This includes amendments to existing laws and the establishment of institutions that will oversee and regulate the transition process.

### 5. Public Awareness Campaigns :

The importance of awareness regarding the new financial system. Education campaigns are to be launched to inform citizens about the benefits of an interest-free economy and the available alternatives.



### III. Effects on the Political System of Pakistan

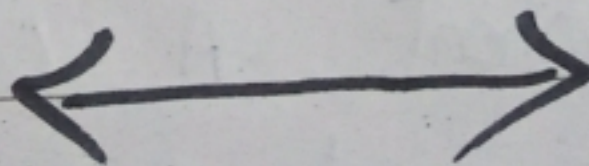


## Conclusion:

The Twenty-Sixth Amendment introduces significant changes aimed at establishing an interest-free financial system in Pakistan. Its implications on the political system are multifaceted with potential benefits for social justice and economic stability.

“The success of the Twenty-Sixth Amendment depends on public understanding and acceptance of an interest-free economy”

(Ayesha Jalal)



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Q4: Critically evaluate the Sir Syed's trinity of ideas i.e. Loyalty towards Britishers, devotions to education and aloofness from politics.

### Introduction:

Sir Syed Ahmed Khan, a prominent 19<sup>th</sup>-century Muslim reformer in India, proposed a triad of ideas that he believed were essential for the upliftment of the Muslim Community:

Loyalty towards the British, devotion to education and aloofness from politics.

The trinity significantly influenced the socio-political landscape of the Indian subcontinent. A critical evaluation of these ideas reveals their implications, strengths and weaknesses.

"Sir Syed argued that loyalty to the British would provide Muslims access to education and administrative roles, promoting socio-economic development."

(Dr. Muhammad Iqbal)

### 3. Loyalty Towards Britishers:

Sir Syed emphasized loyalty to the British government, viewing it as a means for Muslims to secure their rights and interest in a colonial context. He believed that cooperation with the British would provide Muslims access to education and administrative positions, thus fostering socio-economic development.

"Sir Syed believed that loyalty to the British could protect the Muslim community's interest during a time of political upheaval"

(Prof. Kulshid Karim Aziz)

Pragmatic Approach

Access to Opportunities

Strengths and Weaknesses  
of Loyalty Towards Britishers

Neglect of Nationalism

Colonial Diplomacy

## 2. Devotion to Education:

Sir Syed firmly believed that education was the cornerstone for the progress of the Muslim community. He advocated for modern scientific education, promoting rational through and empirical inquiry.

### A. Strengths of Devotion to Education:

#### i- Foundation for Empowerment:

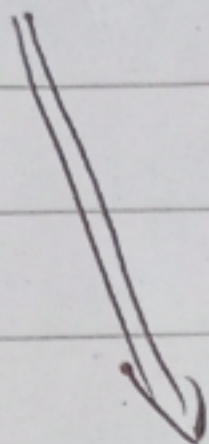
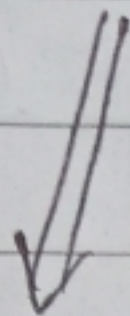
By prioritizing education, Sir Syed laid the groundwork for the intellectual and social uplift of Muslims in India. His efforts led to the establishment of educational institutions that educated a generation of Muslims, creating a class of informed leaders.

#### ii- Promotion of Critical Thinking:

His emphasis on scientific and modern education encouraged critical thinking and a departure from traditional dogmas, allowing Muslims to engage with contemporary issues.



### B. Weaknesses of Devotion to Education:



Limited Accessibility

Overemphasis on Western Education

### 3. Aloofness from Politics:

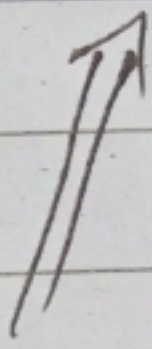
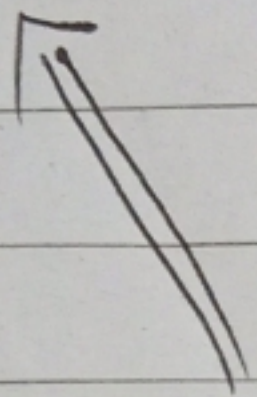
Sir Syed advocated for a distance from politics, believing that Muslims should focus on education and social reforms rather than engaging in the tumultuous political landscape of colonial India.

"Sir Syed believed that focusing on education and social reforms was more beneficial for the Muslim community than engaging in the turbulent politics of his time."

