



RESEARCH PAPER

Rightwing Political Parties Role in the Politics of Pakistan

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ABSTRACT

The objective of this study is to examine the role of rightwing-political parties in Pakistan and to analyze the electoral performance and the reasons behind the declining of rightwing-political parties during general elections from 2008-2018. Rightwing-Political Parties have deep historical roots, dating back to the time when the subcontinent was partitioned. The utmost prominent rightwing-political parties in Pakistan with a strong political history are Jamaat-e-Islami (JI), Jamiat Ulema-e-Islam (JUI-S), Jamiat Ulema-e-Islam (JUI-F), and Jamiat Ulema-e-Pakistan (JUP). The data collected were analyzed using qualitative social science research techniques. In Pakistan there are many rightwingus political parties, they only receive a modest amount of support from voters. Even if the support in elections for rightwingus political parties is significantly declining, they are nonetheless highly organized mainly to a dedicated workforce. They, at many times, can be seen working as pressure groups for some particular political party, but for their own vested interests. These political parties emotionally blackmail the young blood on the name of Islam and that youth, many times, has been seen involved in terrorist activities. The rightwingus political groups should adopt a more comprehensive strategy that revolves around the needs of the general populace rather than the conventional fragmented electoral and political methodology. The parties should create a socioeconomic strategy that is in line with the needs of the contemporary world.

Keywords: Electoral Performance, General Elections, Jamiat-e-Islami, Rightwing Political Parties

Introduction

In Pakistan's political environment, rightwing-political groups have a major impact. Since the initial years of self-government, their numbers have quickly increased. Except for the Jamaat-e-Islami (JI), organizations and rightwing-political parties always identify with specific sectarian organizations or theological denominations, but many parties may have the same spiritual sect identification (Rizvi, 2016).

The utmost prominent rightwing-political parties in Pakistan with a strong political history are Jamaat-e-Islami (JI), Jamiat Ulema-e-Islam (JUI-S), Jamiat Ulema-e-Islam (JUI-F), and Jamiat Ulema-e-Pakistan (JUP). Their particular association of governmental and sectarian ideas is the result of combining their constitutional and theological beliefs. It is an intriguing fact that rightwing-political parties have a large following among the national community but have not been able to use this assistance in their election campaigns (Asia Report, 2011). For such factor, these parties are sometimes as instruments to create pressure for some financial and monetary benefits. Such funding is used to run their parties. Such funding is also used to buy weapons for maintaining and exercising their hegemonic say.

Rightwing-political organizations have a major impact in Pakistani politics. Both under military and nonmilitary administration, they have been essential to a political transition, both at the innermost and outermost of parliament in Pakistan. Before there was

a fight for democracy, the military rulers of the nation never handed over control to the citizens. This has made the shift from military to nonmilitary regimes more difficult. The major concentrate is on Jamiat-Ulema-e-Islam (JUI) and Jamiat-e-Islami (JI) Pakistan's contributions to the restoration of people's influence in Pakistan.

Almost all rightwing-political parties support an Islamic political, economic, and social system for Pakistan and have considered varying degrees of opposition to the concept of the "Islamic Republic" as stated in the Pakistani Constitution. Yet, they disagree on how to turn the amorphous ideas in their claims and declarations into the defined legal framework and the development of an Islamic structure and institutional structures, which are required for managing a state in the twenty-first century. To govern a state in the twenty-first century. To replace the judicial structure, and the current constitution, they have not been able to create a single, unified document that serves both purposes.

The Constitution of Pakistan, enacted in 1973, is regarded by all political parties in Pakistan as Pakistan's fundamental legislation and offers both governmental and analytical frameworks for close linkages between Islam and the state structure of Pakistan. The claim made by some terrorist organizations and Rightwing-political parties that Pakistan is being converted into a secular society is undermined by a clear guarantee for the Islamic nature of the Pakistani democratic system (Sheikh, Bokhari & Naseer, 2015).

The majority of rightwing-political parties have a strong theological sect identity that limits their membership to those who share theological sect adaptation. Those who do not adhere to its theological philosophy avoid the party. Based on right wing stance, theological identification, and leader identity, rightwing-political parties contend simultaneously. There are several parties even within each rightwing, which concentrates on rivalry.

