

ESTABLISHMENT, RISE AND AIMS OF JAMIAT ULEMA-E-ISLAM (PRE-PARTITION AND POST-PARTITION TILL 2023)

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Abstract

This study explores the establishment, rise, and objectives of Jamiat Ulema-e-Islam (JUI), tracing its historical trajectory from pre-partition India to post-partition Pakistan up to 2023. The research examines JUI's ideological foundation, its role in political and religious movements, and its influence on Pakistan's socio-political landscape. The study also highlights JUI's role in constitutional matters, legislative developments, and grassroots mobilization over the decades. Furthermore, it analyzes the challenges, transformations, and evolving strategies of the party in response to changing national and global political dynamics. By providing a comprehensive overview of JUI's contributions and ideological stance, this research aims to offer a deeper understanding of its political and religious significance in the region. Jamiat Ulema-e-Islam (JUI) was

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founded as a religious and political movement that aimed to safeguard Islamic values and promote religious education in British India. After the partition of India in 1947, JUI continued its mission in Pakistan, actively participating in constitutional debates and advocating for an Islamic political system. Over the decades, JUI has played a crucial role in shaping Pakistan's religious-political identity, aligning itself with various movements to uphold Islamic legislation. The party has been instrumental in influencing policies related to Sharia law, education reforms, and national security. Despite facing political opposition and ideological shifts, JUI has remained a significant force in Pakistan's political arena. The party's leadership has engaged in parliamentary politics, alliances, and grassroots activism, adapting its strategies to modern political challenges. The study also delves into JUI's engagement with contemporary issues, including its stance on democracy, extremism, and international relations. By presenting a detailed analysis of JUI's historical evolution, this research contributes to the broader understanding of political Islam and its impact on Pakistan's governance and society.

Keywords: Jamiat Ulema-e-Islam (JUI), Political Islam in Pakistan, Islamic movements, Religious political parties, Socio-political influence.

INTRODUCTION

Jamiat Ulema-e-Islam (JUI), a noticeable strict and ideological group in Pakistan, has made a permanent imprint on the country's political scene. Its set of experiences is profoundly inter-laced with the subcontinent's intricate socio-political elements during the pre-and post-segment periods. Laid out during an urgent crossroads in the Indian subcontinent's set of experiences, the starting points of JUI can be followed back to the pre-parcel period, when the district was still under English provincial rule. As a strict and political substance, JUI's initiation was a reaction to the extraordinary difficulties and open doors introduced by the provincial period. This exposition means to investigate the multi-layered excursion of JUI, starting with its foundation, the slow climb of its impact, and the overall goals that directed its activities from the pre-parcel period up to the year 2002. Through this investigation, we can acquire understanding into the advancement of JUI and its persevering through job in molding the strict, political, and cultural shapes of Pakistan.

ESTABLISHMENT OF JUI

The groundwork of Jamiat Ulema-e-Islam in 1945 meant a critical junction all through the whole presence of severe and political activism in the Indian subcontinent. Maulana Shabbir Ahmad Usmani, Maulana Muhammad Ilyas Kandhlawi, and a unit of other unmistakable Islamic specialists joined to make what could transform into a groundwork of Islamic effect in the region. JUI's laying out people were driven by a huge sense of responsibility to protect and impel the Islamic ethos in an overall population going through progressive political and social changes.

Maulana Shabbir Ahmad Usmani, a famous Islamic specialist and legitimate researcher, expected a central part in embellishment JUI's underlying character. His huge data on Islamic resolution and his undeterred commitment to Islamic principles excited the laying out people and awakened them to take a total action. Maulana

Muhammad Ilyas Kandhlawi, another recognizable figure, conveyed his sagacious fitness to the exceptionally front, further working on JUI's insightful foundation.

At its start, JUI was primarily dedicated to serve educational activities. The affiliation saw that guidance was the bedrock where-upon a dynamic and enlightened Muslim society could be built. In this way, JUI took up the fair mission of multiplying Islamic examples and values, wanting to inject a significant perception of the certainty among the Muslim public. This informative endeavor was manifest through the groundwork of severe schools, or madrasas, where students could acquire exhaustive Islamic preparation. JUI's commitment to severe direction was driven by the conviction that an educated Muslim social class would be more ready to investigate the hardships of the high-level world while remarkable positively settled in their certainty.