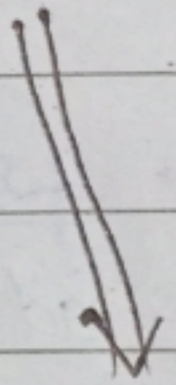
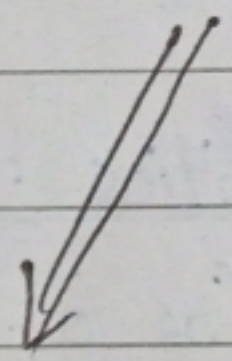
(Dr. Ayesha Jalal)

Focus on Development

Avoidance of Sectarian Conflict



Strengths and Weaknesses of Aloofness From Politics

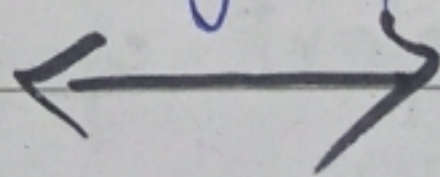


Political Disengagement

Delayed Political Awareness

## Conclusion:

Sir Syed Ahmed Khan's ideas - loyalty to the British, a focus on education and staying away from politics to provide an important perspective on the challenges the Muslim community faced in colonial India. His emphasis on education led to important improvements as helped Muslims gain skills and knowledge. However, his loyalty to the British and avoidance of politics also caused some problems, such as political disengagement, are limited access to education for many people.



Q6. The diverse Muslim reformist movements of the Subcontinent nurtured the sequential unity in the formulation of the two-nation theory. Delineate.

### Introduction:

The diverse Muslim reformist movements in the Indian subcontinent played a crucial role in nurturing the concept of the Two-Nation Theory which eventually formed the ideological foundation for the creation of Pakistan. This theory posited that Muslims and Hindus were distinct nations with separate cultural, religious and social identities.

## I. Historical Context of Reform Movements:

### 1. Emergence of Reform Movements:

The late 19<sup>th</sup> and early 20<sup>th</sup> centuries witnessed the rise of several Muslim reformist movements aimed at revitalizing the Muslim community in the face of colonial challenges and Hindu socio-political ascendancy.

These movements sought to address social issues, promote education and establish a coherent muslim identity.

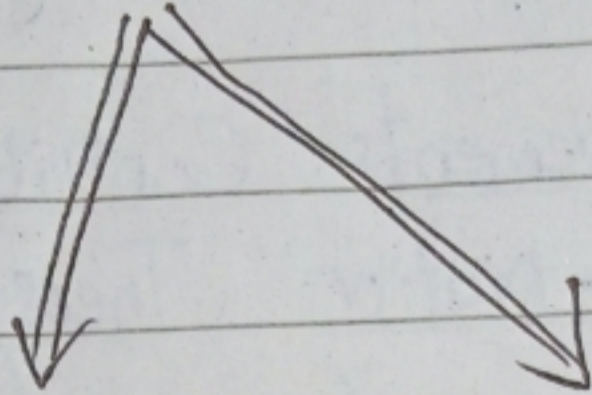
## 2. Key Movements Contributing to the Two-Nation Theory:

The diverse muslim reformist movements in the subcontinent significantly contributed to the development of the Two-Nation Theory through various key initiatives and philosophies. The Khilafat Movement, Deobandi, and the Barelvi schools of thought played significant roles in shaping muslim consciousness.

"Sir Syed Ahmed Khan's vision of a modern muslim identity was rooted in the belief that education was the key to social and political upliftment."

(Prof. Khurshid Kamal  
Aziz)

## II. The Aligarh Movement and Modernization



Focus on Education

Awareness of Identity

## III. The Khilafat Movement and Political Mobilization:

### A. Unity Against Colonialism:

The Khilafat Movement (1919-1924) which aimed to protect the Ottoman Empire. It united Muslims across different regions and sects in a common cause emphasizing their religious identity.

"The Khilafat movement demonstrated the unity among Muslims was essential to challenge British imperialism"

