



Internal Democracy in Pakistani Religious Parties: A Comparative Analysis of Jamiat-e-Ulema Islam and Jamaat-e-Islami

Sher Hassan¹, Dr. Mansoor Ahmed^{2*}, Muhammad Awais³ & Attia Shah⁴

¹Lecturer, Department of Political Science and Pakistan Studies, University of Malakand,
Email: sher.hassan@uom.edu.pk

²Assistant Professor, Department of History, Government College University, Faisalabad,
Email: mansoorahmed@gcuf.edu.pk

³PhD History student, Department of History, Government College University, Faisalabad,
Email: awaism21@gmail.com

⁴Lecturer Department of Political Science and Pakistan studies University of Malakand

ARTICLE INFO

Article History:

Received: December 25, 2024
Revised: January 22, 2025
Accepted: January 23, 2025
Available Online: January 26, 2025

Keywords:

Democracy, Political parties, Internal democracy, Intra-party election, Religious Parties

Corresponding Author:

Dr. Mansoor Ahmed

Email:

mansoorahmed@gcuf.edu.pk



ABSTRACT

Democratization is an important phenomenon in the contemporary world. An important feature of modern representative democracy is the emergence of political parties, as these are regarded indispensable for the successful working of democratic institutions. Democracy needs sound and democratic political parties. Democratic political parties ensure successful democracy in every democratic polity. Political parties are considered the lifeline of modern representative democracy and are critically significant in a democratic system. Internal Democracy plays a significant role in the democratization and institutionalization of political parties. The IPD is a broader term and is simply defined as "Rule by the party members". Political parties must adopt and promote democratic culture in their ranks in order to encourage the participation of the masses in the political process. This research study was undertaken to investigate the concept of internal democracy in major religious political parties of Pakistan. This research work has also discussed the concept of internal democracy and its impacts on the overall quality of democracy in the country. It applies Michels' (1911) "Iron law of oligarchy" theory to study the oligarchical and dynastical trends in political parties of Pakistan. Despite, the crucial role of political parties for strengthening democracy in the country, political parties continue to be termed as oligarchical and to be criticized on account of their internal practices. This research has primarily focused on the two major religious political parties of Pakistan including, JUI (F), and JI. This research study is qualitative. Moreover, this study is descriptive in character. The data is collected mainly through secondary sources. It has been found in this research work that, except for JI, the majority of political parties are not observing the principles of internal democracy. Political parties operate as family enterprises run by dynastical leadership and hereditary politics are in full swing in political parties of Pakistan. Political parties are highly centralized, and decisions are taken at a central level without involving the local chapters of the party.

Introduction

Political parties are considered the lifeline of modern representative democracy and are an integral part of democracy (Rizvi, 2015; Duverger, 1987). Modern democracy is a representative democracy which has introduced a party system as an essential part of every political system (Duverger, 1987). All the existing societies whether democratic or despotic, political parties exist in one form or the other (Taj & Rahman, 2015). The growth of party system came to be recognized as sign of political modernization (Duverger, 1987).

Democratization is an important phenomenon of the twenty-first century (Albertazzi & McDonnell, 2007). The word Democracy is a comprehensive term, denoting various meanings and ideas. It may be used in the sense of political system, an ethical ideal or it may be used in the sense of social condition. Generally, the word Democracy has been derived from two Greek words, “Demos” and “Kratos”, which mean the people and the rule, respectively (Haq, 1990). Democracy is a form of government in which people exercise power by taking part in the decision-making process (Zehra, 2015). Political parties are essential for a healthy constitutional and political system. These parties provide capable and motivated leadership. These parties also provide future political leaders (Khan, 2017).

Definition of Political Parties

Political parties are considered as one of the most important elements of democracy. Antony Downs a political analyst defined the term as: political party is known as a team of men seeking to control the prevailing apparatus by acquiring office in a constituted election” (Grabow, 2011). Internal Democracy plays a vital role in the democratization and institutionalization of political parties (Usman, Sajjad & Amjad, 2017). Political parties are one of the major actors by entrenching democratic values in politics, involving citizens in the political process and serving an important role in the political institutionalization of a society (Tariq & Usman, 2015). It is an important element necessary for the strengthening of democracy. Political parties are schools of democracy; therefore, they should be democratic and should practice democratic norms (Randall & Svasand, 2002). It has been observed in both established and developing democracies that political parties are more or less oligarchical in practice.

