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The Influence of Islamic Political Parties in Political Legislation in Pakistan: A Descriptive Study

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Abstract

Religious parties in Pakistan have been a formidable force to be reckoned with, and they are among the elite groups that shape Pakistan's political processes and decision-making. Even though these parties have not received a lot of votes in Pakistan's elections, they have a lot of street power. This paper is an attempt to understand and analyze the origin, organization, development, and influence of religious political parties especially Jamiat Ulema Islam (F). and Jamaat-i-Islami in Pakistan. The article also discusses the role of these religious parties in the functioning of governments over the years. These religious parties rendered significant influence on government policies and legislation in the civilian and military rules. For example, in civil rule, the Objectives Resolution 1949 had several significant religious efforts behind it and the constitutional amendment 1974 that declared Ahmadis to be non-Muslim. These events encouraged religious parties to assert more reforms. General Zia's military regime epitomizes the boom period of the religious parties.

Key words: *Religious Parties, Political Parties, Legislation, Pakistan.*

Introduction

Religious political parties are an important feature of the political landscape of Pakistan. Since independence, their number has become greater than before. Identification with a particular religious sectarian group is the invariable characteristic of the religious political parties and groups. "Islamic socio political and economic" order for Pakistan is advocated by all the religious parties.

Weak electoral grounds are the basic feature of all the religious parties. Religious parties were never able to manage majority of positions in national and provincial elections. They may form a majority party by creating a group of religious parties and then working together. As it can fetch more fruitful results when members share same ideas, as compared to those that are scattered in pieces. (The Express Tribune, April 4, 2016).

Following are the various reasons of their weak performance during elections:

- Religious parties are unable to make the clear assertion that they are the only true paragons of Islam. Main political parties talk of Islam as well. The major parties of Pakistan for example, the Pakistan Muslim League PML (N), the *Muttahida Quami* Movement (MQM) and others do not cast off Pakistan's identification as an Islamic state.
- On the basis of sectarian differences, the religious parties contest against one another. One party identifies with *Deobandi* while on the other hand there is a *Sunni* party. Hence, there is always a clash among such parties. All parties consider their respective views and ideas as final and correct. Leadership is also a source of conflicts between the parties. A large number of members are rather emotionally attached to their leaders and do not bear a single word against them while following blindly their orders and sayings.

Having the street power of faithful activists and *madrassa* pupils is the source of the power of the religious political parties. The parties linked to mosques and *madrassas* tend to grow more political thump in *madrassa* and mosques. The power of religious parties was amplified during General Zia ul Haq's military rule. In the contemporary time, Jamaat Islami (JI) and some other political parties, relished the consecration of military rule. They got involved in the first Afghan jihad. (The Express Tribune, 2016)

Islamic Political Parties in Pakistan

Islam was the basis of Pakistan Movement and hence, Islamic values have always been a defining prerogative in politics of Pakistan. Hence this elevated the significance of *Ulema* and religious clerks in politics. The political leaders made efforts to nurture religious leaders, or Islamic guidelines to gain authority and power. Along with this, some socialist parties too, offered Islamic principles to win backing of the religious scholars in their designs. For instance, the general populace is always fascinated of the parties and their agendas that basing on the Islamic principles. No matter they actually follow it or not, they are pay attention towards it and pay homage to Islamic principles. In Pakistan, people are always eager to give an optimistic response to religious intellectuals and religious parties. The leaders are well aware of this fact and hence, they try using religion in order to cherish their vested interests and gain influence and reputation.

Pakistan has numerous political parties that declare in their manifesto the Islamic system and claim that the Islamic principles would be the source of guidance in their true Islamic state. There is large number of religious parties in Pakistan that were founded on the basis of Islamic ideology. Following are the topmost religious political parties;

- Jamaat-e-Islami.
- Jamiat Ulema Islam (F).
- Jamiat Ulema Pakistan.
- Sunni Ittehad Conference.
- Muttahida Deeni Mahaz.

Pakistan had a leading party system at the beginning. During the early few years after independence, the Muslim League was by far the dominant party. There were also several other minor parties. Most of them had frail organizational construction. The political parties had to undergo a lot of suffering because of the martial laws. The political parties were always barred during the time of martial laws. (GlobalSecurity.org, 2014).

Now the article will discuss the origin, structure and organization of Jamiat Ulema Islam (F) and Jamaat Islami briefly.

