

Published:

May 9, 2026

## **Politics of Jamat-e-Islami and the Contribution of Dr. Nazeer Ahmad Shaheed in Dera Ghazi Khan**

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### **Abstract**

The politics of Jamaat-e-Islami is based on an ideological foundation, which aims to establish a just and welfare society in accordance with Islamic principles. Influenced by the thoughts of Abul-ul-Ala Maududi, Jamaat-e-Islami has made social reform and change of the system of the government through democratic means its strategy. Honesty, accountability, and public service have been central to the politics of this party, however, in practical politics, it has also faced challenges such as limited electoral successes and a rigid ideological stance. At the parliamentary level, Jamaat-e-Islami leaders have played their role in various periods by making legislation, solving public problems, and criticizing government policies. Among these leaders, the name of Dr. Nazir Ahmed is noteworthy, who, as the parliamentary leader, tried to promote principled politics while representing the party. His role was particularly prominent in highlighting public problems, demanding transparency, and participating effectively in parliamentary debates. In the 1970 elections, Dr. Nazir Ahmed Shaheed was the only MNA of Jamaat-e-Islami elected from Dera Ghazi Khan. Then the parliamentary leader of Jamaat-e-Islami was also appointed. He fully represented the aspirations and desires of the people.

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Dr. Nazir Ahmed presented the ideological position of Jamaat-e-Islami both inside and outside the parliament and tried to link it with practical politics. Moderation, seriousness, and public interest were given priority in his politics, which is consistent with the overall political narrative of Jamaat-e-Islami. A strong attempt was made to silence this powerful voice of the people by martyring him at his clinic on June 8, 1972. Overall, the politics of Jamaat-e-Islami and the role of leaders like Dr. Nazir Ahmed provide an example of a principled and ideological politics in the parliamentary history of Pakistan, where the voice of the people is the primary duty. Where an attempt was made to give importance to values instead of power. An important activist of Jamaat-e-Islami's electoral politics was martyred in Dera Ghazi Khan and after that the party could not achieve any significant success in electoral politics. This research article basically explains the politics of Jamaat-e-Islami in Dera Ghazi Khan and the role of Dr. Nazir Ahmed Shaheed in it, and how his efforts helped the party gain popularity in Dera Ghazi Khan.

**Keywords:** Jamat-e-Islami, Politics, Dera Ghazi Khan, Dr. Nazeer Ahmad Shaheed, Elections

### **Research Methodology**

This study will examine the political strategy, ideological foundations and practical role of Jamaat-e-Islami. A qualitative approach has been adopted for the research, which uses a historical and analytical approach. In the initial stage, a content analysis of the writings of Abul-ul-Ala Maududi, the manifesto of Jamaat-e-Islami, and party documents has been done to understand the ideological basis. Furthermore, secondary data has been used to examine the political performance of the Jamaat in different periods, which includes research articles, books, newspaper articles, and parliamentary records. In particular, the role of the Jamaat in the context of important political events such as the Nizam Mustafa Movement is analyzed. The research has adopted a case study approach, under which the participation of Jamaat-e-Islami in various elections and alliances (e.g., Pakistan Islamic Front and the Muttahida Majlis-e-Amal) has been examined. This study also aims to

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examine the role of Dr. Nazir Ahmed in Jamaat-e-Islami politics. Content analysis of party documents, speeches, and parliamentary records has been conducted to obtain data. Along with this, secondary sources such as research books, journals, and newspaper articles have been used. Under the case study approach, Dr. Nazir Ahmed's parliamentary performance and stance on public issues have been examined. Finally, the information obtained has been compiled in an analytical manner to clarify the importance of his political role.