Definition of the Concept of Intra-party democracy

No universal definition exists of the concept of intra-party democracy. Generally speaking, the most basic and literal definition of Intra-Party Democracy is rule by the party members (Turkmen, 2016). It may also be defined as, involving the equal distribution of power within a political party (Cross, 2013). There exist different degrees of IPD. The decision-making processes in internally democratic parties are consistent with the bottom-up principle that is done from grassroots and proceeds to the top level (Turkmen, 2016).

The concept of internal democracy is a comprehensive term that denotes various meaning i.e. including party members in the decision making and deliberation within political party structure (Scarrow, 2005). He further argues that internal democracy provides opportunities to elect able and competent leaders, who will formulate responsive policies and will have greater electoral success in the elections. The political parties will contribute to the strengthening of democracy, if, they practice what they preach (Cardoso & Magalhaes, 2001).

The term Internal Democracy among political parties is also very common now a days, it means that the way party is structured. The rules on account of which the party organization is structured

should be transparent and known to the party members. The party leader, office-bearers and all other such important positions should be elected through transparent and fair election. The candidates for legislature and other public offices must be nominated through a definite Electorate and should not be restricted only to the choice of a leader or few personalities of the party. Similarly, the party members to some extent may be involved in the decision making and formulation of party policies (Gauja, 2013).

The rules and regulations embodied by the constitutions of a political parties determines the regulatory framework of internal democracy. These rules and regulations specified in the constitutions of political parties will promote democratic values in political parties, i.e. to involve members in the decision making process at all levels of the party, involving party members in selection of their leaders and nomination of candidates. Practical steps required for the building of internal democracy includes, mobilizing party members, supporters, decentralization of authority in nomination of candidates for legislature and public offices and participation of women and ethnic minority to various elected offices (Norris, 2005).

The democratic principles should be enshrined in the constitutions of the political parties and will be practically implemented and also reflected in its day-to-day interaction of the leaders and members. A political party should manifest democratic principles and practices, in order to be ranked as pure democratic Party. A democratic party is the one which provide platform to members to express their views freely, promote the participation of women, tolerate difference of opinions, encourage participation of members in decision-making and ensure accountability of leaders to members and supporters (Ahmad, 2004).

The internal structure of political parties should have democratic norms and values they should abide strictly to democratic practices. Lack of internal democracy within the structure of political parties is deemed decline of political parties in well-established democracies of the world and considered a deficit in the political parties of developing democracies (Randall & Svasand, 2002).

Lack of internal democracy is fatal for national democracy and may create problems in the state. It also leads to various factions in the political parties and sometime, resulted in the death of political parties (Michels, 1915). If, political parties are stable and democratic in nature, consequently, the state will also be stable and democratic (Diamond, 1999). Hence, democratic culture be introduced in the political parties. If, democratic practices are not followed by political parties, there will be fewer chances to lead the country democratically.

Jamaat e Islami (JI)

The JI was founded in 1941 by an eminent religious scholar, Syed Abul Ala Maududi. He is considered as a strong supporter of political Islam. JI is regarded as one of the oldest religious political parties of Pakistan. It is mainly a Right-Wing political party that maintains support in the religious segments of the country (Group, 2011).

The party has a good record of conducting intra-party elections regularly. The party strictly adheres to democratic practices and has been holding periodic intra-party elections for a long time. Jamaat-e-Islami has conducted and maintained a democratic culture in the party; there is no hereditary politics and dynastical leadership in the party. They conduct regular intra-party elections from the UC level to the central level (khan, 2013)

Jamiat-e-Ulema Islam-Fazal ur Rahman (JUI-F)

The JUI-F appeared in political arena in 1988 when JUI split into two factions. The first one was JUI (F) and JUI (S). This division of JUI was because of the decision to join Zia's government or not (Dawn, 2013). The JUI trace back their roots to the Jamiat Ulema-e-Hind, which was founded in 1917. The JUI came into existence when Jamiat Ulema Hind supported Congress against the Muslim League in its demand for the creation of a separate homeland for the Muslims of the subcontinent. The Jamiat Ulema-e-Hindh was in favour of a united India and opposed the creation of a separate homeland for the Muslims of the subcontinent (Mehmood, 2004).

