

The Role of Religio-Political Parties in the Democratic Transition of Pakistan

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Abstract

Religio-Political parties are an integral part of the politics of Pakistan. They have played a vital role in political mobilization, be it inside or outside the parliament, both during civilian and military rule. The military rulers of the country have never transferred power to the civilians, until a struggle for democracy has been made. That has led to compromise of transition from military to civilian governments. It mainly focuses on the role of Jamiat-i-Ulema-i-Islam- (JUI) and Jamaat-e-Islami Pakistan in the revival of people's power in the country. It also aims to see how religio-political parties work to develop pressure on the rulers for democratic transition in Pakistan. Despite diverse sectarian and political backgrounds, how the leadership of religio-political parties brought political parties on one junction against dictatorship. Furthermore study explains that how religio-political parties either encouraged or discouraged the aspect of dynastic politics in Pakistan. Building and analyzing this argument in the dynamics of structural functionalism and role theory, the organizational structure of religio-political parties is studied and evaluated to see connection in the role of JUI and JIP towards democratic transition.

Keywords: Religio-Political Parties; Democratic Transition; Dynastic Structure; Dictatorship; Pakistan.

1. Introduction

Religio-political parties are the parties who work for Islamising the political system of Pakistan by constitutional means and active participation in democratic process. These parties thus, not only work within the constitutionally provided space but also ideologically agree on the democratic principles and upholding the democratic rights of the people. There are a number of religio-political parties in Pakistan who strive to achieve their goal of Islamisation; prominent being Jamiat-i-Ulema-i-Islam and Jama'at-e-Islami Pakistan. Both groups have pre-partition lineage but with different ideological backgrounds. After partition of the sub-continent in 1947, both the groups reorganized and redefined their objectives and embarked on a new political role. That was emphasizing on Islamisation of the state apparatus through active political participation by approving and engaging in democratic and electoral politics.

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Despite political and ideological differences with the rest of the political parties, these religio-political parties remained united against dictatorship and they demanded the restoration of democracy as well as constitutional government in Pakistan. The main objective of this research article is to explain the role of Jamiat-i-Ulema-i-Islam and Jammat-i-Islami against dictatorship and their efforts for democratic transition in Pakistan.

Political movements in the history of Pakistan were aimed to uphold the cause of democratization and protection of the constitutional as well as democratic rights of the people of Pakistan. In every movement, there is a role of religio-political parties. The religio-political leadership has been opposing authorities in Pakistan since the inception. Apart from this, the religio-political leaders strengthened the movements for the restoration of democracy in Pakistan despite diverse vision on the democratic system of governance (Chandio, 2009). However, an important aspect of this research article is to explore the role of religio-political parties for democracy in Pakistan, specifically highlighting JUI and JI.

2. A Brief review of Transition from Dictatorship to Peoples' Rule in Pakistan

Political transition is a state of change from people in power to authoritarian rule and vice versa. Change in the system of governance takes place because of a political disaster or in some cases it occurs without political crisis or critical political circumstances. The criteria for transition are dependent on political circumstances. The level of transition carries different parameters from country to country. Moreover, the nature of change of governances also has different parameters in different countries (Talissee, 2005). The stages of transition cover gradual change, as the dictatorial rule and the opposition engage in a long bargaining phenomenon or changes in governance can be the result of fast dramatic disasters in the equilibrium of power between the government and the opposition, such as replacer is able to overthrow the replaced ruler suddenly (Casper & Taylor, 1996).

Despite changes in the system of governance from authoritarian rules to civilian rules in Pakistan, political leadership failed to stabilize economic growth, decrease poverty, empower social as well as political domains. Apart from this, the civilian rulers also failed to prevail integration at the national level (Huntington, 1991). As a result, political conditions in Pakistan from time to time remained acute which provided an opportunity to intervene in the political institutions of the country. The crisis such as disasters in economy as well as weaknesses in the politics of the country was the result of conversions from democracy to dictatorship in 1958, 1969 and 1977 (Rizvi, 2000). In this context the present research article focuses on the timely changes in governance. For which the role of religio-political parties in democratic transition in the country is highly discussed with special reference to the role of JUI and JUI. Apart from this, it goes far from the importance of this

research study to cover the processes of the consolidation of democracy in Pakistan (Chandio, 2009).