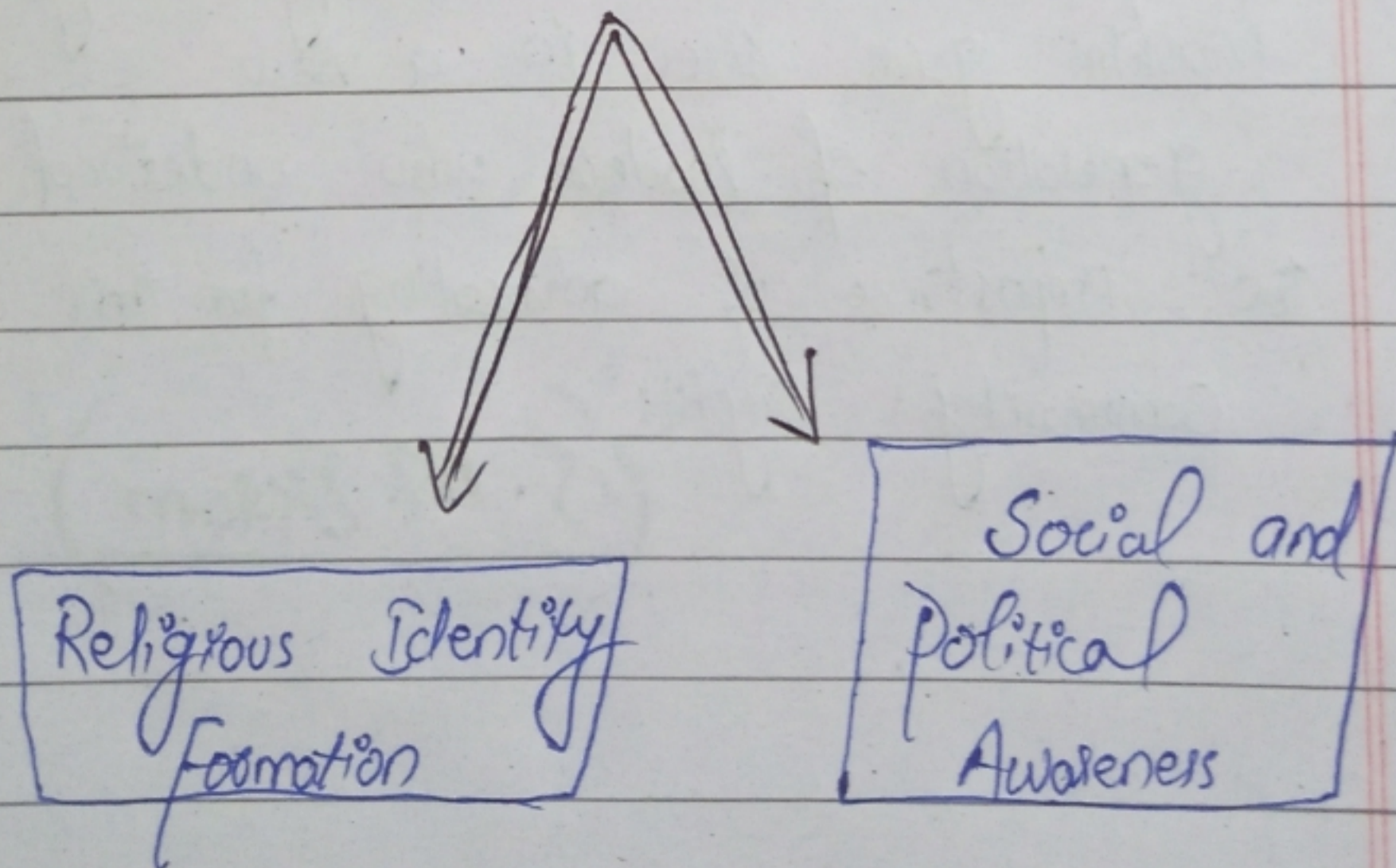
(Prof. Ahmad Saeed)

### B. Emergence of Political Representation:

The need for political representation and rights for Muslims in India.

The collective action during the Khilafat movement contributed to a growing realization among Muslims of their distinct political aspirations, reinforcing the notions of the Two-Nation Theory.

### IV. The Deobandi and Barelvi School of Thought:



## V. The Role of Political Leaders :

### 1. Emergence of Muslim Leaders :

The reformist movements facilitated the rise of influential Muslim leaders such as Muhammad Ali Jinnah, Allama Iqbal, who articulated the need for a separation of nation. They built upon the ideas fostered by these movements to frame the Two-Nation Theory more explicitly.

"The socio-political awakening among Muslims gave rise to a new generation of leaders who understood the importance of advocating for their community's rights"

(S. M. Ikram)



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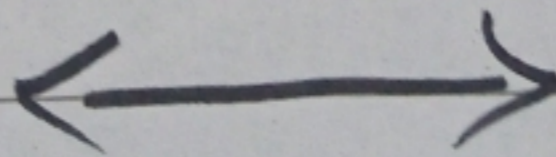
## 2. Formation of the Theory?

In the 1930s and 1940s as demands for political representation grew, the leadership began to solidify the concept of two distinct nations within India - Hindus and Muslims. The All-India Muslim League, particularly under Jinnah's leadership, articulated these ideas into a coherent political agenda.

"This formalization of the Two-Nation Theory was rooted in historical grievances and the socio-political realities of colonial India"  
(Prof. Zafar Iqbal)

## Conclusion :

The diverse Muslim reformist movements in the subcontinent significantly contributed to the development of the Two-Nation Theory by promoting a sense of identity, political awareness and cultural distinctiveness among Muslims. Through education, religious revival, and political mobilization, these movements laid the ideological groundwork for the eventual creation of Pakistan. The evolution of the Two-Nation Theory reflects the complex interplay between reformist ideologies and the socio-political aspirations of the Muslim community in colonial India.



THE END