Jamiat Ulema Islam (F)

In Pakistan, the Jamiat Ulema-e Islam (F) is a Deobandi Sunni political party. The Jamiat Ulema-e Islam, founded in 1945, is the consequence of a factional split in 1988, with F standing for Fazal-ur-Rehman, it's head. Its headquarters are in southern Khyber Pakhtunkhwa and northern Balochistan. In Khyber Pakhtunkhwa, the JUI-S faction, led by Samiul Haq, is influential on a regional level but has no representation at the national level. Dissent over Pakistani President Zia-ul-stance Haq's of backing Mujahideen organizations in the Afghanistan conflict in the 1980s caused the JUI to split into two sections. Jamiat Ulama-e-Islam Nazryati (JUI-N), a relatively modern faction, separated from JUI-F in 2007 and united back with it in 2016.

Party Leadership

Maulana Shabbir Ahmad Usmani, the heir of the pre-Partition Indian Jamiat Ulema-e-Hind, commanded the Jamiat Ulma-e-Islam (JUI) at the time of Partition. Maulana Ghulam Ghaus Hazarvi, Maulana Mufti Mehmood (who later became the Chief Minister of Khyber Pakhtunkhwa), Maulana Lahori, and Maulana Shabbir Ahmad Usmani were among the ulemas who reactivated JUI in 1956. In Pakistan's general elections of 2013, Jamiat Ulma-e Islam -F came in fifth place.

Party's Organization

The secretariat is made up of four organisational bodies, including district and tehsil-level organisations, that represent each province. At the central and provincial levels, there is one president (Amir), four vice presidents (Naib Amir), one Nazim (major), and seven additional representatives. The party's constitution mandates that these officials be elected every three years. At the federal and provincial levels, the JUI is led by Amir, who is assisted by Naib Amir and the General Secretary.

At each level, there are three distinct bodies:

Majlis-i-Umoomi: The Majlis-i-Umoomi is a general body made up of party employees from the council, district tehsil, federal, and provincial levels. Internal constitutional and election reforms are being considered. At the Tehsil level, it elects 30 representatives (city). At the central Majlis-e-Shura, there is one participant associate for every five provincial associates.

Majlis-e-shura: To be considered for membership in the province or central general council, he must have completed three years as a member of the party. Its delegates will be chosen by the province presidents and will number no more than 45 people (14 of whom will be Majlis-e-Amla members), with at least 25% religious' scholars at the county level and 50% at the provincial and central levels.

Majlis-e-Amla: With 14 party associates, it oversees policy implementation and party decisions

Jamaat-i-Islami

Sayyid Abul Ala Maududi created Jamaat-i-Islami in 1941 as an ideological party. Jamaat is often recognized as one of Pakistan's most powerful forces today. (Smith, 1957, 233) When its constitution was

formulated in 1957, the organization's major goal was to work for the establishment of an Islamic way of life through constitutional and democratic means. Its constitution is organized into eleven chapters and has a full constitution of 101 pages. It's a detailed document that includes information about the party's leadership and the functions of its offices and bodies. In the contemporary paradigm, it has remained evolutionary in terms of democratizing its ranks and offices inside the folds of Islam.

Party ‘s Organization

The compliance with the party constitution, which intricately specifies the regulations and is regarded as a religious duty, "brings additional coherence and adhesiveness to its structure" and distinguishes the party from the plethora of political parties that make up Pakistan's political system. Its rukuns, or permanent members, elect its national, provincial, and district authorities, including the amir, who chairs the central advisory council (the Majlis-e-Shura). There are two types of membership: mutafiq members and rukun members. Rukun is a registered, accountable, and more organised and ranking member of the party, whereas Mutafiq is a person who is inclined towards the philosophy or agrees with the policies of Jamaat but is not strictly aligned with the party's discipline.

Appointment of Ameer

Initially, Muwlana Sayed Abu-ul-Ala Maudoodi, was elected as its first Ammer and he remained the party's lifelong leader because of his exceptional personality. The Jamaat's constitution included a democratic mechanism for electing Ameer and allowed anyone to serve as Ameer for life. Ameer can be elected again and again if they have the members' confidence, ability, and trust. The Ameer is elected directly by the members of the Jamaat, according to the Jamaat's constitution. “The appointment of Ameer will be through direct election, with the absolute majority being decisive… . He will be re-elected for a five-year term. He may be re-elected at the end of his term of office if the members agree” (Dastoor-eJamaat-i-Islami).

