

SECTION II

Q2: Critically evaluate the evolution of Pakistan's political system and culture after 1999. How have constitution dev.... Explain?

Introduction

The political history of Pakistan after 1999 depicts turbulent interplay between authoritarian legacy and political democratic aspirations. From General Musharraf's takeover in 1999 and his Legal Framework Work Order (LFO) to the passage of 18th Amendment, followed by the populist wave, Pakistan's journey reflects, as Dr. Hasan Askari Rizvi observes, "A transition without transformation". The constitutional landscape evolved but political culture remained trapped in the cycle of confrontation, constraints and civil-military imbalance.

- Evolution of Political System and Culture

1. 1999-2007: Military Takeover and Authoritarian Rule.

The Military coup of "October 1999", yet again suspended the parliamentary democracy and stained Authoritarian

rule by intervention. "Restore true democracy" was Musharraf's claim to legitimize his take over. Musharraf introduced Legal Framework Order (2002) and 17th Amendment (2003) to institutionalized his presidency rather restoring actual democracy.

As one of most credible political Analyst Ayesha Jalal expressed that each military ruler in Pakistan has sought democratic language to legitimize their authority while hollowing out its essence. Musharraf presidency was controlling of democracy under the label of enlightened moderation allowing somewhat political participation but without true accountability.

2. 2007-2010 Judicial Activism and Rebirth of Constitutionalism

In Musharraf era, there was massive induction of military into civil administration that weakened civil core upto the point that judiciary was passive player as oath taker, as claimed by Shuja Nawaz in his book "Crossed Swords". This fiasco ultimately

led to the rare societal uprising, Lawyers Movement (2007) for restoration of rule of law. It restored not only Justice Chief Iftikhar Chaudhry but also public faith in Constitutionalism. On the political side, The charter of democracy (2006) signed between Benazir Bhutto and Nawaz Sharif also set a signal towards potential restoration of parliamentary authority.

After takeover of PPP by General elections, they introduced 18th Amendment (2010) which became corner stone of constitutional revival. It repealed ~~Article~~ Article 58(2)(b), curbing president's power to dissolve assemblies. According to Dr. Rasool Rais, "The 18th Amendment transformed Pakistan from a semi-presidential to a truly parliamentary system federation. However, weakened institutional implementation led to weakened impact."

3. 2010-2018 Continuation of Democracy but Deficit Governance.

The peaceful transfer of power in 2013

consolidated parliamentary federation and a historical moment in Pakistan. Though governance was paralysed - Dynastic politics, corruption allegation and civil-military tension was prominent discourse.

As Senator Raza Raza noted, Constitution is intact but ^{true} democracy struggles to breathe. Institutions such as NAIB was accused of selective accountability. Democracy was intact but its true spirit was questionable.

4. 2018 - 2022: Populism, Political Polarisation and Institutional tug of war

Rise of populist politics under Imran Khan changed the course of politics. His rhetoric of "NAYA PAKISTAN" did mobilise youth and middle class as awareness increased but at the same time polarisation also deepened. The military had dynamic course of cooperation and sometime confrontation.

In 2022, when Imran Khan attempted to dissolve assemblies amid no confidence

motion, courts jumped in to restore parliamentary order. Judiciary attempt to reaffirm political sovereignty also underscored political spirit and embarked institutional immaturity.

- Constitutional Development and Democratic Continuity - Critical Evaluation.

1. Legal Framework Order

LFO reintroduced the provision of dissolution of the National Assembly by the president. It gave political discourse a semi-presidential system. As claimed by Mr Zafar, General Pervez Musharraf spoke in one of interviews in US that I have put the label of democracy on Pakistan which was indeed a label not true spirit of democracy.

2. Constitutional Ascendency.

The 18th and 19th Amendments not only under the LFO and 17th Amendment of giving President absurd right of dissolving constitutional parliamentary assemblies. They also strengthened sovereignty and provincial autonomy. For example,

Article 19-A is about promotion of transparency and governance while (10, 14-A) is to ensure Decentralization of power and reinvigorate parliamentary authority and spirit of Constitution with ink.

3. Civil-military Equation

Despite constitutional safeguards, real power continued to fluctuate between civil and military institutions. As Stephen Cohen stated in Pakistan, the military remains both referee and the player. Thus, governance remained under dual authority.

4. Governance quality

After 2010, there was always a democratic government but under hybrid regime system has rigorous flaws. Democracy has not seen its true spirit. Dynastic politics continues, frequent protest has also jammed the working and growth, coupled with institutional distrust. It is a Procedural democracy without performance.

Conclusion

From 1999 - present, Pakistan's political system has seen direct military rule to hybrid regime. Despite constitutional safeguards, though constitution survived many shocks, actual implementation and governance remained absent. Political culture must embrace tolerance, consensus and continuity over confrontation with each other otherwise constitutional will only remain on paper.