The coordinators behind JUI were guided by a critical commitment to keeping up with and scattering Islamic principles. They saw the desperate need to safeguard the significant and moral foundations of the Muslim social class amidst the political unsettling influence and social change moving all through English India. The common time span had seen the deterioration of standard characteristics and the encroachment of Western effects. Likewise, the trailblazers behind JUI saw their relationship as a fortification of customary Islamic characteristics and a wellspring of bearing for Muslims who hoped to investigate the creating scene without sabotaging their severe character.

By and large, JUI's establishment addressed an ardent commitment to saving, supporting, and spreading Islamic characteristics during an uncommon period in the subcontinent's arrangement of encounters. The affiliation's trailblazers laid the reason for an improvement that wouldn't as yet simply endure moreover thrive, sincerely committing to serve and enlightening political spaces in the years to come.

RISE OF JUI

The pre-section time frame signified a notable stage in the improvement of Jamiat Ulema-e-Islam (JUI). This period saw the consistent power of JUI as it developed positive headway and gathered universality among sections of the Muslim social class significantly committed to their certainty. The party's unflinching focus on tutoring and the security of Islamic characteristics expected a basic part in its climb to prominence.

One of the fundamental responsibilities of JUI during this period was the groundwork of an enormous association of schools, or madrasas, which were instrumental in educating and supporting the youthful with a firm laying out in Islamic illustrations. These madrasas filled in as guides to serve data, attracting students and scientists the equivalent. JUI's complement on tutoring was a response to the essential need to set up the Muslim youth to face the hardships of the state-of-the-art world without sabotaging their certainty. These enlightening associations were focal points of progressing as well as fortresses of traditional Islamic characteristics.

At the center of JUI's climb in this time was the steady liability and organization of Maulana Shabbir Ahmad Usmani. His critical data on Islamic rule, joined with his attractive presence and dedication to the explanation, energized various to activate behind JUI's principle objective. Maulana Usmani's heading and mentorship were instrumental in framing the affiliation's vision and goals.

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During this time, JUI sorted out some way to foster a critical following, drawing support from various quarters. It was not confined to serve analysts and students alone; it resonated with the greater Muslim people smart to its objectives. The party's ability to defeat any boundary between the quick and lay networks was a showing of its sweeping charm. JUI really emerged as a voice that articulated the concerns and objectives of a basic piece of the Muslim people.

This climb of JUI occurred in a socio-political setting where the Indian subcontinent was going through a huge change. The effect of Western contemplations, joined with the wilderness legacy, was trying standard and social characteristics. In this milieu, JUI sorted out some way to remove a specialty for itself by giving a place of refuge of severe righteousness and a phase for maintaining traditional Islamic characteristics. The affiliation's consistent commitment to these characteristics resonated with individuals who hoped to keep up with their service and social character in a rapidly influencing world.

AIMS OF JUI PROMOTION OF ISLAMIC VALUES

The Headway of Islamic Characteristics was an under-pinning of Jamiat Ulema-e-Islam's (JUI) mission, reflecting its huge commitment to supporting an overall population unequivocally settled in Islamic principles. JUI saw this impartial as chief, seeing that the moral and powerful success of the Muslim social class was inescapably associated with the preparation and spread of Islamic characteristics, illustrations, and principles.

JUI's commitment to the headway of Islamic characteristics connected with various pieces of social life. It remembered the spread of data for respects to the Quran, Hadith (articulations and exercises of the Prophet Muhammad), Islamic rule, and moral direct. This informative point of view expected to ensure that individuals had a significant perception of their certainty, empowering a sensation of powerful affiliation and honest conviction.

Furthermore, the party's commitment to keeping up with Islamic characteristics was not limited to individual direct but instead in like manner loosened up to the total presence of the neighborhood. JUI upheld for the joining of Islamic norms into social plans, similar to organization, in general arrangements of regulations, and social systems. The party acknowledged that an overall population coordinated by Islamic characteristics would be even more, fair, and mindful, in this way adding to the overall success of its people.