General Assembly

“The final authority in all affairs remains with the Jamaat-i-Islami Pakistan general assembly” (Dastoor-eJamaat-i-Islami, 2014). It's a general meeting of the party's members where decisions are made by a majority of the current members. "Whenever the Jamaat requires it, the central council (markazi-shoora) or the ameer of Jamaat can call a meeting of the general assembly, and if five or more councils of the organizational constituencies pass the resolution in two or more provinces, the meeting of the general assembly must be called in a reasonable time." (Dastoor-e-Jamaati-Islami, 2014, 25).

Central Council

Consultation is at the heart of the Jammat-i-Islami's decisions and plans. The Jamaat's formative assembly, or Shura, ratified the Jamaat's first constitution. It was determined early in the party's development that dialogue would constitute its spirit." 260-261) (Sayyed, 2011). In organisational or policy matters, it is mandatory for members of the party to seek the advice of other members of the party. The Jamaat's Ameer has a council of members to assist him with the party's activities. Majlis-i-Shura, or Central Council, is the name given to the council. The number of elected members of Shura isty. It is elected directly by the Jamaat's members by direct ballots.

Political Impact and Influence

The religious parties played a very influential role in the country's development – JI and JUI (F) performed various roles in resolving numerous issues. The aforementioned parties staunchly opposed the government's policies that did not conform to Islamic principles. They would criticize the government's actions, laws, and policies that broke the *Shariah* limits and laws. They would come on the roads with common people. Since its inception, our country Pakistan had been beset with a number of religious issues that jeopardized our religious identity. The religious parties stood in contradiction of the government and called for the exclusion of such policies that were harming Pakistan's religious identity. After the independence, the religious heads struggled to make Pakistan's constitution according to the commandments of Quran and *Sunnah*. And they remained successful in their efforts. The *ulema* and the religious leaders struggled for upholding the religious identity of Pakistan throughout its history. (Akhtar, 2011)

The religious parties, after Pakistan's independence, especially the Jamaat Islami has had been struggling for the execution of Islamic principles in the country. Soon after the partition, JI put forth the demand for an Islamic government because after the independence the most essential task was to construct the constitution for Pakistan.

Objective Resolution

Many a hurdle came in the way of making the constitution of Pakistan. Defining the status of Islam in the affairs of the state was a major issue. Islam remained the main driving force during the Pakistan Movement. The Objective Resolution was a significant document in the constitution making history of Pakistan. The first constituent assembly was by far a sovereign body. It consisted of two major parties. One was the Pakistan Muslim League and the other was Pakistan National Congress. When the Muslim League started functioning on the commandments of the new constitution of Pakistan, it had to face many problems. The most important need of the hour wa to call the country by an Islamic name. The *ulema* in the administration constantly call for Pakistan to be known by the name of Islamic state. These *ulema* included Pir of Manki Sharif in KP, Maulana Shabbier Usmani, the president of Jamiat-al Ulama-i-Islam, and Maulana Akram Khan. *Ulema* remained resolute in making Pakistan an Islamic state. Since the very creation, they demanded that law of the land must be Islamic.

The religious parties also wanted to create the future constitutions on the basis of Islamic principles. Maulana Maududi was the leader of Jamaat Islami. He presented the following four main points and demanded that the constitution must base on them:

i. The sovereignty in Pakistan belongs to Allah Almighty and the government of Pakistan shall be only an agent to carry out the Sovereign's Will.
ii. *Shariah* is the basic law of the land that has been sent to us through the Holy Prophet (PBUH).
iii. All existing laws do not fully conform to *Shariah* and should gradually be altered and framed as laws of *Shariah*. In the future none of the laws would be constructed against the *Shariah* laws.
iv. The state shall have no right to cross the limits enjoined by Islam, while carrying out its duties.

The Objective Resolution passed in 1949, included the objectives and goals of the future constitutions of Pakistan. All the amendments would be Islamic and basing on *Shariah*. Most significantly, the Objective resolution provided a base for the constitution of Pakistan grounding on the principles of Islam. The

Objective Resolution was deemed the most seminal document in Pakistan's history.(Dr. Fakhar-ul-Islam, 2013)

Constitution of Pakistan, A Great effort by Jamaat Islami

There were a number of reasons responsible for the advancement of Pakistan movement, such as; economic, political, cultural religious and social. Religion was by far the main motivation behind it. According to Maulana Maudidi the real motive behind the formation of Pakistan was to establish a country where the Muslims could freely implement the Islamic ideology.