Literature Review

The intersection of both rightwing and politics in Pakistan exemplifies the difficulty of upholding Islamic law in Muslim society's profound philosophical roots. Because Pakistan did not have the typical attributes of a state when it was founded, such as a shared ethnicity, linguistic identity, or territorial affiliation, rightwing in Pakistan has performed a more consequential role in the demonstration and authorization processes than in most other nations. One of the main motivating elements behind Pakistan's founding has been Islam, which has served as a rallying point. The viewpoint of Islam after liberation sparks tussle. According to some, Pakistan was established as a home country for Indian Muslims in order to protect them from monetary, political, and cultural hegemony, while others held that it was established as an Islamic state controlled by Islamic law (Muzaffar, Shah & Karamat, 2017).

Right wing and political groups have been fighting to accomplish their objectives in Pakistan since the nation's independence in 1947. The Islamization of the state and the acculturation of rightwing in community have been their primary areas of focus. They effectively shaped the nation's intellectual agenda with the Objectives Resolution of 1949, which allowed them to make early strides towards Islamization. During the military dictatorship of General Zia, these organizations were also able to impose Sharia laws thanks to a constitutional and legal recognition that "divine" regulations should take preference over parliamentary legislation. Right wing organizations continue to push for the total Islamization of the state notwithstanding these significant advancements. They have also been using Christian socialization discourse that supports their political objectives. Since movements for the socialization of rightwing are becoming more prevalent in society, their achievements are equally notable on this front. The ultimate objectives of both right wing outlooks are sectarianism, militarism, political Islamization, Sufism, Tableghi and Da'awa (preaching and calling to Islam), and Ta'wil (militarization) (Rana, 2011).

The fundamental supporter of political legitimacy and considered to be the cornerstone of a state is the interdependence and link between rightwing, politics, and the nation-state. In Pakistan, there are several rightwing-political parties, although their overall electoral support in elections is not very high. The election stages show that Jamaat Ulema-e-Islam Fazl (JUI-F), the sole political force that is right wing, was able to maintain part of its identity within the legislature. The party, however, was unable to increase its electoral dominance over the entire nation. They established a hostile alliance between the Jamiat-e-Islami (JI) and other political parties. Additionally, the political organization's choice to abstain from the elections in 1997 and 2008 cast it in the wrong direction. The electoral support for rightwing-political parties is significantly declining, yet despite this, they are nevertheless highly organized, thanks to a battalion of devoted employees. Beyond their parliamentary majority, they have the capacity to have an impact on the government. Rightwing political groups in Pakistan have performed poorly in recent elections for a variety of reasons. These parties lack electable members in their membership (Azhar & Ayaz, 2015).

Rightwing has a strong influence in Pakistan that has brought together Islamic parties with the same philosophy, and these parties are having an impact on the country's political system and decision-making. Despite their poor performance in the elections of the year, these parties have a significant amount of road authority. This article focuses solely on the factors that these rightwing political parties have warned will have a significant influence on politics and are unavoidable given their support in elections (Kumar, 2001).

Political emancipation has periodically shifted in favour of one or the other in Pakistan's historically divided political climate between government and military authority. The troops marched out of the bunkers for the very first time in over a decade, following the bloodless overthrow of Nawaz Sharif in October 1999. General Pervez Musharraf, the new military ruler of Pakistan, started to consolidate power and grant the military superiority in determining the country's ultimate fate through a planned referendum, the consent of jihadi and conservative parties, the marginalization of major political organizations, and a sequence of contentious constitutional modifications. These were hardly novel morals in Pakistan's unstable political system. Right wing groups and two provincial assemblies, the Northwest Frontier Province (NWFP) and Baluchistan, however, made major gains in the national elections of October 2002, gaining seats in the National Assembly. A coalition of six political organizations known as the Muttahida Majlis-e-Amal (MMA) has formed as a new political group and a rival to the Pakistan Muslim League-Nawaz (PML-N) and the Pakistan People's Party (PPP) (Misra, 2003).

Rightwing-political parties have a momentous role in Pakistani politics. Both under civilian and military administrations, they have been essential to political mobilization inside and outside of parliament. Until a democratic movement was launched, the military authorities of the nation never handed over authority to the citizens. Due to this, the transfer of governments from the military to civilian ones has been compromised. The major focus is on Jamiat-e-Ulema-e Islam (JUI) and Jamaat-e-Islami Pakistan's contributions to the restoration of people's power in Pakistan. Rightwing-political organizations aim to increase pressure on Pakistan's leaders to implement a democratic transition. Notwithstanding having different theological and political backgrounds, the governing bodies of right wing political parties managed to unite political parties against authoritarianism (Haqani, 2002).