Shabbir Ahmad Usmani had an significant role in the formation of JUI and supported the Muslim League. After the death of Maulana Shabbir Ahmad Usmani, the party did not play an active role. However, Maulana Mufti Mehmood played an important role in the activation of the party. After the death of Maulana Mufti Mehmood, his elder son, Maulana Fazal ur Rahman, took over the charge of the party. The party split into two factions in 1988, namely JUI (F) and JUI (S), because of differences in opinions and policy matters (Jafri, 2002). The JUI (S) is primarily of regional significance and does not have representation at the national level. The JUI (F) is dominant and has a vote bank mainly in Khyber Pakhtunkhwa and Baluchistan Province.

The dynastical leadership is well established in the party. Despite regular elections, the top leadership of the party has not been changed so far. In 2015, the party passed an amendment in the constitution in which the term of office-bearers was increased from three to Five Years., This amendment is contrary to the Political Parties Order 2002, which states that intra-party elections should take place after four Years. However, the Election Act 2017 provides that the tenure of the office-bearers of the party may be five years (Dawn, 2017). The JUI-F stood as the second weakest democratic party in the country in the annual survey report of PILDAT issued in 2014 and 2015. The role of women and Youth is also discouraging (PILDAT, 2015).

Research Objectives

- To examine the mechanism and nature of internal democracy in JUI-F and JI.
- To highlight the importance of internal democracy of political parties for strengthening democracy and political development in Pakistan.

Research Questions

Q. What is the mechanism of internal democracy in JUI-F and JI?

Q. How internal democracy in religious political parties play significant role in strengthening and stability of democratic system?

Significance of Research

This research study is an attempt to analyze and discuss a brief history of internal democracy in the two major religious political parties of Pakistan. This research study will primarily focus on the nature, outcomes and impacts of internal democracy on democratic culture and political process in the country. This study provides an understanding of the nature of internal democracy in political parties and highlights its role and contributions to strengthening and stability of the democratic system in Pakistan. This study thoroughly discusses the mechanism of intra-party elections of these two major religious and political parties and highlights the shortcomings of intra-party elections. This study also highlights the contributions of internal democracy within political parties for the overall development of Democracy in the country.

Literature Review

PILDAT (2015) presented its second report on the internal democracy of major political parties in the country. The report states that the various problems confronted by democracy in our country are due to a lack of internal democracy in political parties. Democracy in Pakistan is in an evolutionary stage, and a long period is required to have well-established democratic norms and strengthen democratic institutions in the country. To meet this requirement, political parties are required to have internal democracy in their ranks. PILDAT studied the state of internal democracy in eight major political parties of the country. The report states that Jamaat-e-Islami is the most democratic party in the country while Pakistan Muslim League is the least democratic party in the country, The Jamaat-e-Islami is followed by National Party, Pakistan Tehreek-e-Insaaf, Awami National Party, Pakistan People Party, Jamiat Ulema-e-Islam (Fazal Ur Rahman,) Muttahida Quami Movement and lastly Pakistan Muslim League (N).

Group (2011), In a report on Islamic Parties in Pakistan, has discussed in detail the role of religious political parties and also the structure and organization of religious political parties. The report presents that the religious political parties acting as potential violent opposition has made the establishment of a stable and peaceful society more challenging. These religious, political parties have less electoral support. However, the programme of Islamization has enabled them to influence government policies much more than their numerical strength.

Methodology

Research Design

This study is qualitative in the sense that it is not based on numerical data instead it is qualitative. Qualitative research is useful in generating rich and detailed data; hence, qualitative research has been opted in this research study.

