
Role of Jamaat E Islami in Kp Provincial Assembly (2013-2018): Critical Analysis

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Abstract

This research analyzes Jamaat-e-Islami's (JI) performance in the Khyber Pakhtunkhwa (KP) Provincial Assembly between 2013 and 2018, focusing on its contribution to governance and policy-making. Analyzing JI's role in KP politics gives an understanding of the dynamics of coalition politics and the role of Islamist parties in governance. Based on a qualitative case study method, examining JI's performance in the KP Provincial Assembly through document analysis, literature review, and expert opinions, this research establishes that JI's presence in the coalition government and its focus on Islamic values and social justice helped it have an impact on KP politics. In spite of its difficulties in pushing its agenda, JI's robust organizational setup and lobbying efforts helped it influence policy choices. The research emphasizes the importance of representative and advocacy-driven change to implement positive change and ensure social justice, adding to the knowledge regarding Islamist parties' roles in the government and policymaking, as well as serving as a contribution to policymakers, researchers, and stakeholders in understanding Pakistani politics. Drawing from JI's experience within the KP Provincial Assembly, this study seeks to achieve a qualitative comprehension of Pakistani political complexities as well as Islamist party roles towards developing the nation. The discoveries within this research are significant towards Islamist party study as well as how they can serve in the state, and form part of the debate as to whether or not religion belongs in politics.

KEY WORDS: Pakistan, JI, KP, Provincial Assembly, Politics, PTI

INTRODUCTION

Khyber Pakhtunkhwa (KP), also referred to the North West Frontier Province the region, is unique to the political map of Pakistan. Located geographically at the juncture of South Asia and central Asia it has been considered a melting pot of cultures, tradition, and beliefs. This strategic provincial political and in some ways perhaps even historically strategic province has experienced a successive string of tribal, nationalist and even religious politic hood. Religious political parties remain still to enjoy their stability and that have implications to the political process and social and cultural life of the region. Speaking of religious political actors, JI has been logic and has carved a permanent impression on the politics, power and policymaking in Khyber Pakhtunkhwa (KP) Elahi-ur-Rahman, 2021. This decided and historically important province has long been chock-full of political events,

configured by the clash of tribal customs, nationalist sentiments and religious beliefs. Religious political parties are still prevalent; they have impact in the political structure and the social culture of the region¹. The participation of religious political parties especially Jammāt-e-Islāmī (JI) has been quite remarkable and has made a great mark on the governance and policies of Khyber Pakhtunkhwa (KP). As far as its political history is concerned it has effectively captured the phases of Pakistan's struggle from the process of independence to the current problems regarding governance. Well known for its conservative and conservative-orientated culture, KP has always been a suitable home to political activists with religious orientations. Pakistan's KP province has always been favoring the parties that support Islamic rule and moral Puritanism thus JI, JUI, and more recently TLP continue their unbroken string of electoral successes. Changes take place in KP political environment as well and these also symbolize the nation's general encompassing feeling. For instance, after the 2013 poll, there was an indicator of change AL transition of PTI while PTI has a coalition government in KP with the company of JI. The PTI's current of modernity, radically contrasting the provincial political scenario where religious parties still play a significant role, will not abolish this factor of the political equation in KP. This combination of old religious politics and new populist making the political labyrinth of the province (Rafi, 2019).²