The "War on Terror" has increased not just the influence and relevance of rightwing political parties but also people's fears about them. Because there is not a strong scientific paradigm describing the organization and leadership of rightwing parties, misconceptions about them have become worse. Islamic political parties' beginnings, development, and personalities, especially those in Pakistan, have demonstrated that conventional political party classification and current concepts of party creation are not particularly relevant in the framework of rightwing-political parties. Instead, the development of rightwing parties

is examined using the conventional turmoil scenario paradigm, which is composed of four problem scenarios. A new classification for rightwing-political parties is also developed, with the parties being split into three categories based on six specifications: theocratic, orthodox, and Islamist. The analysis of how rightwing-political parties operate in Pakistan shows the significance of party elements in comprehending both the genuine nature of these parties as well as their tactics. Although they are all referred to as "Islamic," the policies of the parties are very different, and Pakistan is an excellent illustration of how divergent Islamic parties' ideologies can be (Nazar, 2016).

Pakistan is one of the nations where rightwing has been fundamental to both politics and the development of national identity. If nationalism is not taken into consideration, it is impossible to comprehend the significance of Islam and its effects on the Pakistani people. In Pakistan, there existed a complicated and multifaceted connection between right wing belief and nationalism that took numerous forms throughout the country's history of politics. Because of shifting political events, procedures, and outside conditions, this connection has changed over time and has changed patterns. Political leaders have exploited the themes of right wing and nation to forge a brand-new identity, that of a holy and genuine nation (Sartori, 1976).

Rightwing-Political Parties in Pakistan: A Historical Perspective

In the contemporary governmental structure, political groups play a significant role in Pakistan. It is critical to the alteration of the social political evolution of the community and the expression of the desires of society. The electorate votes for political parties in Pakistan based on their platforms, which express the wants and wishes of the community, and these platforms represent the people's desires in the country's associations (Yaseen & Muzaffar, 2018).

Once the British established a democratic structure, political parties in the subcontinent became an essential tool for converting governmental desire into people's desire. Political parties play a crucial role in "establishment unification", "gathering", and the governmental structure, which uses them as a conduit for integrity and choices. The "analytical absorption," "developmental documentation," and "classical allusions" were channeled by various governmental associations to increase political awareness among the citizens. In their electoral illustrations, the parties used to rouse the people by utilizing predetermined beliefs and civil basics (Yaseen & Muzaffar, 2018).

Rightwing-political parties have a variety of goals and are nearly impossible to classify. The majority of these associations, primarily Jamiat-e-Ahl-e-Hadith (JAH), Jamiat Ulema-e-Islam (JUI), Jamiat Ulema-e-Pakistan (JUP), Jamiat-e-Islami (JI), and were significant players in the state in the 1950s. Entire sectarian groups carrying out any type of either work were a part of or split off from, one of these five main associations. The linked organizations, or wings, on the other hand, focus on rightwing social interactions, whereas the ancestor associations are used to emphasize Islamization. The ancestor organizations are active in election campaigning in Pakistan and are a part of the country's prevailing politics.

Table 1
Classification of Rightwing-Political Parties in Pakistan

School of Thoughts	Educational/ Missionary	Militant	Political	Sectarian	Total
Ahl-e-Hadith	5	3	5	11	24
Brelvi	3	15	5	23	46
Deobandi	3	6	4	34	47

Jamiat-e-Islami and its wings	9	4	5	0	18
Shia	2	3	4	17	26
Others	0	77	5	1	84
Total	22	108	23	86	245

Source: Election Commission of Pakistan

Electoral Performance of Rightwing-Political Parties in Pakistan during election from 2008 to 2018

Muttahida Majlis-e-Amal faced its demise and was dissolved shortly before the 2008 elections. Each of its constituent components subsequently ran for office alone or formed an electoral coalition. The disagreements started when General Pervaiz Musharraf was re-elected as the President of Pakistan. The main member of the coalition, Jamiat-e-Islami, sought to leave the national assembly and prevent General Pervaiz Musharraf from being reappointed as the President of Pakistan. To stop the election for president, Qazi Hussain Ahmad intended the dissolution of the NWFP (KPK) provincial legislature (Mirsa, 2003).