JUI saw that the moral and significant upliftment of the Muslim social class was a severe commitment as well as rather in like manner a critical piece of social progression. By focusing on the meaning of moral direct, sympathy, and value, the party intended to make a pleasing and legit society. It acknowledged that when individuals and organizations adhered to Islamic characteristics, they would be more ready to address the troubles of the high-level world while staying aware of their powerful and moral dependability.

For the most part, the Headway of Islamic Characteristics was necessary to JUI's personality and activities. It tended to the party's vision for an overall population where Islamic principles were objectives to be regarded as well as realistic guidelines to be gone on in each element of life. This commitment to supporting a morally upstanding

and significantly upgraded Muslim social class was a show of JUI's helping through dedication to the improvement of society through the dispersal and practice of Islamic characteristics.

POLITICAL PARTICIPATION

The difference in Jamiat Ulema-e-Islam (JUI) from a generally severe and informative relationship to one successfully participating in the political field signified a gigantic vital crossroads in the party's turn of events. The advancement of its objectives to consolidate political responsibility was a fundamental response to the changing sociopolitical scene, and it reflected JUI's commitment to tending to the interests of rigorously skewed Muslims and maintaining for the circuit of Islamic principles in Pakistan's legal and political structures.

From the get go, JUI's middle activities pivoted around severe direction and educational endeavors, reflecting the affiliation's commitment to empowering an overall population laid out in Islamic illustrations. These pursuits were a response to the pressing requirement for educating and supporting the Muslim youth with a strong foundation in Islamic data. Regardless, as Pakistan emerged as a sovereign country in 1947, JUI saw that its principal objective couldn't be totally recognized through severe preparation alone.

The affirmation that political help was crucial started from the affirmation that the greater political and general arrangements of regulations accepted a fundamental part in framing the organization and guideline of the new country. To effectively address the interests of rigorously skewed Muslims and assurance that Islamic guidelines were embedded in these structures, JUI considered the prominence-based cycle to be a fundamental street.

By participating in administrative issues, JUI attempted to affect the arrangement of guidelines and approaches that would change even more personally with Islamic characteristics and principles. The party envisioned an overall population where the legal design and government procedures wouldn't simply be solid with Islamic standards anyway would in like manner reflect the greater vision of an Islamic state. JUI wanted to advocate for the union of Islamic characteristics into the nation's guidelines and systems, hence developing the party's commitment to making a fair and morally upstanding society.

This improvement of focuses to consolidate political participation showed JUI's adaptability and affirmation of the meaning of attracting with the notoriety-based patterns of the as of late formed Pakistan. It meant that the party's obligation to the two its severe roots and its greater vision for a nation where Islamic principles wouldn't just be romanticized at this point furthermore controlled. JUI's relationship in legislative issues, as well as severe and educational activities, allowed the relationship to affect the public talk and add to the constant conversation at work of religion in the organization and in general arrangements of laws of Pakistan.

PRESERVATION OF MUSLIM IDENTITY

The highlight on saving the Muslim person was a fundamental component of Jamiat Ulema-e-Islam's (JUI) greater mission, reflecting the party's commitment to protecting the original social, severe, and unquestionable tradition of Muslims despite a rapidly changing political scene. This obligation went past severe and informative

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activities; it connected into help for the honors, values, and social character of the Muslim social class.

The rapidly changing political scene in the post-bundle period conveyed new troubles and entryways. In this particular circumstance, JUI saw the need to protect the Muslim person from anticipated debilitating or deterioration. The party's emphasis on saving the Muslim person was a response to the effects of development, globalization, and the Western world, which were ending up being dynamically obvious. These effects every now and again tried standard severe and social characteristics, introducing anticipated that perils should the shielding of Muslim person.

Pushing for the opportunities of Muslims was a fundamental piece of JUI's procedure to safeguard this person. This included ensuring that Muslims had comparable opportunities and astonishing entryways inside the political, real, and social structures of Pakistan. JUI acknowledged that the Muslim social class justified affirmation and security of its unique heritage, especially in an alternate and pluralistic culture.

Safeguarding the social and severe tradition of Muslims was a different endeavor. JUI expected to save regular practices, customs, and services that were normal for the Muslim way of life. It similarly hoped to get and progress severe practices, vernaculars, and undeniable stories that portrayed the Muslim social class' rich heritage. This protection was seen as crucial for staying aware of the solid person of Muslims as a general rule as far as we might be concerned where social processing and homogenization were dynamically overwhelming.