The history of the Indian subcontinent bears the demands for the establishment and stronghold of Islam. The assembly gathered to form a new constitution of Pakistan. The *ulama* were firm to make Pakistan an Islamic state. After the Objective Resolution got passed, many a committee and sub-committee were established to assist the process of constitution making. The most significant among them was the Basic Principles Committee. Hence, Maudidi organized a political movement. He put himself into several controversies during the process of Pakistan's constitution formation.

The Basic Principles Committee presented the first interim report before the Assembly in November, 1950. It assumed Objective Resolution as a preamble nonetheless the report lacked enough constituents about Islam. It followed by far the Western pattern. This draft stirred the *ulema*. Liaqat Ali Khan, challenged the *ulema* in a speech to present their proposals regarding Islamic constitution. Thus, the *ulema* took the challenge. They conscripted 22 essential principles for an Islamic State. The *ulema* unified and were very vibrant about the Islamic essence of the constitution and came up with 22 points in which they stated that the sovereignty belonged to Allah Almighty. Moreover Quran and Sunnah would be the foundation of all laws.

This proved to be a landmark accomplishment of *ulema* as they successfully conscripted fundamentals for an Islamic constitution. The Jamaat Islami further expounded the constitution from various angles. After this, the political arena went to a long silence. Maulana Maudidi in May, 1952 stood to awake the entire nation. He asked for the completion of the constitution before the culmination of 1952. He extended some topics to be encompassed in constitution, for example he said that no law would be passed that was against *Shariah* and the civil rights of people would be taken care of.

Thus, on December 22, 1952 another constitutional draft was offered which was strongly critiqued by *ulema*. This draft included some points by Maudidi, but not all. The *ulema* agreed to admit the draft with some alterations. Therefore, it meant that the *ulema* were supple in their opinions. They did not intend to make Pakistan a so-called Islamic state, nonetheless they wanted to virtually implement Islam.

The third constitutional draft was put forth in the Assembly in September 1953, generally known to be Bogra Formula. It was not quite different to the second one. Jamaat Islami and Jamiat-e-Ulema Islam approved the draft. The Governor-General of Pakistan on October 24, 1954 dissolved the Assembly. Thus, the second assembly was employed by the Governor General. Until 1956, the government had failed badly to come up with a constitution for the country. Jamaat Islami kept on demanding for an Islamic constitution. They also wanted the Objective Resolution to be an active part of the constitution. Finally the government encompassed the Objective Resolution as the preamble of the constitution.

After the Assembly passed the constitution, it was cordially hailed by Maulana Maududi. JI expressed their consent or displeasure to the constitutional drafts, which were furthered from time to time. During the

entire constitution-making process, the views of *ulema* and JI proved to be seminal. The Jamaat Islami relished the silent support of the public. In the constitution formation process, public opinion was completely ignored, however, the majority agreed to the point that the constitution should be an Islamic one. (Dr. Fakhar-ul-Islam, 2013)

Anti-Ahmadiyya Movement in Pakistan

It has always been a hot topic throughout Pakistan's history that whether to consider Ahmadis Muslims or non-Muslims. It has always been the demand of religious factions to deem Ahmadis non-Muslims. Jamiat Ulema Islam and Jamiat Ulema Pakistan have always been against the Ahmadiya community and demanded that Ahmadis be declared non-Muslims.

Ahmadis remained active in politics and government during the early years of Pakistan. They ran a number of offices – Foreign minister Zafrullah Khan, an Ahmadiya. They included merchants and landlords of the West Pakistan.

During the debate of drafting the constitution in early 1953, leaders of JI and Ahrar asked the government to ensure the following points:

i. Officially declaring the Ahmadiya faction to be a religious minority in order to make them unable to get more than one seat in the Legislative Assembly.
ii. Removing Zafrullah Khan from the Foreign Minister Office.
iii. Dismissing all Ahmadis from the offices of the government.