Jamaat-e-Islami also agreed not to participate in the elections that were coming up and endorsed the All Pakistan Democratic Movement (APDM). In different circumstances, Jamiat Ulema-e-Islam-Fazl stated its intention to run in the upcoming general election while refusing the dissolution of the provincial parliament. The Jamiat Ulema-e-Islam Sami was forced to leave the coalition in 2005 due to internal conflicts (Rana, 2011).

Table 2
Electoral Performance of Rightwing-Political Parties in Election 2008

Political Party	Muslim Seats					Reserved Seats		
	Balochistan	Federal Capital	FATA	NWFP	Punjab	Sindh	Women	Minorities
ANP				10			3	
BNP	1							
JUI-F /MMA	2			4			1	
MQM						19	5	1
NPP						1		
PPPP	6			11	50	33	23	4
PML	3			4	28	5	11	2
PML-F					1	3	1	
PPP-S				1				
PML-N		2		3	64		17	3
Independent	2		10	1	3	1		

Source: Election Commission of Pakistan

Rightwingus political groups had a very difficult time winning popular support in the 2013 elections. These political groups scarcely succeeded in winning more than five percent of the vote. In a genuine logical sense, the balloting was a triangle struggle among the Pakistan Tehreek-e-Insaaf (PTI), and the Pakistan Muslim League Nawaz (PML-N), and enlightened groups. To a certain degree, Jamiat Ulema-e-Islam Fazl (JUI-F) was prosperous in maintaining its electoral backing in its power centers, Khyber Pakhtun Khawa, and some areas of Balochistan (Ahmed, 2013).

The party received 2.09 percent of the vote and took home eight positions in the general legislature of Pakistan. Jamiat-e-Islami did poorly in the 2013 election nonetheless. The Jamaat-e-Islami, which ran unaffiliated for an initial period until 1988, only succeeded in collecting 1.1 percent of the vote and securing three seats in the National Assembly. Jamiat-e-Islami's electoral success in voting for the provincial legislature was poor, and their participation in these legislative assemblies was hardly noticeable. According to voting

patterns, people overwhelmingly disapprove of rightwingus political organizations (Kumar, 2001).

Table 3
Electoral Performance of Rightwing-Political Parties in Election 2013

Political Party	Muslim Seats					Reserved Seats		
	Balochistan	Federal Capital	FATA	NWFP	Punjab	Sindh	Women	Minorities
AMLP					1			
AJIP				1				
APML				1				
ANP				2				
BNP	1							
JI				3			1	
JUI (F)	4		1	4			3	1
MQM						19	4	1
NPP						1		
NP	1							
PPPP	0	0	0	0	3	34	8	1
PML-N	1	1	1	5	119	1	35	6
PML					2			
PTI	0	1	1	17	7	1	6	1
PML-F						4	1	
PMAP	3						1	
PMLZ					1			
QWP-S				1				
Independent			5		2			

Source: Election Commission of Pakistan

The Election Commission of Pakistan (ECP) assigned party emblems to one hundred and three political groups that participated in the 2018 national elections in the country. On the report card, it is stated that eighty-six political groups were included. Muttahida Majlis-e-Amal Pakistan (MMA), Allah-ho-Akbar Tehreek (AHAT), Tehreek-e-Labbaik Islam (TLI), Sunni Ittehad Council (SIC), Tehreek-e-Labbaik Pakistan (TLP), Jamiat Ulema-e-Islam Pakistan-Sami-ul-Haq (JUI-S), Majlis-e-Wahdat-e-Muslimeen Pakistan (MWMP), Pakistan Sunni Tehreek (PST), and Jamiat Ulema-e-Islam Nazryati Pakistan (JUIP-N) (Ahmed, 2013).

Most ballots cast countrywide were for Muttahida Majlis-e-Amal Pakistan (MMA), an alliance of five Islamic groups. The Sunni rightwingus extremist group Tehreek-e-Labbaik Pakistan (TLP) and the newly formed political branch of Jamiat-ud-Dawa, Allah-ho-Akbar Tehreek (AHAT), finished second and third, respectively. Tehreek-e-Labbaik Pakistan (TLP) received the majority of the votes in Punjab, which astounded every specialist (Parizada, 2002).

In Punjab, the vote bank of rightwing-political groups increased during the 2018 nationwide elections. The majority's highest percentage of votes went to right wing political factions following the general polls of 1970 and 2002. In the 1970 voting process, rightwing-political groups received the highest percentage of legitimate votes (19.86%), while in the polls of 2002, they all received 6.69 percent of the ballots cast (Andrew, 1999).