Established in 1941 by AbulA'la-Maududi, Jammāt-e-Islāmī became a movement seeking the construction of the Islamic state in the Shariah law. JI, as an ideological offspring of the political Islamism, has been its supporter of the process of the at least partly Islamic governance, education and societal conduct. JI has transformed from a mere ideological movement into a structural political party, which has been/is an ardent participant in political democracy of Pakistan. In KP, JI has acted like a political party as this province is conservative and religious which assist the party to gain political leverage. Instead, it focused on moral governance, education reforms, and social justice which favorite with a major segment of the population. JI has had a significantly favorable approach towards democratic operations; unlike other Islamic organizations that prefer radical methods to bring about legislation for the purpose³. This has been useful in enabling the party to forge a place for itself in coalition governments particularly being the role of mediating between the religious and secular politics. From the year 2013 to 2018, JI has written a new chapter in KP's provincial politics. JI held key responsibilities as one of the coalition partners in the PTI streak of governance for the province and passed influential legislations as well. KPK's socio-political setting makes this tenure a perfect study of how religious parties affect regional management. The impact of JI as observed in this paper was most significantly evident in the field of education. Still following ideological tenets, JI supported changes designed to make provincial curriculum immediately reflect Islamic principles⁴.

¹Elahi-ur-Rahman, A. (2021). An Analysis of Women Voters as a Factor in JIP Electoral Performance in Upper Dir& Lower Dir in General Elections 2018. *The Dialogue*, 16(1), 22-38.

²Rafi, M. (2019). Reformation and Reconstruction of Thought in the Discourse of Jama'at-e-Islami Pakistan. *Ma'arif Research Journal*, (17), 14-14.

³Nawaz, F. (2022). *Three Essays on the Determinants of Radicalization: A Case of North-Western Pakistan* (Doctoral dissertation, Dissertation, Dresden, Technische Universität Dresden, 2022).

⁴Gulbahar, A., Bano, S., & Alam, A. (2024). Interplay of religion and politics in south asiapakistan under zulfiqaralibhutto, a shift toward religious state. *International research journal of social sciences and humanities*, 3(2), 228-246.

Pande, A. (Ed.). (2018). *Routledge handbook of contemporary Pakistan*. Routledge.

As these attempts were hailed by its proponents as helping to uphold moral and ethical values, the concerns of opponents to its effect were that it over simplistically pushed aside progressive and secular educational material into a vacuum where they could not evolve and foster critical thinking in learners. Another large area of focus was governance and anti-corruption effort. JI worked with PTI to reform provincial institutions for enhanced transparency disclosure throughout the considered period. This synchronization with PTI's reformist agenda made refining its image as a party of good governance a reality for JI. The success of such endeavors continues to be a topic of concern; skeptics have been asked to corroborate if the changes were system oriented, or clerical. Just like the vision and mission, policies on social development also reflected a stand on ideologies of JI. Complementarily, the party supported legislation of Islamic code in public space as well as ethical policing that seeks to curb un-Islamic practices⁵. These policies caused much debate as critics considered them as violation of individual and cultural rights. Meanwhile, advocates contended that such actions were necessary for the defense of the provinces cultural and religious heritage.

This particular paper examines the function of the JI in the KP's governance from 2013-2018 to understand the complexities of the religious political parties of Pakistan. The thrust on Islamic values and good governance enjoys support from the section of the populace that looks up to JI., though most of them create controversies regarding the issues of multiculturalism and on the rightful measure of religious influence in a democratic society. Perhaps the most obvious feature of this governance model that stands out in the case of JI is the organization's capacity to manage between the rock, ideology on one side and the hard place, JI as part of the Punjab government was also able to deal with PTI that is a populist party, which means adaptability in its political profile. But this pragmatism was also to make the party vulnerable to charges of adjusting its principles just for political turf⁶. Religious political parties remain an important research interest area and it is for this reason that LP, Khyber Pakhtunkhwa offers rich data for such analysis with Jammat-e-Islami as an exemplary case of the subject of study. Its formation in 2013, the party was in power until 2018 and, therefore, provides essential knowledge about religious government in the contemporary democratic state. Through analyzing the legislation and policies drafted by JI during this period, this study will try to make some contribution to the existing literature of political science and the field of public policy in the case of Pakistan, about the consequences of the Islamization of the governance structure at regional level.