Essentially, JUI's emphasis on shielding the Muslim character was an exhibit of its commitment to get and commend the specific social, severe, and evident tradition of Muslims. This obligation was not a neutralist position yet rather a call to ensure that Muslims could investigate the complexities of the creating scene while leftover firmly settled in their certainty and social person. It tended to an affirmation of the meaning of social assortment and the insurance of specific characters inside the greater weaving of society.

ADVOCACY FOR SHARIA LAW

JUI's consistent help for the execution of Islamic Sharia guideline in locale where it held influence was a central piece of the party's philosophical framework. This obligation began from the party's trust in the meaning of spreading out an Islamic state laid out on the norms of value and correspondence, as gotten a handle on through how they might interpret Islamic regulation.

The possibility of Islamic Sharia guideline tends to a thorough legal and moral framework got from the Quran, Hadith, and the arrangement of Islamic specialists. JUI's accentuation on its execution was driven by the conviction that Islamic guideline gave the most and fair game plan of organization. In their view, Sharia guideline was a lot of severe principles as well as a framework for disclosing an overall that exemplified the norms of respectability, social liberties, and compassion.

JUI's help for Sharia guideline was not simply speculative anyway sensible. The party hoped to lay out an environment where Islamic guidelines would be reflected in the legitimate, political, and social systems. This consolidated the groundwork of Islamic courts, which would intervene issues considering Sharia, as well as regulative

changes that agreed with Islamic characteristics. JUI acknowledged that such measures would achieve a more fair and morally upstanding society.

Additionally, JUI's vision loosened up past authentic and political changes. The party looked to build an Islamic express that would go about as a model for the world, showing the realistic utilization of Islamic guidelines in organization. This vision was upheld by the conviction that value and reasonableness, as sorted out through how they might interpret Islamic illustrations, were general characteristics that could be useful to all of humankind.

The sponsorship for an Islamic state considering the guidelines of value and value as communicated by JUI addressed the party's obligation to disclosing a general where the moral and moral compass was coordinated by Islamic characteristics. It was seen as a method for settling social issues, including pollution, partition, and lopsidedness, by spreading out a framework that kept up with the most raised moral rules.

PRE-PARTITION PERIOD

During the pre-partition era, Jamiat Ulema-e-Islam (JUI) was primarily focused on advocating for the religious and political rights of Muslims and was actively involved in the political landscape of British India. Here's a closer look at JUI's activities and role during this period

JUI was founded in 1945, but its ideological roots can be traced back to the early 20th century when Islamic scholars and clerics began to organize themselves to address the concerns of the Muslim community. The party was established with the aim of protecting and promoting the interests of religious scholars and advocating for the implementation of Islamic principles. JUI actively supported the All-India Muslim League, led by Muhammad Ali Jinnah, and its demand for a separate Muslim state. The party believed that the creation of Pakistan was essential to safeguard the religious and cultural rights of Muslims. JUI was an outspoken advocate for the preservation of Islamic values, religious education, and the rights of religious scholars. The party emphasized the importance of Islam in the social and political life of Muslims. JUI was involved in various political activities, including conferences, meetings, and publications, to raise awareness about the importance of Islamic principles and to protect the rights of the Muslim community. JUI engaged in dialogue and collaboration with other Muslim political organizations and leaders to ensure that the religious and cultural rights of Muslims were adequately represented. During this era, JUI sought to ensure that the interests of Muslims were safeguarded, particularly in regions with significant Muslim populations.

POST-PARTITION PERIOD

Following the portion of India in 1947 and the subsequent creation of Pakistan, Jamiat Ulema-e-Islam (JUI) went through a historic turn of events. As Pakistan emerged as a sovereign country, JUI changed its work and broadened its effect inside the new political setting. While the party's middle objectives remained spun around the progression of Islamic characteristics and the support for Sharia guideline, the components of its responsibility had on an extremely fundamental level changed.

In Pakistan, JUI advanced from being fundamentally a severe and educational relationship to a working part in open regulative issues. This shift was a fundamental

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response to the notoriety-based framework that portrayed Pakistan's organization structure. Seeing the meaning of influencing approach and guideline to agree with their vision of an Islamic state, JUI successfully partook in the larger part rule process. An extensive parcel of its bosses anticipated positions in the parliament and different political establishments, truly becoming critical accomplices in the country's dynamic cycle.