Although the percentage of right wing voters in the 2018 nationwide elections was 6.30 percent. Comparing the votes received by rightwing-political groups to the median ballot percentage in the ten nationwide elections prior, there was an increase of 1.32 percent. Nevertheless, compared to the national average, Punjab saw a lower proportion of votes cast for rightwing-political groups (Parizada, 2002).

Table 4
Electoral Performance of Rightwing-Political Parties in Election 2018

Name of Party	Pakistan Vote Secured	Punjab Vote Secured
Total Votes Polled	54351032	33948764
AHAT	172430	154038
JUI-S	25693	0
JUI-NP	35357	0
MMA	2674929	227970
MWMP	19625	1600
PST	6844	3098
SCI	5859	589
TLP	2334218	1706584
TLI	55267	52826
Total Rightwing-Political Parties Vote	5268001	2138040
Percentage of Total Votes	9.59%	6.30%

Source: Election Commission of Pakistan

In the political politics of Pakistan, there are around three dozen rightwing-political parties. Although electoral outcomes are seldom fully embraced, they have had a substantial impact on regional electoral politics, especially in the development of rhetorical patterns. The political interests of rightwing-political parties are often served by manipulating individual's rightwings and spiritual ideologies. They want to make electoral politics subordinate to theology and are willing to utilize the authority of the state to convert citizens to Islam and turn the nation into an Islamic stronghold. For such purpose they can go to any extent.

Even if the support in elections for right wing political parties is significantly declining, they are nonetheless highly organized mainly to a dedicated workforce. Beyond their parliamentary majority, they have the ability to have an impact on the administration. They can even go to the extent of murders, threats, hijacks and mass killing to gain their objectives. The innocent minds of the *madressa* students do not have an analytical power and exposure to make a true judgement; they are hence tempered for anti establishment to make the whole fabric muddled. The general public, too, emotionally favors such activities.

The right wing vote bank's history in Punjab and Pakistan suggests a trend toward warfare. Despite having a sizable following, rightwing-political parties have not been able to turn their loyalty into votes. In Pakistan, rightwing-political parties have gotten 7.56% of ballots on average and 4.97% in Punjab. When the number of votes from rightwing-political groups rises in Pakistan, they also rise in Punjab, and inversely.

Nevertheless, Punjab's vote growth rate is far lower than Pakistan's. In the Punjab province, rightwing-political parties started with 19.76% votes during the 1970 elections, which is their highest voting total to date, but they have seen large changes in the following polls and have even received 0.25% votes in the elections of 2008, which is their lowest vote total. Because of the entry of several other sectarian organizations like Tehreek-e-Labbaik Pakistan (TLP) and Milli Muslim League (MML) into the electoral arena, the rightwing ballot bank surged in the 2018 parliamentary elections. In the most recent elections, held in 2018, it dropped to 9.59%. When they joined forces and organized an electoral coalition in the 2002 polls under the name Muttahida Majlis-e-Amal (MMA), their percentage of the public vote increased to 12%.

In this study, it is observed that the reason behind the decline in the electoral performance of Pakistan's right wing political groups can be attributed to a variety of factors. These parties lack elected members among their supporters. Pakistani electoral politics are renowned for being focused on personalities. In the past, voters who experienced issues with local law enforcement or civil government would cast their ballots for the candidate they thought would be most helpful to them. Such powerful right wing political groups are too uncommon to run for office.

Conclusion

This research aimed to clarify the role of right wing political parties in Pakistan during general elections. Several research papers, articles, and books have been reviewed. It has been determined the working of rightwing groups in Pakistan during the 2008–2018 voting's and elaborated on the factors underlying the lack of electoral success of right wing parties in Pakistan during elections.

Despite the fact that in Pakistan there are many right wing political parties, they only receive a modest amount of support from voters. The election stages show that Jamiat Ulema-e-Islam-Fazl (JUI-F), the sole Islamic group, was able to maintain some of its identification within the legislature. On the opposite side, the right wing organizations unable to expand its political dominance across the entire nation. It was successful in electing its representatives from specific regions of Balochistan and Khyber Pakhtun Khawa (KPK). The political and electoral disclosure of the party would not ever be favorable in the regions of Punjab and Sindh. Jamiat-e-Islami (JI) formerly made the claim to be the official regional political party and participated in politics by becoming a part of several elections and political coalitions over time.