### **Review of Literature**

The academic and research literature on the politics of Jamaat-e-Islami is quite extensive, examining its theoretical, historical and practical aspects in detail. The writings of Abul-Ala Maududi, especially *Tafheem-ul-Quran* and *Islamic State*, are considered the primary sources for understanding the intellectual background of the party (Maududi, 1960; Maududi, 1967). Some scholars, such as Syed Wali Raza Nasr, have described Jamaat-e-Islami as a modern Islamic political movement that seeks to implement the Islamic system through democratic means (Nasr, 1994). Similarly, Khalid bin Saeed and Wasfi Abdullah have shed light on the organizational structure and political strategy of the party. In the context of Pakistani politics, Hassan Askari Rizvi and Akbar S. Ahmed have analyzed the role of Jamaat-e-Islami in relation to state policies, Islamization, and democracy. According to them, Jamaat-e-Islami has attempted to maintain ideological politics at various times, but has achieved limited success in electoral politics (Rizvi, 2000; Ahmed, 1987). Furthermore, Ijaz Akram and Qamar-uz-Zaman have studied the narrative of Jamaat-e-Islami and its social impact. Some studies have identified the Nizam Mustafa movement as a turning point in the political history of the party (Iqbal, 2010; Zaman, 2008). Other scholars such as Willy Nasr, Barbara Metcalfe, and Frances Robinson have placed Jamaat-e-Islami in the broader context of Islamic movements in South Asia, where it is seen as a party with an organized, ideological, and training structure. Overall, the available literature agrees that Jamaat-e-Islami is an ideological

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and principled political party, which has made an intellectual impact on Pakistani politics, but has faced continuous challenges in the field of electoral success. These studies provide a comprehensive basis for understanding party politics. While the available books on Dera Ghazi Khan play an important role in understanding the historical, political and cultural aspects of this region. The history of Dera Ghazi Khan by Abdul Qadir Leghari(Laghari, 2005) describes in detail the establishment, tribal structure and historical evolution of this region, which is a basic source for understanding the foundations of the region. Similarly, (Marqaa Dera Ghazi Khan,1986) history of Dera Ghazi Khan. (Hashim Sher,1998) presents a comprehensive outline of the socio-cultural life, traditions and prominent features of the city. Other work Dera Ghazi Khan Tareekh ke Ainy Mein(Lishari.2012) Tareekh-e-Taunsa(Gurmani,2019) , Dera Tarqi and siyasat analyzes the political awareness, development process and political changes in this region at different periods, which makes it clear how local politics is linked to national politics. Moreover, the electoral history of Dera Ghazi Khan helps in understanding electoral trends, the influence of political parties and the attitudes of voters(Siraj,2025). In terms of socio-cultural aspects, Tahzeebi Khado Khal of Dera Ghazi Khan is an important work, which highlights the language, customs and social values of the region. While Personalities of Dera Ghazi Khan mentions important political, social and academic figures from the region, presenting local history from a human perspective. Local Politics of Dera Ghazi Khan is an important source for understanding politics at the local level, examining local governments, the distribution of powers, and grassroots leadership. Finally, books like Political Assassinations of Pakistan provide a broader national perspective through which political violence and its effects can be understood, and can also be viewed in conjunction with local politics. Taken together, all these books together present a comprehensive and coherent concept of the history, politics and culture of Dera Ghazi Khan, which provides a strong foundation for further research on the region. All this is a scattered work which provides information regarding the politics of the Jamat-e-

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Islami in the elections history of Dera Ghazi Khan and the contribution of Dr. Nazeer Ahmad Shaheed and his political contribution in this region of Dera Ghazi Khan after his settlement in Dera Ghazi Khan. Due to this large research gap this research article helps the intellectuals for further research regarding the politics of Jamat in Dera Ghazi Khan.

### **Discussion and Result**

The beginning of the Jama'at-e Islami movement can be traced from 1933 when Maulana Maudoodi systematically began to present the way of life as expounded by the teachings of Islam in his monthly Urdu journal, the *Tarjuman ul Quran*. The *Tarjuman ul Quran* devoted special attention to the problems arising out of the impact of modern Western civilization upon the Muslims. Through his forceful arguments and lucid literary style, he effectively refuted the materialistic philosophy corroding the minds of the Muslim youth and succeeded in arguing for the superiority of the Islamic way of life.