Research Type

This research study is descriptive. Descriptive research is a type of research in which the researcher describes phenomena (Corbin, Juliet & Strauss, 1990). It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions.” (Kumar, 2011). The method of descriptive research is particularly appropriate in the behavioral sciences because many of the types of behavior that interest the researcher cannot be arranged in a realistic setting (Rashid, 2005). The descriptive research is based on secondary data. Likewise, this research study is based on secondary data available on internal democracy and political parties of Pakistan.

Techniques/Tools/Approaches

To analyze the data content analysis technique is used in this research study. The analysis is mainly to explain the situation of some phenomenon at a particular time or its development over a specific period. This is a research technique for providing valid and replicable inferences from text to the context of their use. The activity may be classified as descriptive research. The following purposes may be served through the Content Analysis technique.

Sources of Data

This research study has mainly relied on secondary data. “A secondary source is generally a much briefer description of a study written by someone other than the original researcher” (Rashid, 2005). The secondary data was collected from relevant sources to the topic viz internal democracy including Books, reports, publications, Acts of Parliament regarding political parties, Constitution of the Islamic Republic of Pakistan, constitutions of political parties, party profiles, newspapers, websites, documents published by the Election Commission of Pakistan and notifications issued by political parties and other such scholarly articles available on internal democracy and political parties of Pakistan.

Data Analysis and Discussion

This section of research work thoroughly analyzes the various dimensions of internal democracy in the two major religious political parties.

Jamiat Ulema-e-Islam-Fazal-ur-Rahman (JUI-F)

The Jamiat Ulema-e-Islam-fazal-ur-Rahman (JUI-F) is predominantly a Pashtun Deobandi party led by Maulana Fazal-ur-Rahman. Its organizational structure and support rely heavily on a large madrasa network. The JUI-F unlike JI, has functioned primarily as a “party of the masses” for which electoral success is critical. Successes in elections, no matter how limited, have given the JUI-F opportunities to form governments at the provincial level as well as a presence in federal cabinets, and hence access to resources and power (Group, 2011).

Constitution of JUI (F)

The constitution of Jamiat Ulema-e-Islam consists of twenty-four pages and twenty-nine chapters.

Membership Qualifications

A member should agree with the principles, aims and objectives of the party. Member has to pay Thirty PKR at the time of becoming a member and Rs.10 monthly membership fees.

Role of the Party Head

The Ameer is the president of the central consultative body and central working committees. He has the authority to appoint office bearers on various positions. He also has the authority to dissolve the subordinate bodies if he considers that they are not fulfilling the constitutional requirements (Jafri, 2002).

General Secretary and other senior officials

In the party structure there are 4 *naib umraa* after Ameer. They are followed by the Secretary General. One among them will perform the duties of the Ameer. The Secretary-General is to manage the affairs of the secretariat and salaried staff of the party (PILDAT, 2014).

Amendment procedure in Party rules

Rules can be amended by a 2/3 majority of the general council. In 2015 and 2017, two important amendments were made to the constitution in a meeting of the General Council (Majlis-e-Amoomi). The term of office-bearers was increased from three to five years. In the second

amendment, the procedure for the selection of candidates for legislatures has been modified (PILDAT, 2015).

Nominations in legislature

The member that will contest for the legislatures are recommended by the selection boards formed at district level. It sends names to the provincial selection board, which finally awards tickets to the candidates for the National and Provincial legislatures. The District selection board also awards tickets to candidates for the local body's election as well. However, it is not clear whether the said procedure was adopted in the General Election 2013.

Previously, the candidates for national and provincial legislature were selected by the District and provincial selection boards. The amended constitution of JUI-F provides that the Provincial Chapter will send recommendations to the Central Working Committee. The CWC will award tickets to candidates. The appeals against the decisions of CWC will be heard by the JUI-F Ameer (Jafri, 2002).

Constitutional bodies of the party

The main constitutional bodies of the party include:

- General Council
- Central Consultative Body
- Central Working Committee

The party Ameer will nominate members from the General Council to the central consultative body, but its membership shall not exceed than forty-five. The central working committee consists of twenty members. The Central Consultative Body is to assist the Ameer. The central working committee formulates the policies of the party as well as has supervision over the subordinate bodies.