The period up to 2002 saw JUI's participation in various coalition councils at both the public authority and normal levels. This political affiliation allowed the party to apply influence on key game plan decisions associated with religion, tutoring, and social issues. JUI's presence in the political field ensured that Islamic characteristics and guidelines continued to be fundamental for the public talk, reflecting the greater vision of an Islamic state.

While JUI's political responsibility conveyed opportunities to advocate for their severe and social arrangement, it moreover incited strains and conflicts inside the political scene. The party's situation on unambiguous issues, very its assistance for severe conservatism and its protection from unequivocal government methodologies, at times tangled with the spots of other political social occasions and accomplices. This additional to a confounded and dynamic universe of legislative issues, where JUI expected to investigate the fighting interests of various political and social powers.

All things considered, the post-bundle time signified a tremendous change for JUI, as the party really participated in Pakistan's political scene. While its middle focuses twirled around progressing Islamic characteristics and maintaining for Sharia guideline, JUI's occupation had created. Its bosses' relationship in parliamentary and managerial positions allowed the party to affect technique decisions. In any case, this responsibility furthermore accomplished political strains and conflicts, reflecting the confusing trade of severe and political powers in the propelling nation of Pakistan. JUI's effect, both positive and pugnacious, featured its helping through significance in framing Pakistan's political and social components up to the year 2002.

HISTORICAL EVENTS AND DEVELOPMENTS FROM THE YEAR 2002 ONWARDS

In the 2002 elections, the JUI-F emerged as the dominant party within the MMA, securing 41 seats in the National Assembly and 29 out of the MMA's 48 seats in NWFP. Following that, Fazlur Rahman assumed the position of Leader of the Opposition in 2004 and held the office until 2007. The JUI-F was previously a member of the current ruling PPP coalition but withdrew from the government due to allegations of corruption against one of its members, specifically the information technology minister of the federal cabinet. In exchange for the backing of the JUI-F, the government led by the PPP named Maulana Sherani, a JUI-F senator who had any formal academic expertise in Islamic jurisprudence, as the chairman of the Council of Islamic Ideology in 2010. Sherani has consistently voiced her opposition to the government's legislative initiatives, including those pertaining to women. He expressed his opposition to a proposed measure addressing domestic abuse, arguing that domestic violence was not a significant problem in Pakistan until women's rights groups emerged and "fabricated" it. He further contended that enacting such legislation obstructs the establishment of an authentic "Islamic society". Despite the JUI-F no

longer being a coalition member of the PPP, Fazlur Rahman served as the chairman of the Kashmir committee throughout the PPP government and continued in this capacity till the end of the PML-N's government in 2018.

Upon declaring his intention to topple the PTI administration last year, Fazal garnered more political clout in the provinces of Punjab, Khyber Pakhtunkhwa (K-P), and Sindh. However, despite Fazal's strong desire to take credit for toppling the government and being deserted by his political allies such as PPP and PML-N, his attempt to oust Imran Khan from office finally ended in failure. Presently, Fazal is experiencing a situation of powerlessness as he has utilized all available alternatives, although both PML-N and PPP are reluctant to provide assistance. Nevertheless, the unsuccessful attempt to oust the PTI administration would not substantially weaken the unwavering support of the JUI-F voter base. In the recent elections, the party has regularly maintained its tally of 12-15 seats in the National Assembly, without suffering notable setbacks.

If the circumstances are in favorable alignment, this outcome is the optimal one for JUI-F. Irrespective of individual viewpoints, Fazal is undeniably a cunning political strategist who skillfully utilizes religious language in politics and tactically exploits the anti-establishment and pro-democracy sentiments present in urban areas of the country. However, due to JUI-F's conservative philosophy and inability to garner support from progressive or even far-right centrist voters, it is unlikely that JUI-F would obtain more than 15-20 seats in the National Assembly (unless it receives backing from particular public and covert allies). Fazal continues to face a difficult situation since his main group of supporters comprises of unwaveringly religious folks. Fazal's core support base may be at risk if he tries to attract the progressive electorate in urban areas. This has the capacity to generate a schism within JUI-F, akin to the one that occurred in the 1980s. Therefore, JUI-F will not pursue that course of action in the near future.