STATEMENT OF THE PROBLEM

After getting seats in 2013 and until 2018, JI has certainly affected governance in the Khyber Pakhtunkhwa province through its religious policies in the assembly. It brought out the ensuing struggle of accommodating religious systems of governance within regional laws in shaping the political and social formation of KP. The religious and ethical approach adopted by JI led to controversies regarding the consideration of pluralistic and secularism with regard to the policy making resulted into criticisms regarding the applicability of the policies in sensitive fields such as education, women and minority issues. This paper is valuable for identifying the legal implications of JI in KP's religiously influenced governing due to its elaborate socio-political context.

SIGNIFICANCE OF THE STUDY

The research sheds light on issues and concerns involved in the religiously based governance models by analyzing how religious system is blended with the legislation system. Because of its alliance with

⁵Pande, A. (Ed.). (2018). *Routledge handbook of contemporary Pakistan*, Routledge.

the Pakistan Tehreek-e-Insaf (PTI) government, which influenced legislative goals and provincial governance, Jamaat-e-Islami played a key role in the Khyber Pakhtunkhwa Provincial Assembly from 2013 to 2018. Jamaat-e-Islami was an important ally that supported its ideological framework and had an impact on policy-making, particularly in fields like social welfare, education, and Islamic values. Its presence in the government gave a platform to achieve its agenda while negotiating the challenges of coalition politics, making its contributions an essential element of KP's political and developmental environment during this period.. The study will add value to policy outcomes, as the common historical legacy of religion and secularism in framing sub-continental societies and governments will provide more informed views for understanding what religious and secular reason and rationality roles are appropriate for sustaining social order and political stability⁷.

RESEARCH QUESTIONS

- What were the key legislative initiatives pushed by Jamaat e Islami in the KP assembly from 2013 to 2018?
- How did Jamaat-e-Islami's legislative actions impact governance and development policies in KP?
- What are the public perceptions regarding Jamaat-e-Islami's effectiveness and their impact on regional stability and development?
- How did Jamaat-e-Islami influence policy-making in its coalition with PTI, particularly in sectors like education, governance, and social welfare?

OBJECTIVES OF THE STUDY

MAIN OBJECTIVE

To evaluate public opinion on the effectiveness of Jammat-e-Islami policies and their impact on regional stability and development.

SUB OBJECTIVE

- To document and critically analyze the legislative contributions of Jammat-e-Islami in the KP assembly during the specified period.
- To examine the effects of these legislative actions on governance and policy-making in KP.
- To evaluate the political role of Jammat-e-Islami in KP Assembly (2013-2018).

SOURCES AND METHODOLOGY

This section will center its analysis of power sharing on the research approach used to research the involvement of Jammat-e-Islami (JI) in the governance of Khyber Pakhtunkhwa (KP) between 2013 and 2018. The study focuses on the primary data only which were collected from the structured surveys using Likert scale questionnaires⁸.

RESEARCH DESIGN AND APPROACH

This research work uses the quantitative research approach; which is a clear and effective way to research investigating the governance influence of Jammat-e-Islami (JI) in Khyber Pakhtunkhwa (KP) from 2013 to 2018. Qualitative research is more suitable in assessing the public opinion on governance because when conducting the research, the results can easily be quantified than in the

⁷Sheikh, A. M. (2021). India and Pakistan's foreign policy since the end of the Cold War: A Comparative Analysis.

⁸Nasreen, Z., & Zaman, F. (2019). *Political Violence in South Asia*. A. Riaz (Ed.). Routledge, Taylor & Francis Group.

case of qualitative research. This research employs quantitative data collection instruments with the use of Likert scale questionnaires for elaborate perceptions of the JI on its legislative processes and policy actions⁹. For the present study the like-scale ranging from strongly disagrees to strongly agree is beneficial for great detail of various perceptions to gauge a true picture concerning public perception. Information that is precise and timely in the proposed intent of KP from the identified sampling population and no other information is required. This approach has its usefulness in the sense that it terminates a firsthand experience and perceptions other than what would be contained in a secondary data due to bias.