Due to the political crisis, martial law was imposed in Pakistan on 7, October 1958. However, no political party stood against the imposition of martial law in the country because of differences in the ranks of opposition during the initial period of the military rule of General Ayub (Wolpert, 1993). Political parties like Council Muslim League, Nizam-i-Islami Party, Awami Muslim League, and Jamat-i-Islami launched an opposition alliance with the name of National Democratic Front on 5th October 1962, to oppose the new constitution.

Next to this, at the time of the presidential election the opposition parties formed an alliance known as Combined Opposition Parties (COP) on July 21, 1964, in Dhaka (Hussain 2008). The alliance comprised the Council Muslim League led by Khwaja Nazimuddin and Mumtaz Daultana, the Awami League of Sheikh Mujibur Rehman and Nawabzada Nasrullah Khan, the National Awami Party (NAP) factions of Maulana Bashani and Abdul Wali Khan, the Niazam-i-Islam Party headed by Chaudhry Mohammad Ali, and Maulana Maudoodi's Jama'at-e-Islami. The unity of such diverse and discordant elements showed that the authoritarian policies of Ayub Khan were more hateful than their differences.

After the 1965 Indo-Pak war, the situation started to normal routine political activates, which were at a halt for national interest. Political parties revitalised their efforts to dislodge Ayub from power (Hussain 2008). A movement against the dictatorial regime which was known as Pakistan Democratic Movement was launched by the Opposition parties (Mounshipouri & Samuel, 1995). After an enduring movement led by religio-political parties in association with pro-democratic political parties, a transition from authoritarianism to people power took place in Pakistan in 1971 (Rizvi, 2000). The period from 1971 to 1977 saw a civilian rule of the populist Bhutto who soon turned into an authoritarian ruler. Despite democracy, a new political crisis occurred in Pakistan when Pakistan National Alliance (PNA) accused the civilian government of mal-practices in the elections of 1977 (Brohi, 2012). The religio-political parties such as Jamaat-e-Islami(JI), Jamiat-i-Ulema-i-Islam (JUI) and Jamiat-ul-Ulema-e-Pakistan (JUP) in association with pro-democracy political parties like Muslim League Pagaro Group (PML Pagaro), National Democratic Party (NDP), Pakistan Democratic Party (PDP) and Khaksar Tahreek (KT) decided to begin the struggle against Bhutto (Rizvi, 2000).

PNA was an association of political parties with diverse ideological backgrounds. However, they were united to get rid of Bhutto out of the political arena. The non-conciliatory approach of both the PNA and ZA Bhutto pushed the situation for the return of the military in politics of the country; the same military which in the near past was blamed for armed oppressions in Bangladesh and Baluchistan (Ahmad 2008). After unfavorable results of elections, the PNA initially attempted to mobilize masses against Bhutto and

demanded impartial elections in the country (Sohail, 1991). But soon the religio-political parties got control of the movement and converted the efforts towards the implementation of Shariah. The demand for the implementation of Nizam-i-Mustafa (System of Prophet Muhammad P. B.U.H) was purely religious which resulted in acute situation and subversion of law and order situation in Pakistan (Jones, 2003). This political disorder and worst conditions of law and order gave access to the military for intervention in politics. As a result, a new transition occurred on 5th July 1977 ouster Bhutto from the political arena (Burki, 1991).

Interestingly, the opposition parties which were demanding fair elections associating and equating it with the core democratic and constitutional rights welcomed the un-constitutional move of Gen. Zia. Religio-political parties such as Jamaat-i-Islami (JI), Jamiat-i-Ulema-i-Islam (JUI) and Jamiat-i-Ulema-i-Pakistan (JUP) were amongst those parties who rejoiced the new developments to have caused ouster of Bhutto (Brohi, 2012).

3. Research Methodology

In this research article, the qualitative research method is used to investigate the historical background of religio-political parties of Pakistan and their role in the transition from democracy to dictatorship. Secondary sources which largely rely on past evidence, such as books, articles, essays and official documents on the subject, are used to extract information about past events. In the light of existing histories on religion and politics in the context of Pakistan, the role of religio-political parties has been examined.

4. The Role of Jamaat-e-Islami in the Democratic Transition

Jamaat-e-Islami, an eminent religio-political party, has been struggling for the establishment of Nizam-i-Mustafa (System of Prophet Muhammad P.B.U.H) in Pakistan. However, whenever military intervened in the politics of the country, the leadership of JI did not lag behind to oppose authoritarianism. JI strongly demanded the restoration of democracy in Pakistan (Rizvi, 2000). Moreover, the leadership of JI not only preferred democracy over dictatorship but also stood against the unconstitutional policies of sitting governments. JI was also on the frontline in Anti-Ahmedya movement in 1953. Apart from this, JI raised objection over diverse voting process for the disparate religious factions during Huseyn Shaheed Suhrawardy's government (Malik, 1997). Resultantly, Prime Minister Suhrawardy held a sitting of the National Assembly at Dhaka where his Republican Party passed a bill in order to approve a joint voting system.