The Jamaat assumed the movement for announcing Ahmadis to be non-Muslims. Riots broke out in numerous places. Finally, the Objective Resolution was passed in 1949 aiming towards consolidation of the Islamic ideology. The Jamaat planned anti-ahmadiya protests in 1948-59 in Rawalpindi, Lahore, Sargodha, Faisalabad, Gujranwala and Sialkot. The drive was led by Ahrars and Jamaat that reached at its highest in 1953. They demanded from the Prime Minister Khawaja Nazimuddin, that he may declare Ahmadis as non-Muslims within a span of one month. They also call for the dismissal of the Ahmadi foreign minister Zafarullah Khan. The CM of Punjab ordered the administration to put pressure on the PM. No considerable changes occurred during two decades towards the resolution of this problem. The Islamic Summit that was held at Lahore in 1974, the leaders from Muslim countries (Jordan, Libya and Saudi Arabia) convinced Bhutto to deal without any leniency with the Ahmadiya faction. The anti-Ahmadiya marches were held in the main towns. Riots broke out in a number of places. Much of the public and private property was sabotaged. Mian Tufail Mohammed, the leader of the Jamaat coaxed Saudi Arabia's Shah Faisal to deal with the Qadiani fix by influencing the government of Pakistan. Saudi Arabia also favored JI's stance that the Qadianis must be stated as non-muslims. Hence, the Bhutto administration announced in the National Assembly and turned the entire House into a committee that would further the matter. The National Assembly on September 7, 1974 passed the Second Amendment Bill for the Constitution. This bill affirmed that non-believers of the culmination of the Prophethood of Muhammad (P.B.U.H) were not Muslims.

After the amendment the Jamaat continued a sort of movement that was anti-Ahmadiya. They worked for the social alienation of the Ahmadis. During General Zia's regime, the movement against Ahmadis took a major upgrade and the Jamaat assumed a rather offensive position. Zia maintained cordial links with Jamaat. Hence, he prioritized the formation of *Nizam-i-Islam*. General Zia affirmed severe action against

the Ahamdiyas. The Lahore High Court forbade Ahmadiyas in 1987 from inheriting the properties of Muslims. (Joshi, 2003)

In the case of JUI (F), for decades after independence they could not become an electoral force. Nevertheless, the party's circumstances started changing after 1970 and it became a politico-religious party lead by Maulana Mufti Mahmud – Maulana Fazlur Rehman's father. (A.Moni, 2017)

Opposition to Bhutto Government

Islamism was the ideology of the Jamaat however, the administration of Zulfiqar favored socialism. Bhutto's policies were criticized by Jamat Islami. Zulfiqar Bhutto, in the West Pakistan, won support from the millions of common people by the help of propagating socialist manifesto which resulted in PPP's victory. JI managed to secure 4 seats from 200. After the elections, JI refused to contest in March 1977 elections.

The military high command on 20 December 1971 gave the control to Zulfiqar Ali Bhutto. PNA confronted Bhutto in the elections of 1977. PNA emerged as an alliance during the elections including PML, NDP, *Tahrik-i-Istiqlal,* Jamiat Ulema Pakistan, Jul and JI. They got their support from the mainly urban middle class. PNA won 36 out of 200 seats in the elections. The ruling party, on the other hand, won 135 seats. The PNA general council refused to accept the election outcomes accusing Bhutto for corrupting the election process. They also protested for Bhutto's resignation. Along with this they also demanded for a new election. Protests were held nationwide which plunged the country in crises. This led to army intervention in order to tame down the situation. On May 5, 1977, 32 points were proposed by the PNA to control the situation. One of the main demands was to immediately end martial law and release political figures held as prisoners in order to ensure smooth political process. Hence, negotiations were carried out on June 3, 1977 for resolving the problems. On the other hand Bhutto straight away rejected to resign from the office. He called the Islamic countries to rescue Pakistan from its imminent disaster. The Islamic Solidarity Committee requested to the political leaders for a prompt resolution of the problems. Negotiations were resumed for the solution of the problems on June 3, 1977. A deal was reached after seven rounds of talks in which Bhutto agreed for general re-elections for provincial and national Assemblies. The army stepped overthrew Bhutto on July 5, 1977 declaring a martial law. (Joshi, 2003).