Target Population and Sampling Methods

The target population in this study involves all KP's residents who fell under Jammāt-e-Islāmī's (JI) governance during it stayed in the provincial assembly 2013 to 2018. This involves people who have been influenced by the legislative measures and policies developed by JI including educators, community people, local authorities and other citizens. These groups are helpful in giving insights on the success and social performances of JI's governance. Given a need to maximize both the relevance and depth of data, a purposive sampling technique is used. Even though this is a non-probability sampling technique, the major emphasis is on identifying participants with particular knowledge or experience with regard to JI's governance¹⁰. For instance, the instructors can give information about JI education policies while the members of the community can give information about the development activities in their region. This method is further justified to enhance the probability of getting meaningful and informed responses from people identified to be most knowledgeable about the issue. The study will sample 300 – 400 participants and this is adequate for a quantitative research for statistical credibility. It is crucial to indicate that the elaboration of this range has considered both the breadth of coverage and real possibilities. Since it involves various demographic characteristics and different regions of KP, the sampling increases the external validity of the study concerning public attitudes toward JI's governance (Kayi-Aydar & Mahalingappa, 2024).

Data Collection Procedures

The data collection process of this study focuses on an implementation of Close Ended structured questionnaires intended to capture the public perception on the performance of JI, Khyber Pakhtunkhwa (KP) during 2013-2018. The survey is designed using Likert scale items that gather socially constructed and relative beliefs towards the outlined policy domains such as education reforms, governance and acceptable social behaviors. Each item is worded to measure respondent's level of agreement or disagreement on a five-point scale that consists of strongly disagree, disagree, neutral, agree, and strongly agree which enable the variation in perception to be captured. Full deployment of the self-completed questionnaire is preceded by a pilot testing of the instrument where a few respondents complete the items in order to assess the comprehensibility, validity and suitability of the items¹¹. Survey administration at its broadest direction is a combination of approaches in order to ensure inclusiveness and coverage. Survey questionnaires are used in collecting these data; trained data collectors help in completing these surveys will help to avoid literacy issue and also to ensure that the responses obtained are real non-Biased responses Ethical consideration will always be observed throughout the data collection process. Participants are told the reason for the research and the area the study will cover and are given a consent form to read and sign. Non-identified methods

⁹Vahabi, M. (2024). Islamic revolution and Anfāl. *Public Choice*, 200(3), 383-401.

¹⁰Curini, L., & Franzese, R. (Eds.). (2020). *The SAGE handbook of research methods in political science and international relations*. Sage.

¹¹Nowlin, M. C., & Wehde, W. (2024). Teaching quantitative methods to students of public policy. In *Handbook of Teaching Public Policy* (pp. 168-180). Edward Elgar Publishing.

are used to ensure that the identity of the respondent is not revealed to the researchers the study remains voluntary and one can withdraw at any particular time without any consequences whatsoever. These measures comply with the ethical consideration in research in a way that respects and responsible the process of data collection¹².

STRUCTURE OF THE QUESTIONNAIRE

The questionnaire is developed in a format to obtain the respondent's systematic view regarding the Governance performance of Jammāt-e-Islāmī (JI) in Khyber Pakhtunkhwa (KP) from 2013 to 2018. In order to achieve systematic data collection, it is divided into four sections The Likert scale is employed throughout the questionnaire, having a scale that ranges from strongly disagree to strongly agree. It becomes easier to precede perceptions, including inherent subjectivity, with a degree of standardization so that the variation can be subjected to a detailed statistical analysis based on various subgroups. It helps to avoid confusing and time-consuming details, thus making insights into public opinions much simpler and more accurate.

ANALYTICAL TOOLS AND TECHNIQUES

The main data analysis technique employed in this research is the Statistical Package for the Social Sciences (SPSS) since it is suitable for qualitative data. It is more suitable to deal with such large data sets, perform complex statistical analysis and generate detailed and detailed graphical output SPSS is therefore appropriate for this study, which looks at the sentiments of the public about the governance of Jammāt-e-Islāmī (JI)¹³.