Intra-Party Election

As per the constitution of the party, the intra-party elections will be held after three years. The Central Working committee will nominate the Central election commissioner; the central election commissioner will appoint the provincial election commissioner, the provincial election commissioner will appoint election commissioner at District level. The Election commissioner will elect members of the General Council from lowest to highest level. In the month of Jamad-al-awwal and Jamad-al-akhir, Members of the Union Council, Tehsil and District are elected. Moreover, in the month of Rajab and Shaban members of the provincial and central are elected. The last two intra-party elections were held in 2011 and 2014 (PILDAT, 2015).

The provincial chapter election of JUI (F) was held on June 26, 2014. The election was held in the provincial headquarters. According to the result, Maulana Gul Naseeb Khan was elected provincial Ameer of the party. He secured 706 votes, while his opponent, Pir Alamzeb Shah, managed to secure 121 votes. Maulana Shujaul Mulk was elected provincial General Secretary of the KP chapter. He defeated Maulana Attaur Rahman, who is the brother of Maulana Fazal ur Rahman. Maulana Shujaul Mulk got 413 votes and Attaur Rahman secured 413 votes (Tribune, 2014).

The amended constitution of JUI-F provides that intra-party elections will be held after five years. This is not in line with PPO 2002. However, in the Election Act 2017, the term of office bearers of political parties has been increased from four to five years.

Internal Structures of the Party

The party has a central council at the top under which the provincial units exist. Each unit of the party consists of the following:

- General Council
- Consultative Body
- The Executive Committee

The General Council is required to meet once a year. The provincial council is to meet twice in a year i.e. after six months. The council at the District level is to meet thrice a year, i.e., after 4 months. It consists of thirteen hundred nominated members out of 15,00,000. Its members are nominated by the top leadership through consultation.

The consultative body is required to meet whenever the Ameer deems it necessary. It consists of 45 members both at the central and provincial levels; its members are nominated by the central and provincial Ameer, respectively. The Ameer at central and provincial levels are elected whereas the remaining office bearers are nominated.

The CEC consist of 13 members and all of them are nominated by the Ameer. All the provincial chiefs are elected. Currently, the provincial Chief in Khyber Pakhtunkhwa is Maulana Aatur Rehman and the Secretary-General is Aatur Haq. The election was held near the provincial headquarters in a wedding hall. Out of 2165 members of the party's general council, 1935 members attended the meeting. The meeting was presided over by Maulana Aatur Rehman and no one submitted forms for election against Maulana Aatur Rehman and Aatur Haq. Hence, they were elected unopposed for a five-year term (The News, 2024).

Parliamentary Party meeting regarding Session

The parliamentary Party meeting is held before the session. The decisions are taken by a majority of the central consultative body.

Annual Party Convention

The party holds an annual convention in which all the members of the central consultative body and the provincial working body are to be present.

Tradition of Dynastical Leadership

The Ameer of JUI (F) is Maulana Fazal ur Rahman, who succeeded to the position of his father and is currently the Ameer of JUI (f). His two brothers are also senior Leaders/officials of the party. Maulana Atta-ur-Rahman is the provincial chief of the KP JUI(F) chapter. The party seems to have a set tradition of dynastical and hereditary leadership (Group, 2011). This also clearly observes Michels "Iron Law of Oligarchy" as the party is dominated by Maulana Fazal-ur-Rahman and his family.

Change in top party leadership

Mufti Mahmood was party secretary general until he died on 14 October 1980. He was succeeded by his son Maulana Fazal-ur-Rahman. Later on, the party split into two factions namely JUI (F) and JUI (S). Maulana Fazal-ur-rahman was the first Ameer of JUI (F). He has held the position of Ameer since 1988. The position of Ameer has not been changed so far (*Dawn, 2024*).