When on 8 October 1958, Field Marshal Ayub Khan abrogated the constitution and declared military rule in Pakistan. JI highly condemned the unconstitutional attempt of General Ayub Khan. Apart from this, JI leadership stood with the Pakistan Democratic Movement (PDM) for the revival of peoples' rule in the country (Waseem, 2007). The religio-political parties did not support the role of women in politics. Nevertheless, JI supported Fatima

Jinnah in presidential elections. In the Indo-Pak war of 1965, JI did not lag behind to support Pakistan Army. The workers of JI also partook in Jihad against the Indian Army when they were called by Pakistan government (Shah, 1996).

5. Peaceful Opposition of Jamaat-e-Islami to Dictatorship

Dictator Ayub Khan wanted the enforcement of the constitution of his own choice. In this connection, he tried to satisfy religious leaders of JUI and JI on the name of Islamic modernization (Rizvi, 2000). Ayub Khan preferred a Presidential system and considered it close to Islam. Whereas, a parliamentary system was suggested by the religio-political parties. The religio-political leadership considered it simple, clear, neat and clean as well as less costly (Shah, 1996). According to the Constitution of 1962, Ayub Khan announced the Presidential election scheduled in the first week of January, 1965. The Electoral College consisted of basic democrats and they were provided with the right to vote to elect the President of the country (Malik, 1997). General Ayub Khan got his candidature registered as the President of Pakistan from the juncture of the Convention Muslim League (CML).

The declaration of the Presidential election schedule gave birth to an interesting political atmosphere in the country, specifically in the opposition political parties. They allied with the cumulative opposition in the shape of Combined Opposition Party (COP) (Shah, 1996). The aim of the combined opposition was to oust the military out of political arena (Waseem, 2007). They wanted to bring Pakistan on the road of democracy and oust Ayub Khan out of the political arena. In this connection, the political leadership of Pakistan finalized the name of Miss Fatima Jinnah, sister of the founder of Pakistan, as the candidate against Ayub in Presidential elections (Malik, 1997). However, Ulema, except Moulana Moududi, gave "Fatawa" against Miss Fatima Jinnah whose (Moududi) concept was contrary to other Ulema's of the country. The rest of the Ulema of Pakistan opposed the headship of the state under Islamic law. Nevertheless, religio-political parties including Jamaat-e-Islami stood with Miss Fatima Jinnah. Moulana Moudadi justified the state headship of a woman (Shah, 1996).

The leadership of Jamaat-e-Islami peacefully opposed the socialist concepts of Zulfikar Ali Bhutto and Maulana Bhashani. They conceived secularism and socialism as anti-Islamic ideologies. They believed that the implementation of socialism in Pakistan would bring Pakistan on the roots of anti-Islamic ideology. In this regard, JI demanded the implementation of Islamic laws based on Quran and Sunnah. In the end of 1969, the leadership Jamaat-e-Islami began leading struggle to safeguard the ideology of Pakistan. According to leadership to Jamaat-e-Islami, the ideology of Islamic Republic of Pakistan came under threats from side of supporters of socialism and secularism (Malik, 1997).

In this regard, JI stood in strong opposition to the Awami League East Pakistani separatist movement. The student wing of JI, Islami Jamiat-e-Talaba

also systematized the Al-Badar to combat the Mukti Bahini (Bengali liberation forces). In the year 1971, JI members in association with Pakistan Army, attempted to defuse emerging Bangladesh militancy (Waseem, 2007).

JI also contested general elections in 1970. The leadership of JI advocated the political platform based on Islamic laws prevalent to the Quran and Sunnah. The government has been taking work from judiciary and legislation cumulatively since Ayub Khan imposed martial law in the country on 7th October, 1958. However, the leadership of JI supported the separate functions of judiciary and legislation (Waseem, 1987). Apart from this, they also demanded the fundamental rights for minorities including shelter, protection, share in the employment based on their population as well as other basic facilities and equal share in all schemes such as Bonus Share Scheme, allowing factory workers to own shares in their employers' companies); and a policy of strong relationships with the Muslim world (Brohi, 2012). In the meantime before the elections, Nawabzada Nasrullah Khan quitted the association with JI against the Pakistan Peoples' Party and the Awami League (Burki, 1988). JI could not gain handsome number of seats in general elections of 1970, which was disappointing for the party leadership. However, the 1970 election campaign of PPP was opposed by JI due to belief that PPP's socialist ideology was a threat to Islam. Despite strong opposition to PPP's socialist political ideology by JI, Zulfikar Ali Bhutto swept the polls handsomely (Malik, 1987).