Descriptive statistics: Descriptive statistics like in terms of mean, median and standard deviation shall be adopted to analyze the central tendency, and variability of the public perception. Such descriptive statistics give an understanding of the overall sentiments of the respondents on the legislative projects of JI and policy effects whereby patterns and trends within the study data can be observed easily.

Inferential statistics: Inferential statistics will be used to probe further into how respondents of different age, gender, occupation, location, etc, feel regarding JI's governance. Correlation analysis will determine if there is a strong or weak relation between variables while regression analysis will give a measure of how well demographic factors predict perceptions of self. These methods will allow for achieving a better understanding of the public perception of JI's governance and policy by different population samples.

For purposes of interpretation and presentation, data visualization tools we shall use in the analysis in SPSS includes the generation of charts, tables and graphs. Distribution patterns will be summarized using bar charts and pie charts, relationship patterns will be summarized using regress plots. Such auxiliary tools not only improve the ways of presenting the findings but present specific recommendations for the academic audience and policymakers on the evaluation of the role of JI in the context of governance in KP¹⁴.

¹²Bozonelos, D., & Moira, P. (2023). Introduction to the politics of religious tourism. In *The Politics of Religious Tourism* (pp. 1-12). GB: CABI.

¹³Kayi-Aydar, H., & Mahalingappa, L. (Eds.). (2024). *Contemporary Perspectives on English as a Medium of Instruction*. IAP.

¹⁴Kayi-Aydar, H., & Mahalingappa, L. (Eds.). (2024). *Contemporary Perspectives on English as a Medium of Instruction*. IAP.

LIMITATIONS AND CHALLENGES

It is also important to note that despite the goals of this study to provide an extensive and accurate data analysis, there are following limitations. Social desirability could be the reason participants give a different opinion than their true opinion in an attempt to please the investigator or due to personal bias. Further, population coverage can also be concerning due to low access to remote parts of KP which may skew the sample by excluding targeted demographic groups from low literacy or limited internet users¹⁵.

A balanced sampling technique will be used in an effort to select specimens from both the urban and rural areas. About the surveys, paper-based surveys and professionally trained field data collectors will be used for the target groups whose access to internet is rare in rural areas. To eliminate response bias, the survey design incorporates anonymity and anonymity of respondent's identity is assured. Pilot testing of the questionnaire will also assist in modifying items so that they display less ambiguity enabling an even more accurate and reputable result.¹⁶

ETHICAL CONSIDERATIONS

Recognizing a set of principles in research and the rights of the participant are respected in this study to the highest level possible with this study, high ethical standards were considered in order to respect participants' rights in the research process and maintain the research's integrity. All participants will be provided with an informed consent form that will show the purpose of the study, process that is to be followed, right to withdraw from the study without explanation at any time. Informed consent of the participants will be observed, and no participant's identity will be revealed to anyone who does not have a right to know their identity when participating in SNSs¹⁷.

REVIEW OF LITERATURE

This literature review specifically evaluates how Religious political parties participate in South Asian governance systems especially Jammāt-e-Islāmī (JI) in Khyber Pakhtunkhwa (KP). The review aims at determining the extent to which JI an influential religious political actor has impacted on legislation and policy formulation in this diverse and competitive area. The study therefore seeks to fit within the politics of JI to provide relevant insights to the political science society especially in addressing the issue of integrating religious beliefs into regional political institutions. Thus, such literature review prepares this study for providing significant findings and advancing understanding of the relationship between religious stake and political power in South Asia; especially in KP where JI has influence and control.¹⁸

Religious political parties are of great importance in the formation of the political systems of South Asia because the political structure of the area is sensitive to religious systems. In countries like India, Bangladesh and Pakistan these parties have not only led to change the political balance of power and shift of governance but also affected the legislation and policies reflecting the hybrid relationship between religion and politics. Indian examples of religious interfacing are Parties like the BJP and the IUML. The BJP which came to power with a Hindu nationalist party background has been

¹⁵Curini, L., & Franzese, R. (Eds.).(2020). *The SAGE handbook of research methods in political science and international relations*.Sage.