Toleration of Dissent within the party

The appeals against the decisions are made to the central committee. The District/central board will decide if the dispute arises amongst members. The board also has the power to examine the dispute thoroughly and send recommendations to the central leadership for final decision.

Jamat e Islami (JI)

JI is one of the oldest, left wing religious political party. It is also one of the few political parties that conduct regular and periodic intra-party elections. The party was founded on 26 August, 1941 by Syed Abul Al'a Maududi in a convention held in Pathan Kot. The Ameer is the head of the party. The first Ameer of Jamaat-e-Islami was Syed Abul Al'a Maududi, who remained the Party Ameer till 1972 (Mehmood, 2004).

The party's main organization is Shura. The main task of the shura is to assist the Ameer, the Ameer is to consult the Shura on important decisions. In 1947, when Pakistan came into being, Jamaat split into two organizations, namely Jamaat-e-Islami Hindh and Jamaat-e-Islami Pakistan. The party initially was not set up for merely electoral purposes, but later on, in 1957, its declared purpose was to establish an Islamic way of life by democratic means (Jafri, 2002).

The Jamaat used to have a distinct and specified procedure for becoming a member. The constitution laid down almost eight conditions for individuals seeking membership, in 1980, it took almost five years or decade to become member of the party. The current Ameer of the party is Hafiz Naeem ur Rehman, elected in April 2024, while the current Secretary General is Amirul Azeem (Tribune, 204).

Constitution of JI

The constitution of Jamaat-e-Islami is spread over ninety-five pages and 11 chapters.

Membership Criteria

There is specific procedure for the membership of the party. Any individual Man or Woman can become a member of the party without any distinction of caste, color, or creed by fulfilling the basic requirements laid down by the constitution. The membership procedure is a lengthy process and it may take months and even years. The member must agree to the party creed, principles, aims and objectives of the party (*Group, 2011*).

Powers of the Party Head

The head of the Jamaat is known as *Amir*. He takes important decisions related to the party matters. He also has the power to nominate members to the central working committee (Markazi Majlis-e-Aamla) from the central consultative body. The Ameer can also take important steps without formal consultation of the central working body. He is authorized to appoint his deputies or vice-presidents (Naib Umraa) from amongst the members of the central working body or by consulting with the same body. The Ameer, under section seven, can validate the membership of the individual and under section 90, he can invalidate a member's membership. Under section 91 he can suspend a subordinate body. The Ameer under section 23 can extend the period of the central consultative body. The Ameer also has the power to summon the General Assembly and may also allow members other than the consultative body to attend its meeting (PILDAT, 2015).

Powers of the Vice-President (naib umraa) and Secretary General

Ameer-e-Jamaat is the highest authority of the party. The Secretary-General is to deal with the administration of the party. The Naib Umraa, or vice-president is next in rank but does not exercise authority, being the nominated office bearers of the party.

Powers to amend the constitution

The amendment powers lie with the central consultative body of the party. The amendment is made by a two-thirds majority of the central consultative body of the party.

Nomination of party candidates for the legislature

District parliamentary board exists at the district level. They send names to the provincial committee, where the final shortlisting is done and names are sent to central parliamentary Committee.

The names are sent by the District Parliamentary committee to the Provincial Parliamentary Committee. The shortlisted candidates are sent to the Shura, where they review the names and finally select candidates. Moreover, two years of governing in the local bodies is required for candidates (PILDAT, 2015).

Constitutional bodies of the Party

The members of the Central Council are 70 and are directly elected by the members (Arkaans). The council will have one member from each provincial council. The Council is headed by the Ameer who also has the power of casting votes. The naib umraa and Secretary-General are also members of the Council.

The Central Working Committee consists of 15 members nominated by the Ameer from amongst the central council. The Secretary-General and Naib Umraa are also members of the CWC.

The central council assists and advises the Ameer. It also bears the power of amendment and interpretation of the Constitution. The same powers are exercised by the central working committee in the absence of the central council (PILDAT, 2015).

Intra Party Election

The election for the central Ameer is held after five years. The election for provincial chapter takes after three years, while the election for District office-bearers takes place every two years.