The pen of constitution has written democracy in Pakistan's fate; it must realise and utilise

Q8: Evaluate the role of key political and social ideologies in the Pakistan Movement between 1930 to 1947. How did Allahabad --- homeland?

Introduction.

The Pakistan Movement (1930-1947) was not sudden demand but culmination of decades long political struggle. It was desire to protect Muslim identity in hostile Hindu-majority environment that led to the ideology of Pakistan.

From Allama Iqbal's philosophical address in Allahabad to Lahore Resolution political realism gave birth to a nation. As historian Stanley Wolpert noted few ideological movements have combined religion, culture and politics as intricately as Pakistan Movement. It was a journey of ideas transformation, leadership foresight and reaction to political exclusion.

1. Background - Underpinning of Muslim Nationalism.

The roots of separatism lay in Two-Nation theory. Social and cultural reform

Movements - where thinkers like Sir Syed Ahmad gave ideology that Muslim and Hindu are two different nations based on their language, culture and religion. This distinctness deepened through Education (Aligarh Movement), cultural revival (Anjuman-i-Himayat-e-Islami) and literature (poetry of Iqbal), that groomed ideology from political separation.

2. The Allahabad Address (1930) - philosophical blueprint of Muslim Identity.

In December 1930, Allama Iqbal in Session of All India Muslim League State that

I would like to see the Punjab, North-western Frontier Province, Sindh and Baluchistan amalgamated to a single state.

Iqbal Ideology gave a complete turning point to Muslim's struggle.

- i) Cultural distinctiveness Muslim's different identity - Islam.

ii) Political autonomy Muslim separate homeland to ensure safety and security

iii) Spiritual democracy A democratic system where driving force is Islamic ideology.

His unique ideology transformed from ~~most~~ Muslims being in 'Minority' to a separate "Nation-hood".

3. The Congress Ministries : Reality Check

The Congress rule (1937-1939) under the after provincial election under the Government of India Act 1935 was a watershed moment.

From Congress refusal to share powers with Muslims are controversies of Congress authoritarian system.

- i) The Bande Matram controversy
- ii) Wardah education system - Hindu centric
- iii) Under representation of Muslims
- iv) Promotion of Hindi at expense of Urdu.

All this finally made Muslims realised

and depth
the extent of Hindu hostility and animosity, so much so, not only demand of separate nationhood got strengthened, muslim also celebrated Day of Deliverance (1939) under leadership of Muslim League when Congress Raj ended. Former secretary of India SP L. S. Amery believed that, conduct of Congress rule had driven Muslims to separation and wrecked all chances of United India.

4. Lahore Resolution (1940) - Political Realism

At 27th Session of All ~~INDIA~~ India Muslim League under the presidency of AK Fazlul Haq, League adopted Lahore Resolution demanding

Independent states in North-western and Eastern provinces where Muslims are majority

This event marked the transformation of Muslim League from a moderate level party to Mass level political Movement. Muhammad Ali Jinnah

also consolidated the idea with his remarks,

The Hindus and Muslims belong to two different religious philosophies, social customs and literature... to yoke them under a single state would lead to discomfort and destruction

The resolution gave territorial and Constitutional form to Iqbal's vision and united the Muslims middle class, ulema and intelligentsia under one political banner.

5. Role of British Constitutional Developments.

British experiments for constitutional reforms in India Cripps mission (1927), Round Table conferences (1930-1932) and Government of India Act (1935) failed to reassure Muslims fair representation. It only further consolidated the fact that Muslims' identity and political rights can only be ensured by separate electorate. As scholar K.K. Aziz remarks that

Every constitutional experiment by the British only strengthened Muslim's consciousness of them being a separate political community.

6. Culmination of Ideology to Statehood. (1942-1947)

The Muslim League had emerged as sole representative of Muslims in India with securing 80% of ~~Muslim~~ 90% of Muslim seats in elections.

The Cripps Mission (1942) got rejected in fear of ~~Muslim~~ Hindu dominance under centralized government. Further, Gandhi-Jinnah Talks (1944) yielded no result. Finally, the last effort by British Cabinet Mission Plan (1946) also later got dropped by Muslims as Nehru remarked that Congress not feel bound (Cabinet Mission Plan) once British leave.

The Direct Action Day (1946) and Communal ~~was~~ riots made it inevitable for a birth of new nation. Thus, Under Independence Act (1947) Pakistan was finally ~~was~~ came into being.

Conclusion

Between 1930-1947 Muslim Pakistan Movement evolved from philosophical idea to a political reality under the guidance of Islamic principles, political exclusion and Constitutional failures.

The Allahabad Address gave it intellectual direction, Congress authoritarian rule gave it emotional momentum and Lahore Resolution gave it organisational and political shape.

As Quaid-e-Azam declared in 1947

It was not merely a political struggle; it was birth of a nation.