6. The Role of Jamiat-i-Ulema-i-Islam in the Third Wave of Democratic Transition

General Zia was determined to gain the support of religio-political parties for playing a long political innings. In this regard, he tried to complete Islamization rather than completion of election process (Shafqat, 1997). Moreover, the political leadership of pro-democratic political parties such as Pakistan Muslim League (Pagaro Group) and Tehrik-i-Istiqlal, were in extreme opposition to Bhutto's political legacy. They provided support to unconstitutional government of dictators Zia (Burki, 199). Hence, Zia regime faced no strong mass mobilization in the inception of martial law. Zia was aware of the lack of unity among the political parties of Pakistan. Thus, he easily curbed resistance to his rule (Bhutto, 1989).

General Zia assured the leadership of religio-political parties for introduction of the Islamic system in Pakistan. However, he did not fulfill his assurances regarding Islamization. Unnecessary delay in the election process and introduction of the Islamic system showed that he would neither hold elections nor bring Pakistan on the road of Islam (Shah, 1996). Dictator Zia tried to prolong his regime. Thus, he tried to convince religio-political parties for the support in the name of Islamization. Soon, PNA leadership realized that General Zia has no intention to accept demands of PNA regarding Islamization and holding elections (Arif, 1995). Eventually, PNA party began opposing the Zia regime in the year 1978. The PNA political leadership also

declared to begin a struggle against Zia government on the one hand (Brohi, 2012).

Despite critical circumstances and a weak position among the public of Pakistan, Nusrat Bhutto was determined to launch a movement against the Zia government on the other hand. However, PPP leadership was not in position to stand against Zia without the support of the political parties of Pakistan (Hassan, 2009). Despite differences to Zia's so-called Islamization, PNA political parties felt inconvenient to strengthen the hands of PPP against the Zia regime (Kukreja, 2003). PPP conceived PNA responsible for the execution of Bhutto and martial law in Pakistan (Khan, 2005). Apart from this, Bhutto's downfall due to PNA created huge differences between PPP and PNA.

Tehrik-i-Istiqal (TI) quitted the PNA alliance on October 1977, whereas, the JUP abandoned it in July 1978, and the National Democratic Party withdrew support to alliance on August 1978 (Brohi, 2012). Finally, a prominent religio-political leader of JUP, Ahmad Shah Noorani considered PNA as a dead horse. In this regard after leaving alliance, he observed the Day of Deliverance on 20th April 1979, as did All India Muslim League on 22 December 1939, when the ministers of the Indian National Congress left their ministries. The split in the PNA resulted in the union between PPP and religio-political parties (JUI and JUP). Despite differences and communication gaps, the leader of JUP, Maulana Fazul-ur-Rehman approached PPP for the formation of alliance against Zia regime, and the leadership of PPP as well as JUP had many political meetings (Brohi, 2012). After number of meetings between PPP and PNA isolated parties, a unanimous decision was taken by the heads of PNA parties and PPP to launch a peaceful struggle for the revival of peoples' power in Pakistan (Burki 1988).

7. The Role of Jamiat-i-Ulema-i-Islam in the Movement for the Restoration of Democracy

Political leadership in the country strongly opposed the unconstitutional regime of General Zia and wanted to get rid of the military dictatorship in Pakistan. In this regard, they stood in stark opposition to the military regime. Moreover, the supporters of democracy in Pakistan framed an alliance for the revival of peoples' rule in the shape of MRD in Pakistan on 6th February, 1981 (Kukreja, 2005). This alliance was an association of diverse political forces which were united to oppose dictatorship in Pakistan. The leadership of MRD wanted to bring constitutional government in the country through peaceful mass mobilization. The religio-political party such as JUP led by religio-political leader Moulana Shah Ahmad Noorani declared to stand with Pir Pagaro to form another alliance against the military regime due to differences with PPP. Pir Pagaro and Shah Ahmad Noorani wanted to diffuse public reaction against the military dictator Zia. Thus, they did not support the MRD movement. However, other religio-political leaders such as Moulana Fazul-ur-Rehman showed his antagonism to JI in Pagra-JUP alliance (Shah, 1996). In fact, Pir Pagara Ali Mardan Shah II aimed to disturb the MRD

movement in response to prove himself as the great supporter of General Head Quarters (GHQ). The formation of the alliance against the unconstitutional government by PML (Pagara), was the plan of Zia to destabilize emerging movement against his regime. Apart from this, Pagaro and his party workers left no stone unturned to defuse non-violent resistance movement to the military regime of General Zia (Brohi, 2012).