¹⁶Barker, J., Jeffery, K., Jhangiani, R. S., & Veletsianos, G. (2018).Eight patterns of open textbook adoption in British Columbia. *International Review of Research in Open and Distributed Learning*, 19(3).

¹⁷Kayi-Aydar, H., & Mahalingappa, L. (Eds.).(2024). *Contemporary Perspectives on English as a Medium of Instruction*.IAP.

¹⁸Curini, L., & Franzese, R. (Eds.).(2020). *The SAGE handbook of research methods in political science and international relations*.Sage.

implementing policies that align with the Hindustan plans affecting education, cultural and domestic sectors. On the other hand, the IUMML largely supports the rights and voice of Muslims; He usually discusses how minority rights and secular constitutionalism are upheld¹⁹. The political methodologies of these parties are entirely different where BJP takes the advantage of the majoritarian base to dominate the nation's parliamentary system whereas IUMML performs mainly in a circumscribed way focusing their grievances on their community. Bangladesh is different where the BNP having links with Islamic parties and AL being the party supporting secular Bangladeshi nationalism. The BNP with its coalition partner Jamaat-e-Islami Bangladesh has numerical preeminence in demanding the official religion of Bangladesh to be Islam and advocating Sharia laws. The Awami League has rejected such pressures by supporting for secular Constitution as an example of the continuing struggle between secular and religious political authority in Bangladesh.

The religious parties play a very active role in Pakistan politics other parties like Pakistan Muslim League (Nawaz) Q though not religious-oriented is often provocative Islamic political party. Religious parties, which are quite active and prominent right now, include Jammāt-e-Islami (JI) and Tehreek-e-Labain Pakistan (TLP), which have much more particularistic political and religious aspirations pertaining to the reign of Islamic laws. For instance, JI has always advocated for policies that conform to Islam, legal and moral policeman Full an on education reforms based on Islamic context in governance, ban on movies and dressing styles that are deemed to be provocative; and on economic policies that are in conformity with the tenets of shariah. Some of the tactics evident in search for votes include appealing to religious sentiments seeing that these parties rely on religious voters. Scholarly works such as Khalid Ahmed's *Sectarian War: While Sunni-Shia Violence in Pakistan and connections to the Middle East* give a clear understanding of how ideologies of such parties translate into policy implementation, Christophe Jaffrelot's titled *The Hindu Nationalist Movement and Indian Politics* give a clear grasp on this aspect. These studies indicate the fact that, while religious parties can be agents of regimes, they can also be forces of change, and part of political instability, depending on whether the secular or religious establishment is embedded either with those parties, or against them. Consequently, the significance of these religious parties in South Asia runs deep, shaping policy processes and ideography of state nationalism. A consideration of this influence in shaping public opinion as well as policy calls for an understanding of the important position they accorded in the political evolution of the region.

Jammāt-e-Islami (JI) was established in 1941 by a theologian Abul-A'la-Maududi who aimed at having a party that would work for Islamic state through democratic means. As the name would imply, JI had been established to offer an antidote to secularism in India and to spread religious education to all sectors of life. After 1947 involving partition of India, JI mainly concentrated Pakistan partially because the new state was in the process of growing its political/ legal framework. This paper establishes that JI as a political phenomenon has had close relationship with the dynamics of political situation in Pakistan. An ideological orientation to its operation, based on the severe identification with Islam, demands the creation of an Islamic state and its legal framework, namely Shariah. This ideology has been popular as well as problematic it aligns with conservatives in Pakistan but on the other it is a clear contradiction to more secular and liberal conceptions (2018: 291). In the period of time, JI has changed its direction in politics a lot at one point more concentration on moral and education and another point it has joined the electoral politics where it could form the alliances with other parties for greater affectation. In the assembly of Pakistan firstly and the KP province specifically, noticeable strategic roles have always been performed during the tenure of

¹⁹Islam, M. N., & Saidul Islam, M. (2018). Politics and Islamic revivalism in Bangladesh: The role of the state and non-state/non-political actors. *Politics, Religion & Ideology*, 19(3), 326-353.