Reforms during Zia Regime

During the confrontation between PPP and PNA, the JI built links with the, General Zia-ul-Haq – the then Chief of Army Staff. The long-standing Ahmadi problem was dealt with and along with this Islam was acknowledged as the religion of the state in 1973's constitution. The JI convinced General Zia to bring forth Islamic laws in Pakistan. General Zia brought forth Islamic Penalties on January 10, 1997. Hence Zia brought forth a rather crushing form of Islamization within the country. It was for the first time in the history of Pakistan that harsh Islamic Penalties came into force.(Joshi, 2003)

Junejo government's removal on May 29, 1988 resulted in President Gen. Zia-ul-Haq's political alienation. General Zia upgraded Objectives Resolution from the preamble to a major fragment of the constitution. Blasphemy provisions were added to the Pakistan Penal Code during 1982-86. A new clause for lifetime imprisonment was called for any person that deliberately defied, damaged or desecrated a copy of the Quran or used in derogatory way. Death penalty was directed for anyone that by words, either written or spoken, or by any assertion, defiled the Holy Prophet Muhammad's sacred name. (P.b.u.H).(International crisis group, 2011)

He ordered his own version *Shariah* Bill on 15 June 1988 to gain popularity and also to express his resolve for the implementation of *Shariah*. It is worth mentioning that the JI opposed the Bill. JI considered the Bill did not conform to *Sharia* to frame the supreme laws. It claimed *Shariah* to be a mere source of law. JI claimed that the Bill failed to hold the Government accountable for any of its actions. Thus, the Jamaat started opposing General Zia. Qazi might develop relations with PPP. But it abolished the *Shariah* bill when it came to power after death of Zia. After death of General Zia, JI came into an alliance, Islami Jamhoori Ittehad (IJI). JI and IJI Government, tried to promulgate *Shariah* in Pakistan. The Government acknowledged the *Shariah* Bill in November 1991. They gave in due to the pressure of the religious leaders. The Bill deemed *Shariah* as the supreme law of Pakistan. JI was not content with the Bill even after the endorsement of the Bill. It opined that *Shariah* did not cover the economic, family, and political matters as stated in the Bill. The Government affirmed that it would present an alteration in the Bill that would claim Islam as the official religion and *Shariah* as supreme law. Thus, JI voted for the bill. However, it was not edited after the approval of the *Shariah* Bill.(Awan, 2016)

Opposition to Benazir Government

During Benazir Bhutto's period as PM – December 1988 to July 1990 – Qazi Hussain Ahmad and his Jamaat rejected and confronted Benazir Bhutto and sprang a movement in contradiction of her. They claimed that Benazir was unaware of the fundamental teachings of Islamic. The Jamaat hurled a wide-scale propaganda against Benazir. The behavior of the Jamat softened when it came to know that the PML-N was carrying out negotiations with MQM, the opposing party of the Jamaat, to subvert the Benazir government. After victory, Benazir, in the1993 elections, tried to build good associations with the religious parties. However the clashes of the ruling PPP with Judiciary convinced JI to launch a movement to topple the government. Qazi called for Benazir Bhutto's resignation. An interim arrangement was proposed under the judiciary. It built contacts with the PML-N. Both the parties decided to go on strike in July 1996 in Karachi. The opposition limited 14 political parties – MQM was also one of them. JI arranged the fourteen-party meeting at Avari Hotel in Lahore on August 10, 1996. In that meeting, the parties decided to launch a movement named 'Save Pakistan Movement' to topple Benazir Bhutto's government.(Awan, 2016).

Lal Masjid Operation

During 2002 elections, 6 Islamic political parties gathered to form Muttahida Majlis-e-Amal (MMA). This coalition included; JUI (F), JI, Jamiat Ulema Islam (S), , *Jamiat Ahle Hadith Tehreek-e-Islami* and Jamiat Ulema Pakistan. The military regime had soft corner for the MMA to debilitate the PML-N and PPP. Musharraf, after the elections lost the support of MMA necause he had ordered a comprehensive military operation on Laal Masjid in Islamabad. (PILDAT, 2013).

Militants from numerous outfits like the SSP and Jaish-e-Mohammad, in March 2007, along with women madrasas' female militants, such as Jamia Hafsa, took over the Lal Masjid in Islamabad (Red Mosque). The mosque's leader, Maulana Abdul Aziz Ghazi, with his brother, Abdul Rashid Ghazi, came up with their own version of *Shariah* court and demanded the Islamic law's enforcement in the capital. This led to a dispute between the Laal Masjid students and the Pakistan army which led to multiple deaths in the army operation and arrest of Abdul Aziz. The Jamaat Islami bitterly opposed the military operation in the Lal Masjid. Qazi Hussain Ahmad, the leader of Jamaat Islami, resigned from the National Assembly. (Mirza, 2016).