Due to ideological differences, the leadership of pro-democracy movement did not want the support of JI in the MRD movement, whereas Pagara Muslim League- JUP association also undermined JI leadership on several grounds. However, the leadership of Jamaat-e-Islami has been raising voice against injustice, inequality, dictatorship, unconstitutionally imposed governments and their illegitimate policies (Shah, 1996: 220). Apart from this, Moulana Shah Ahmad Noorani also accused Pir Pagaro of having clandestine association with the military regime. In this regard, JUP refused to support Pir Pagaro in any alliance (Kukreja, 2005). Moreover, JUP announced to support the MRD movement in the civil disobedience movement till the restoration of democracy in Pakistan. The leadership of religio-political parties mobilized their workers against unconstitutional government and they demanded constitutional government in the country (Brohi, 2012). Furthermore, the religio-political leadership also requested common people for their support in the non-violent struggle against dictatorship in Pakistan. Resultantly, public participation increased by leaps and bounds in anti-government movement which developed pressure on the Zia for the restoration of democracy in Pakistan (Kukreja, 2003).

The leadership of JI performed a significant role against General Ayub's regime and they supported Pakistan Democratic Movement (PDM) by all means. Furthermore, religio-political leaders developed pressure on Ayub for the restoration of peoples' rule in Pakistan. Resultantly, Ayub Khan left his unconstitutional power after eleven years in 1969 (Brohi, 2012). However, the struggle of religio-political leadership could not bring an end to military dictatorship in Pakistan. Resultantly, the people of the country faced the military dictatorship of General Muhammad Yahya, Zia and Pervez Musharraf in days to come. This fact cannot be denied that despite ideological differences, the leadership of religio-political parties opposed unconstitutional governments of military dictators (Shah, 1996).

Shah Ahmad Noorani and Moulana Fazal-ur-Rehman and a few other leaders of religio-political parties played an important role in the peaceful resistance to the military rule in Pakistan. Despite hardships and imprisonments, the common workers of religio-political parties did not hesitate to continue struggle against the Zia government (Jalal, 1991). Dr. Khalid Mehmood Soomro, a well-known religious scholar from Larkana district, was kept behind bars for almost a half-decade. He organized processions against dictator Zia in response to the brutality of the regime against the people of Pakistan. The leadership of religio-political parties also played a vital role against the unconstitutional government of Zia at regional

level. They increased public participation in rallies, strikes and protests against military government. He also offered himself to be arrested volunteer when the MRD leadership announced to start Jail Bharyo campaign (fill the prisons). He also convinced his followers for volunteer arrests (Bhatti, 1984).

Maulana Abdul Kareem Qureshi, Shah Muhammad Amroti, Hafiz Muhammad Siddique and Moulana Azizullah Bhoiyo were the leaders of JUI. They all mobilized party workers for volunteer arrests. They combated against military dictatorship in Pakistan. The religio-political leaders posed challenge against Zia and they offered open challenge against Zia's so-called Islamization (Bhatti, 1984). The religio-political leadership of Sindh province strongly opposed the military dictatorship in Pakistan and they bravely organized protests and rallies against the Zia government. Their followers did not hesitate to be arrested. They faced hardships but stood against dictator Zia till the restoration of democracy in Pakistan on 23 March 1985. Moreover, the Zia regime's introduced so-called Islamic system was not only condemned but also rejected by religio-political leadership of Pakistan (Waseem, 1987).

8. A Comparative Analysis of the Role of Religio-Political Parties in Democratic Transition

The newly founded state Pakistan came into being on 14 August 1947 in difficult circumstances as an independent state. The religio-political parties like JUI and JI wanted to see Pakistan as an Islamic State. While, Pakistan Muslim League and other political parties wanted to see Pakistan as a democratic country (Rais, 1988). This fact cannot be denied that Islam performed an important role in the freedom movement of Pakistan. Establishment of the country in the form of Pakistan came into being. The on the basis of religious ideology. In this connection, in the post-partition era, the followers of different religious school of thoughts wanted the implementation of the Islamic system of their own choices. This division resulted in the fragmentation of Pakistani society into different religious, political and national groups (Burki, 1988).