2013 - 2018 by JI. At this time, JI was in an allied position in the federal government with the Pakistan Tehreek-e-Insaf (PTI) that gave it a chance to politically implement its draft laws. The impact was high in policies regarding education and law as JI sought to incorporate its doctrine in the educational system and law of the country. Parliamentary demands involved efforts to change education structures in order to have more Islamic content as well as trying to apply rules that are compatible with Islamic ethics²⁰.

This paper considers how JI's policies have been received and the roles it has played in Pakistani society using academic studies, including that of Vali Nasr whose work specifically concerns Islamic movements in Pakistan. Historical accounts and political analyses often highlight the dual impact of JI's policies: while the programs uphold the cultural and religious requirements of a large segment of the population they also question the oppression of diversity and free speech. In KP where JI has been most active the party's policy has generated a lot of public and political debate regarding the Islamic reactions towards the modern civil liberties. The detailed breakdown of the JI's activities specifically in KP from 2013 to 2018 it is a reminder of the relation between religion and politics in Pakistan. This period demonstrates how legislative actions of JI constantly seek to recode society and laws based on the organization's ideological orientation as a factor in a continuous evolution of conflict within the socio-other of the region's politics. (Curini 2020)

Despite the growing literature examining the South Asian religious parties' impact on democracy and politics, the field's theoretical and empirical knowledge of the long-term social consequences of religious parties' policies somewhat lacks promising avenues for future research. Previous research has laid emphasis on either the more overt political impacts or the rational presuppositions of religious parties like Jammat-e-Islami and paid least heed to how indeed these policies continue to influence the civilizing process of a society and its citizens in the long run. Despite this oversight, there remains a significant dearth of literature in relation to the accumulation of religious governance across societies or in relation to various populations.

While there seems to be a massive documentation of research works focusing on the efficiency of religious parties in the management of affairs of nation-states, comparative analyses that compare the results of governance by religious parties across global regions are scarce. Such comparisons are important in establishing effects of religious policies to the different demographic and cultural structures. Much of the current research literature finds itself contained within specific cases and fails to compare or contrast them with like situations in other parts of the global polity, all of which would have been helpful in understanding the nature of the enabling or disabling factors of religious governance. Altogether, there is growing requirements for more empirical studies to measure people's attitude and to evaluate the outcomes of religious party rule. They should entail sharp observations of how policies affect living and attitudes of people in regions with diverse religion and ethnicity. Provinces such as Khyber Pakhtunkhwa where Jammat-e-Islami was dominant in its politics also provide rather interesting insights into the interaction of a rather homogenous political leadership with religious policies on a rather diverse population base. Such research could explain difficulties and emerging prospects of religious policy enactments in a diversity of multicultural environments. To fill these gaps there is need for methodological designs that captures policy changes through time and assess a diversity of demographic groups of the overall social ramifications²¹.