The election commission at each tier is appointed 90 days before the intra-party election. The election commissioner is authorized to appoint a deputy election commissioner at various levels. The election takes place by secret ballot. The central Majlis-e-shura proposes three names for the election of the Ameer. The party members are to elect central Ameer from amongst these names for five years. The election is unique as there are no formal candidates nor election campaign is allowed. Likewise, candidates cannot convince the members in their favor. The elections take place periodically at each tier. The election conducted for Ameer-e-jamaat was held in March 2014, 2019 and 2024, respectively. The Ameer-e-jamaat constitutes independent election tribunals by consulting with the central consultative body (PILDAT, 2015).

Meeting of Various Bodies

The General Assembly meetings take place at the will of the members or if the consultative body or the Ameer deems it necessary. The meeting will be held if two provinces and five constituencies pass a resolution.

The central council is required to meet once a year and meetings are held at the end of every financial year, so all important matters, along with audit report are thoroughly discussed in detail. The meeting will also take place if one-fourth of members submit requisition or if the Ameer deems it necessary, or if the office of the Ameer falls vacant. Mostly meetings of the council are held two or three times.

Nominated Vs Elected Members

The members of the central consultative committee are elected by the arkaans and consist of fifty-members. The 15-member's central executive committee is entirely nominated by Ameer from amongst the central council. The central Ameer is directly elected by the members (arkaans), whereas the Secretary-General is appointed by the Central Ameer in consultation with the central consultative body. All the provincial chiefs are elected ones.

Parliamentary Party Meeting Before Session

Parliamentary party meetings are held regularly. The parliamentary party leader discusses the agenda and thorough discussion is made by the party -members and the party stand on the agenda is taken in the meeting.

Annual Convention

The annual convention is not required to be held every year. Mostly it is held after four or five years.

Tradition of Dynastical Leadership

There is no set tradition of dynastical leadership in the Jamaat. The party was founded by Syed Abul Al'a Maududi. He resigned from the position of Ameer and subsequently, Mian Tufail Mohammad was elected as Ameer-e-jamaat. He was succeeded by Qazi Hussain Ahmad through the election. Syed Munawar Hassan was elected Ameer when Qazi Hussain Ahmad resigned on account of his poor health condition. Siraj ul Haq was elected as Ameer in March 2014 and re-elected in 2019. The current Ameer is Hafiz Naeem ur Rehman, elected in April 2024 for a term of five years (Tribune, 2024). This indicates that dynastical politics, as prevailed in other political parties, are lacking in JI (Dawn, 2024).

Change of Top party leadership

Syed Abul Al'a Maududi held the position of Amir from 1941 to 1972. He resigned because of his poor health and Mian Tufail Mohammad was elected in October 1972. He remained Ameer-e-jamaat till 1987 when Qazi Hussain Ahmad was elected in 1987 and resigned in 2008. Syed Munawwar Hassan was elected in 2008. He served Amir of JI till 2014. Siraj ul Haq who was elected in March 2014 and served Ameer of the party till April 2024. The incumbent Ameer is Hafiz Naeem ur Rehman who will serve as Ameer of the party till 2029. None of them are relatives to one another, nor do they have hereditary links with one another. The position of Amir of the party has been changed through a democratic and transparent election. That is the reason that JI has no set tradition of hereditary politics. The change of top party leadership occurs periodically

through elections (News, 2009). The JI is the only party that does not follow Michels “Iron Law of Oligarchy,” as the party is highly democratic and not dominated by a few elites.

Conclusion

The majority of the political parties are not conducting transparent and democratic intra-party elections periodically. This is mainly responsible for hereditary and dynastical politics in Pakistan. As observed in JI, there is no trend of hereditary politics because of their regular and periodic intra-party election. The party offices are filled through nominations and appointments. Hence, party officials are not representatives of the workers who tend to come from the ruling classes and care little about the workers. The intra-party elections conducted by political parties are merely for the sake of legal formality and may not be declared genuine elections, as they lack the criteria of a free and fair election.

The top party leadership change has not been witnessed in the majority of political parties. Except for JI, in all the remaining political parties, including JUI-F top leadership has not been changed so far; so trend of dynastical leadership is established in the political parties of Pakistan.