There were problems such as ethnicity, political factionalism and religious sectarianism that were created by the military regime to defuse the opposition. The concerns of the politicians have also been suppressed in the military regimes as they cannot work for the development of democracy. Thus, they usually fail to work for the progress of political institutions of the country. Resultantly, politicians cannot survive in politics with their political-ideological principles for a long period (Rais, 1988). Moreover, the formation of factional groups at regional and national level left negative impacts on the national interest of the country. It also subverted the national integration of the Pakistani nation. JUI wanted an Islamic system of their choice, whereas JI also demanded the implementation of religious system. The country had seven federal ministers and eight cabinets during 1947-58; all the political forces had their different political visions and they highly criticized policies of each other (Haqqani, 2005).

The leadership of Jamiat-i-Ulema-i-Islam) has been demanding Nizam-i-Mustafa in the country in post-partition era. Thus, JUI was ready to compromise with pro-democratic political parties. While the religio-political leadership of JI also demanded Islamic system in Pakistan. However, JI did not compromise to accept a non-Islamic political force in the country. In this regard, they supported Anti-Ahmedya movement in 1953, and demanded that Ahymedi should be declared as the non-Muslim minorities (Brohi, 2012). JUI and JI had similar demands and vision. However, they have been struggling separately for the implementation of Islamic system in the country (Rakisits, 1988). JI and JUI opposed imposition of military rule in Pakistan on 8 October, 1958 and they preferred peoples' rule over authoritarian rule in the country. Thus, both the religio-political parties supported the Pakistan Democratic Movement against Ayub regime. JUI opposed dictatorship in Pakistan (Shah, 1996). Maulana Fazal-ur-Rehman stood with PPP and other pro-democratic political parties till the revival of the democracy in Pakistan on 23 March. Apart from this, JI also stood with the Pakistan Muslim League and framed alliance in the form of Islami Jamhoori Ittehad (IJI) which aimed to oust PPP out of political arena. The political history shows that JUI never stood with dictator and it has been opposing dictatorship in Pakistan. JI protested against Benazir Bhutto's government and they launched successful long march against Bhutto's government on 20 July, 1996 (Kukreja, 2003). JI led by Qazi Hussain Ahmed recorded protests on the increasing corruption, political disorder as well as administrative mismanagements. Moreover, the party leadership decided to call for strikes, demonstrations, rallies and marches against Benazir Bhutto's government due to corruption. They also declared to come on the roads of Pakistan in the form of long march. However, JI leadership could not remove Benazir Bhutto from the office of the Prime Minister; it just developed pressure on government. Resultantly, Qazi Hussain quitted his membership from the Senate of Pakistan with his resignation on 27 September 1996 (Haqqani, 2005).

Despite resignations and protests against Benazir Bhutto's government, JI could not gain positive response from the government. Apart from JI, other opposition party such as Pakistan Muslim League also protested against the government. The opposition political parties launched a new series of strikes, protests, demonstrations, rallies, sit-ins and marches against Pakistan Peoples' Party's government on 27 October, 1996. This series of protests was mainly led by Jamaat-e-Islami. However, Maulana Fazul-ur-Rehman stood with PPP government to promote democracy in Pakistan. The comparative analysis of JI and JUI suggests that both the religio-political parties wanted Islamic system.

9. Conclusion

This research study reveals that the leadership of both the religio-political parties did not promote dynastic politics. They are far from dynastic political structure. Unlike Pakistan Peoples' Party and Pakistan Muslim League (N), the organizational structure of JUI and JI does not promote dynastic politics

and transfer of power is not based on the dynastic structuralism. However, in the above mentioned religio-political parties, powers and portfolios are transferred on the basis of performances and merit. Moreover, the criterion of selection of leadership is also different from PPP and PML (N). In this research article, it has been concluded that JUI and JI played a significant role in the transition from dictatorship to democracy from time to time. Moreover, the religio-political leader did not lag behind to oppose the military dictatorship in Pakistan. They preferred the constitutional government as well as democracy over the constitutional authoritarian military regimes as well as dictatorship in Pakistan. Apart from this, religio-political parties used all possible measures to promote people's power in Pakistan under the cover of Islam.

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