The right wing political party in Pakistan is well known for being one of the best-organized forces of ideology. However, due to its governmental techniques and procedures, which reduced its political prominence and electoral disclosure, it failed. The political party was forced to make several decisions that went against its ideological principles, such as endorsing Fatima Jinnah as a nominee for president and collaborating with General Zia-ul-Haq after ousting Zulifqar Ali Bhutto. Later, the political group praised General Musharraf's decision to replace Nawaz Sharif's appointed administration. These actions led to the Jamiat-e-Islami (JI) and other political entities developing an antagonistic connection. Additionally, the political party became lost when it decided to abstain from the national elections that took place in 1997 and 2008.

Additionally, rightwing-political parties tend to be community-specific and have a history of running electoral rivals. As a result, they were unable to win the trust of voters from other factions since the nominees used to campaign by banging the drum of their community. Moreover, the vast majority of voters in Pakistan believe that right wing political party leaders lack the necessary skills to manage the affairs of the country because of their unusual right wing upbringing and learning. Additionally, neither of these right wing political parties has been able to create a social and economic program that is in step with the contemporary era.

To attain their objectives, right wing political parties must transcend sectarian borders. They must also work together to forge an agreement to run for office on a united platform. The parties should create a socioeconomic strategy that is in line with the needs of the contemporary world. Furthermore, the parties have to let down their traditionalist barriers and allow for modernity within the parameters of Islam. The right wing political groups should adopt a more comprehensive strategy that revolves around the needs of the general populace rather than the conventional fragmented electoral and political methodology.

Recommendations

This study recommends that

- Rightwing-political parties in Pakistan should play a crucial role in educating the populace about politics and encouraging their participation.
- Right wing political parties should be resourceful and powerful enough to contend for power with commercial leaders and feudal landowners.
- Rightwing-political parties should engage young people in the political process through political activities as well as through community socialization.
- Right wing political parties should socialize the populace by gathering and communicating the general public's interests.
- Rightwing-political parties should provide reliable, accurate information about politics to increase the public's political literacy.
- Right wing political parties should evaluate the electoral laws as well as the social, political, and economic conditions that must be met for the campaign to be successful.
- In Pakistan, Right wing political parties have to interact directly with the populace, including through grassroots initiatives like canvassing and getting in touch with voters as well as party gatherings.
- Right wing political parties in Pakistan should mobilize the populace by speaking out on matters of national importance.
- Jamiat Ulema-e-Islam (JUI) should restore the confidence of the average person by tackling social issues.
- Jamaat-e-Islami (JI) should convey a concise party platform and philosophy to the average voter.
- Jamiat Ulema-e-Pakistan (JUP) should retain its representation at both the national and local levels.
- Jamiat Ulema-e-Pakistan-Noorani (JUP-N) should hold open meetings to increase the general populace's political knowledge.
- The Muttahida Majlis-e-Amal (MMA) has to educate the general public in order to create unanimity on societal concerns.
- Tehreek-e-Labbaik Pakistan (TLP) works to engage the local population in politics and promote social interaction.
- Jamiat Ulema-e-Islam (JUI) should conduct intra-party elections for the provision of party representation to other members of the party.
- Pakistan Tehreek-e-Insaniyat (PTI) should take the lead in ensuring that farmers and community livestock have access to loans in order to produce dairy and meat products at a reduced level.
- Jamiat Ulema-e-Islam-Fazl (JUI-F) should canvass public meetings throughout the country to socialize with the general mass.
- Jamaat-e-Islami (JI) should hold internal elections to give other candidates a chance to serve as party representatives.
- The Jamiat Ulema-e-Islam-Fazl (JUI-F) should attend public gatherings all around the nation to interact with the populace.
- Jamiat Ulema-e-Pakistan-Nazryati (JUP-N) could ensure a better form of government in Pakistan, by ensuring law and order, equity, responsiveness, accountability, and transparency.
- Jamiat Ulema-e-Islam (JUI) should start offering public transit in the main cities and set up the most fundamental amenities for the local populace, in conjunction with the development of infrastructure.

- The right wing political groups should adopt a more comprehensive strategy that revolves around the needs of the general populace rather than the conventional fragmented electoral and political methodology.
- Rightwing-political parties must also work together to forge an agreement to run for office on a united platform.
- The right wing parties should create a socioeconomic strategy that is in line with the needs of the contemporary world.

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