The JUI (F), on 4 July, took it to the streets and protested against the Lal Masjid and Jamiah Hafsa operation. The protestors marched on streets of the city and they raised slogans against the government. The protestors were addressed by Dr. Liaqat Ali Kausar as he spoke in favour of the protest organized by the JUI (F). The shops were closed and rallies were taken out in other cities. The Jamaat Islami's and JUI's local leaders addressed the rallies and condemned the operation.(Dawn, 2007)

Women Protection Bill (2006)

The National Assembly passed the Women Protection Bill on 1st December, 2006. (National Assembly Of Pakistan, 2018).

The bill required that the rape victim must provide 4 male witnesses of the crime. And if the victim failed to provide 4 witnesses, she was declared to have committed adultery. (DAWN, 2006). This bill received criticism from the Islamist groups. The parliamentarians of the MMA, deemed the bill un-Islamic. Walk-outs were held in the Assembly as the votes were called. The parliamentary vote on the bill was boycotted by the religious parties. The JI maintained that it violated Pakistan's constitution and *Shariah* laws. Jamiat Ulema Islam (F) opposed the law as well. They also argued that the law was un-Islamic as the parliament had violated some of the provisions from the Hudood Ordinance. Maulana Sheerani, in 2006 in the Senate, also opposed the Protection of Women Act.(Butt, 2010).

The Punjab Protection of women against violence Act 2016

The Punjab Assembly passed this Act on 24 February 2016. This act was meant to form effective and efficient system for the, relief, rehabilitation and protection of women from all sorts of violence. The goal of the Bill was to establish a system of protection for containment of violence against women and the rehabilitation of female victims. All types of violence committed against women i.e. emotional, domestic, psychological, verbal, stalking, cybercrimes and economic abuse were included in the bill. The Bill proposed that the Court may pass an interim order on complaint by a distressed person, an authorized person or District Women Protection Officer, monetary order and residence order, if it is confirmed that violence was perpetrated or may take place. The violation of the orders would be liable to fine and imprisonment.

The bill also provided for establishing protection systems, for protection and provision of relief to the affected women, moreover the appointment of District Women Protection Committee, shelter homes and the establishment of Protection Centers throughout the Punjab. The violence against Women Centers intended to provide services at one place to provide ease to women. (punjablaws.gov.pk, 2016).

The religious political parties claimed that it was a conspiracy to destroy family unit in Pakistan. Some prominent scholars of various ideologies rejected it. JUI (F) Chief Maulana Fazlur Rahman maintained that the act conflicted with the constitution and the *Shariah*. Along with this he claimed that the law attempted to turn Pakistan into colony of the colony. According to religious leaders, the act would destroy the family system in Pakistani society. Moreover, he maintained that taking family matters to the police stations will impart negative impacts on the social fabric of the society of Pakistan. The JUI (F) Chief Maulana Gul Naseeb Khan of KPK the Punjab government, by passing of the women protection bill, proved that it was serving the cause of the NGOs. Siraj-ul-Haq, the Chief of JI, maintained that the women protection bill would weaken the family system and would disturb the affiliation of cordiality between female and male members of the society. The Western nations intended to destroy the social fiber of the Pakistani society. (Centre for strategic and contemporary research, 2016).

The All Parties Conference called by JI included representatives from more than 35 religious groups and parties who denounced the women protection law and deemed it to be un-Islamic. They urged the government to do away with the "un-Islamic" law that for the first-time provided protection to fair gender victims of violence.(DAWN, 2016).

A woman named Asiya, in June 2009, was found guilty of committing blasphemy against the Holy Prophet (P.B.U.H) and Holy Quran and hence was imprisoned for committing this crime. A protest was hence staged named "*Tauheen-e-Risalat''* against the protectors of Asiya bibi. (Sheikh, 2013)

Response from Islamic Bodies

The need was felt by the religious leaders that they must stand against Asiya's blasphemy in order to protect the blasphemy law. All the religious factions united to compete with the authorities that threatened the Blasphemy Law. Every time in such critical times, the *ulema* would try standing against them bring their plans, to threaten Islam, to failure.