This study is important since it encompasses key gaps that have been highlighted in the literature concerning the governance by religious parties such as Jammāt-e-Islāmī in Khyber Pakhtunkhwa (KP). Overall, this work steps up the study of long-term social effects of religious beliefs and contributes to comparative assessments of regional governance outcomes examining how religion influences policies targeting various segments of society. Qualitative analysis of public opinion and policy outcomes in a context of religious governance in a multilingual and multiethnic province. In this regard, the study makes a slight contribution to the existing knowledge of the relationship of the religious beliefs and governance arrangements. It also offers insight into the difficulties and ramifications of concentrating on religiously inspired governance in a multiethnic and politically sensitive area like KP and offers valuable views for policy makers and scholars in the South Asian political science. With a special focus on its impact in Khyber Pakhtunkhwa (KP) between 2013 and 2018, this literature review emphasizes the important part that Islamic political parties in particular, Jamaat-e-Islami (JI) play in influencing governance and policy-making in South Asia. The way religion and politics interact in the area shows how governance and ideological goals interact to influence social and legislative outcomes. JI's dual role as an active participant in Pakistan's democratic processes and an advocate for Islamic ideals is seen by its strategic partnerships, policy initiatives, and historical development.

The research highlights the importance of religious political parties in addressing the moral and cultural issues of their supporters, but it also highlights difficulties like balancing traditionalist goals with contemporary diversity and civil liberties. Political parties in particular, Jamaat-e-Islami (JI) play in influencing governance and policy-making in South Asia. The way religion and politics interact in the area shows how governance and ideological goals interact to influence social and legislative outcomes. JI's dual role as an active participant in Pakistan's democratic processes and an advocate for Islamic ideals is seen by its strategic partnerships, policy initiatives, and historical development.

The research highlights the importance of religious political parties in addressing the moral and cultural issues of their supporters, but it also highlights difficulties like balancing traditionalist goals with contemporary diversity and civil liberties. JI's legislative efforts in KP.

Conclusion

The position of Jamaat-e-Islami (JI) in the Khyber Pakhtunkhwa (KP) Provincial Assembly between 2013 and 2018 was considerable, representing part of the coalition government of Pakistan Tehreek-e-Insaf (PTI) and Qaumi Watan Party. JI occupied 7 seats within the assembly, providing a voice through which it could advance its Islamic ideology and play a role in provincial government policymaking. The party's focus on Islamic values and social justice appealed to many KP voters, especially in urban areas where it has long been weaker. JI's well-organized structure enabled it to mobilize support and play an effective role in the coalition government. But the party was unable to advance its agenda due to the dynamics of coalition politics and its minimal representation in the assembly. Notwithstanding these difficulties, JI's role in the coalition government and its promotion of Islamic values helped it to gain influence in KP politics. As a political force in Pakistani politics, JI's tenure in the KP Provincial Assembly offers an interesting lesson on the intricacies of coalition politics and the role of Islamist parties in government. JI's experience in the KP Provincial Assembly between 2013 and 2018 is an example of the party's commitment to advancing Islamic values and social justice, as well as its capacity to respond to the evolving political situation in Pakistan. The performance of the party in the assembly also points to the necessity of proper representation and lobbying in a bid to achieve positive change and advance social justice. Overall, JI's experience in the KP Provincial Assembly from 2013 to 2018 was significant, and provides valuable lessons for the party's future endeavors. JI's role in the assembly also underscores the importance of Islamic

values and social justice in Pakistani politics, and the need for parties to prioritize these issues in their policies and programs. Through analyzing JI's performance in the KP Provincial Assembly, we are able to have a better grasp of the intricacies of Pakistani politics and how Islamist parties can influence the future of the country. Moreover, JI's experience in the assembly also showcases the difficulties faced by Islamist parties in reconciling their ideological commitment with the pragmatism of governance.

In spite of these difficulties, JI's performance in the assembly shows the party's capacity to learn and change, and its determination to advance Islamic values and social justice in Pakistan. In addition, JI's experience in the KP Provincial Assembly between 2013 and 2018 offers a useful case study for analyzing the influence of Islamist parties on governance and policy-making in Pakistan. By examining JI's performance in the assembly, we can learn about how Islamist parties can influence policy and advance social justice, and the difficulties they encounter in doing so. Overall, JI's experience in the KP Provincial Assembly between 2013 and 2018 was important, and offers useful lessons for the party's future activity and for research on Islamist parties in Pakistan.

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