In 2008, a minor division within JUI-F led to the establishment of a third group called JUI-N, which stands for Nazryati "Ideological".

Regarding internal affairs, the JUI-F members have been outspoken opponents of modifications to the blasphemy legislation. Fazlur Rahman maintained a state of silence until his political party withdrew from the government coalition in December 2010. Subsequently, he expressed disapproval towards suggestions to modify the blasphemy law. The JUI-F has expressed strong opposition to the approval of a bill designed to combat domestic abuse, with its members pledging to vigorously oppose it. They argue that the bill's enactment would "encourage Western values within the Islamic state."

Both sections of the JUI have regularly united to jointly oppose American drone operations in Pakistan's tribal areas, perceiving them as a breach of Pakistan's sovereignty. After the U.S. attack in Abbottabad on May 2, 2011, which resulted in the death of Osama bin Laden, the JUI-F and JUI-S attended a conference in Peshawar. During the conference, they strongly criticized the drone strikes and urged the government to stop providing logistical assistance to NATO forces in Afghanistan.

JUI-F HAS BEEN RENAMED AS JUI

Nevertheless, following the assassination of JUI-S leader Samiul Haq in 2018,

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the operations of his faction significantly diminished. Moulana Fazal-ur-Rehman was able to convince the Election Commission of Pakistan (ECP) to change the name of his JUI-F faction to JUI in March 2019.

CRITICISMS AND DISAGREEMENTS

The JUI-F has voiced its dissent at the amalgamation of KP and FATA, contending that it does not correspond with the aspirations of the tribal populace, as articulated by its leader, Fazl. Fazl has suggested conducting a referendum to determine the preferences of the inhabitants of Fata. Nevertheless, he asserts that he would not object to the integration of the region, which he emphasizes is distinct from a merger with KP. The decision to merge Fata with KP was reached earlier this year, without the participation of JUI-F.

Divergent opinions have arisen among various factions on the party's position on women's rights and the societal role of women. The JUI-F has previously declined to engage in deliberations over legislation pertaining to domestic abuse, condemning it as a "conspiracy to promote Western culture" in Pakistan. The party has voiced its disapproval to legislation intended to prohibit underage marriage, citing its incompatibility with Islamic teachings.

The JUI-F lawmakers, who had secured seats in the National Assembly under the MMA banner in 2002, backed Musharraf in passing the 17th Amendment in 2003. The amendment conferred upon the president the power to dissolve the National Assembly.

CONCLUSION

Since its establishment in 1945, Jamiat Ulema-e-Islam (JUI) has involved a critical effect in Pakistan, making a long-lasting engraving on the two its severe and political scenes. JUI's middle targets, got in the progression of Islamic characteristics, the sponsorship for Sharia guideline, and the protecting of the Muslim character, play had a basic effect in embellishment the nation's character.

JUI's start was separate by a solidly settled commitment to developing severe tutoring and showing Islamic characteristics among everyone. It emerged as a guardian of the significant and moral parts of the Muslim social class, a commitment it treated in a serious way during a time of basic political and social change. As a severe and enlightening affiliation, JUI hoped to support the significant preparations of the Muslim social class, seeing that a strong moral compass was major for investigating a rapidly impacting world.

Post-bundle, JUI changed into the political field, reflecting its flexibility and imperative vision. While its focuses remained predictable, its strategy progressed to associate in the larger part rule processes. JUI's bosses anticipated political positions and became irreplaceable to the nation's organization, ensuring that Islamic characteristics were at the front of the procedure making discussions. The party's commitment in coalition state run organizations and its impact on issues associated with religion, tutoring, and social issues showed its enduring through significance.

Understanding the improvement of JUI gives critical encounters into the diverse components among religion and legislative issues in Pakistan, a nation where certainty and organization habitually meet and on occasion influence. The party's responsibilities to the severe and political scenes go about as an exhibition of its

persisting through significance, making it a key piece of Pakistan's sociopolitical weaving. In summary, JUI's trip from a severe and educational relationship to a political substance epitomizes its driving forward through impact on Pakistan's arrangement of encounters and legislative issues, offering critical models in investigating the complexities of the association among religion and organization in a state-of-the-art state.



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