Political parties should develop proper mechanisms for the periodic and regular transparent intra-party elections in the party. The following measures should be adopted in this respect. Holding regular and periodic elections in the party so that the party members may elect their office bearers from the local level to the national level. The members should be provided opportunities to express their views and opinions freely and tolerance for dissent should be encouraged in the party. The leaders should be made accountable to the members and followers of the party. The common and ordinary members of the party should be given chances to contest elections for various positions of the party including that of the party head.

The party should delegate powers and responsibilities to the local organizations. The center organization of the party should devolve more authority to the local organization, to have accountability of the office bearers to the local constituents. Measures for maintaining discipline and ethical standards in the party should be strictly adopted. The political parties in Pakistan should strictly maintain discipline and follow ethics in their ranks, the party leaders, office bearers, members and common workers should obey the rules and regulations of the party. There should be no compromise on party discipline and ethics; this would lead to public confidence in the party and also in the leaders.

References

1. Ahmad, N. (2004). Centre for Democratic Governance The Network for Consumer Protection: Islamabad.
2. Callard, k. (1968). *Pakistan: A political study*. Karachi: Oxford University Press.
3. Corbin, J. M., & Anselm S. (1990). *Grounded research procedures, canon and evaluative criteria: Qualitative sociology*. pp. 3-21.
4. DAWN. (2014, November 22). Retrieved October 11, 2017, from www.dawn.com: <https://www.dawn.com/news/114038>
5. DAWN. (2016, October 18). Retrieved October 22, 2017, from www.dawn.com: <https://www.dawn.com/news/1290672>
6. Dawn, T. (2013, April 05). JUI Fazal ur Rahman profile. Islamabad, Pakistan.
7. Diamond, L. (2002) *Developing democracy: toward consolidation*. JHU PRESS.

8. Duverger, M. (1987). *Political parties: their organization and activity in modern state* (trans; Barbara and Robert). London: Methuen & co LTD.
9. Gauja, A. (2013). *The politics of party policies, From members to legislatures*. Springer.
10. Group, C. (2011). Islamic parties in Pakistan. *Crisis group*.
11. haq, M. U. (1990). Political parties and leaders. *Political science theory & practice* (p. 546). Lahore-Pakistan: Bookland.
12. Jafri, A. B. (2002). *The political parties of Pakistan*. Karachi: Royal Book Company.
13. Jawad T, & Ahmad U. (2015). *Politics of defection in struggling democracies. Pakistan perspectives*, 117-127.
14. Khan, Z. U. (2006). IDEA (Institute for Democracy and Electoral Assistance): Stockholm Sweden:
15. Murtaza, N. (2016). *Pakistani political parties and the democratic deficit*. .
16. News, t. (2017, October 03). Nawaz Sharif elected as PML-N President . Islamabad, Pakistan.
17. News, T. (2009). Nunawwar elected new JI Amer . Lahore: The News.
18. Noorani, T. (2017, August 21). *Sham democracy*. Pakistan.
19. Norris, P. (2005). *Building political parties*. Cambridge: IDEA.
20. Observer, P. (2018, January 1). Retrieved February 2, 2018. www.pakobserver.net from www.pakobserver.net: <https://pakobserver.net/sc-hears-petitions-challenging-PML-N-Presidency>
21. Pakistan, d. (2017, October 03). www.dailypakistan.com.pk Retrieved February 28, 2018, from www.dailypakistan.com.pk: <https://www.dailypakistan.com.pk/nawaz>
22. Pakistan, d. (2017, October 03). www.dailypakistan.com.pk. Retrieved February 3, 2018, from www.dailypakistan.com.pk: <https://endailypakistan.com.pk/Pakistan>
23. Chambers, P & Croissant, A (2008). *Intra-party democracy in Thailand*. Thailand.
24. Rashid, M. (2005). *Allied material of educational research*. Rawalpindi: National Book Foundation.
25. Rizvi, H. A. (2015, October 18). *Internal wars of political parties*.