On December, 2011 in Karachi, Jamaat Islami warned that the entire nation would surround the parliament in case the bill was passed or amended. The City Chief of JI Muhammad Hussain Mehanti, in the rally of *Namwas-e-Rasalat* said that no one was allowed to sabotage the country's Islamic identity. The participants held banners in the rally. Shabir Abu Talib of Jamiat Ulema Pakistan and Mufti Usman Yar Khan of Jamiat ulema Islam (S) also addressed the rally. They maintained that Asif Ali Zardari the president, and Salman Taseer Governor of Punjab, did not have any right to reduce Asiya's sentence. They also exerted that Sherry Rehman must withdraw the bill, if she had faith in the Holy Prophet (Peace Be Upon Him). The demanded so because she had presented the bill for the alterations in the Blasphemy law in the National Assembly.(DAWN, 2010).

The JI held protests in Peshawar and throughout KP to caution the government of any alteration in the Blasphemy Law. A march was initiated from the historic *Mohabbat* khan mosque after the Friday prayer, which assembled at the *Yadgaar Chowk*. Shabbir Ahmed Khan the secretary general of JI, Israr-ullah, Ameer provincial information secretary of JI of Peshawar Bahrullah Khan, Hafiz Hasnat the former affiliate of the provincial assembly, and other spoke to the meeting in *Yadgaar Chowk*. People were hoisting play cards and banners. The members had mottoes in condemnation of the government policies. The front-runners of JI maintained that they would not allow at any cost the government to create any alteration in Blasphemy Law. Moreover, they claimed that every Muslim was prepared to give his life for the integrity of the Holy Prophet (Peace Be Upon Him). Demonstrations and marches were also held in Kohat, Mansehra, Chitral, Nowshera and Sawat. (The News, 2010).

"*Tehreek Tahafuz Namwas-e-Risalat''* was a prominent movement during 2010-20111. For the movement on 30 January 2011, all Islamic parties gathered, a fruitful rally was carried out at Lahore. Masses of Muslims joined this meeting, and showed their love and reverence for Holy Prophet (P.b.u.H). In a Kashmir rally Maulana Fazal-ur-Rehman spoke and held that in any state, whether it linked to the society and state matters or of justice, in every situation the *ulema* had looked forward for the purpose. They never deserted such issues.(Sheikh, 2013).

No matter whether there was dictatorship or democracy, slavery or freedom, the Ulema had continuously maintained their expedition for the Islamic cause. He further held that whether there was want of revolution, or every time new policies were to be framed according to modern trends, the ulema had never overlooked their real resolve. They had never abandoned their spiritual base. Later on, there was

''*youm-e-Kashmir''*, on 5 January where Maulana Fazal-ur-Rehman spoke to a meeting in Kashmir. And at the nationwide level there were dualistic programs to be carried out and in both the programs Maulana Fazal-ur-Rehman partook as Chairman Kashmir committee. The first program was carried out in Prime Minister House and the second in President House under Asif Ali Zardari. There was a dialogue by Maulana Fazl-ur-Rehman and at this time the negotiation was held between Asif Ali Zardari and Maulana Fazal-ur-Rehman. And in the end, the Prime Minister contracted that Blasphemy Law that would not change and no alteration be rendered to the Blasphemy Law. Consequently, one copy was referred to Maulana Fazal-ur-Rehman. The movement was therefore fruitful, and a statement was made to end it. (Sheikh, 2013).

Conclusion

While religious political parties' electoral support among the public remains low, their influence in the legislature has grown since the introduction of the Islamic framework into the state's politics. Apart from the various aspects of these parties' origin and organization analysis, as well as the various aspects of their impact in legal, political, and general society, this estimate is how Pakistani religious leaders pressurize the government, as well as the mainstream ability and capacity to fight the pressure that parties that are moderate on religious issues face. Internally, in policymaking procedures and interactions between management, leadership, and rating and file, the capacity to demonstrate these groups' support on their different agreements is clearly demonstrated. The religious parties stood in opposition to the government and demanded that policies that harmed Pakistan's religious identity be eliminated. Following Pakistan's independence, religious leaders fought to create a constitution that adhered to the Quran's and Sunnah's teachings. They were also successful in their endeavours. Throughout Pakistan's history, the ulema and religious leaders have fought to preserve the country's religious character. This study showed how Pakistan's confessional parties have established democratic and institutional credentials. They feel that democratic means are the only way to include reforms in the nation-state. Despite popular yearning for a sharia-based governmental system, both JI and JUI-F refrain from implementing sharia by unconstitutional means.

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