In 1937 the Indian National Congress began an educational and social programme highly detrimental to the welfare of the Muslim community. In order to awaken the Muslims of India to the danger of Hindu domination, Maulana Maudoodi wrote a series of essays in the *Tarjuman ul Quran*, later published as a book,\* to convince the Muslims of India that they were a separate and distinctive community. This phase of the movement lasted for about eight years until Maulana Maudoodi, realizing the necessity for a collective effort to attain the practical establishment of the Islamic way of life, called upon all those who shared his views to organize. Thus on August 26, 1941, Maulana Maudoodi and seventy-five of those who supported him met in Lahore and founded the Jama'at-e-Islami (Musilman or Mojoda Siasi Kashmaksh-1940)

The declared object of the Jama'at-e-Islami is to conduct human life in all its varied aspects faith, ideology, religion, ethics, morality, conduct, education, training, social order, culture, economic system, political structure, law and judiciary, war and peace, internal affairs and international relations on the principle of submission and obedience to

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the Law of God as revealed to the Holy Prophet Muhammad in the Quran and the Sunnah.

The initial programme of the Jamaat-e-Islami comprised two phases, a vigorous preaching of Islamic ideology followed by the disciplinary training of the Muslim community of the subcontinent to translate this ideology into practice. The pagan influence of Hinduism had for centuries contaminated the Muslim community of India with numerous customs contrary to genuine Islamic teachings. To make matters worse, the feebleness of the Muslims was exploited by English imperialism which subsequently began to cast this weak community into its own mould. After having been physically defeated on the battlefield, the Muslims became mentally enslaved by their conquerors. Consequently, they hated everything indigenous and worshipped everything foreign. At this stage the Jamaat-e-Islami began to wage an attack against all anti-Islamic influences especially Hindu paganism and the new materialism and atheism—exposing their inherent evils and the remedies provided for by Islam. There is a misunderstanding among us that if the Muslims of India are fully organized and develop a solidarity of their own, that would be a panacea for all our ills. As a matter of fact, this is a nationalist programme. Any nation desiring to become powerful, strong and great.(Maududi-1955)

The main theme of this research article is to explore the politics of Jamat-e-Islami in Dera Ghazi Khan and the basic role of Dr. Nazeer Ahmad Shaheed the Parliamentary Leader of Jamat-i-Islami in the era of 1970s during Bhutto regime in Pakistan. Dr. Nazeer was the transparent politician of Pakistan and the leader of Jamat-e-Islami. He played a undeniable role in the politics of Dera Ghazi Khan and Jamat-e-Islami. It's a remarkable fact that Jamat did not get any reasonable success after the death of Dr. Nazeer in Dera Ghazi Khan. He elected as the only MNA from Dera Ghazi Khan throughout the electoral history of the region (Siraj, 2025).

Jamat-e-Islami claims as a popular religious party after the emergence of Pakistan but it did not achieve any remarkable electoral success in the country except Zia Regime when

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it received a share from non-party elections in 1985 under Martial Law and many key members of the party were elected and they joined Majlis-e-Shura of Zia under Muhammad Khan Junejo's Cabinet (Biographic Encyclopedia of Punjab).

Dera Ghazi Khan was also considered a backward district and it was under the strong hold of the feudal or the tribal chiefs of different Baloch tribes. In this condition party politics and the politics of common man was a miracle against such strong political rival. Jamat Islami had different stance regarding politics in the past as we look the formation of this political party as, the Party Jamat Islami was the idea of its founder leader who was intellectual and religious scholar Molana Maududi. Syed Abul Ala Maududi was a prominent Islamic thinker, commentator, journalist and political leader of the subcontinent and the founding leader of Jamaat-e-Islami. He was born on 25 September 1903 in Aurangabad and received his early education at home. After gaining access to religious studies and modern sciences, he started journalism. He came to journalism and introduced his political and religious philosophy among the people. Regarding his scientific and intellectual contributions, Maulana Maududi presented Islam as a complete system of life. His writings had a profound impact on Islamic thought in the modern era. His books include the famous Tafseer Tafheem-ul-Quran, Islami Riyat, Parda, Jihad fi Islam Khilafat-o- Malokiat and many other books.

### **Establishment of Jamaat-e-Islami**

To improve the political struggle of Muslims, Maulana founded Jamaat-e-Islami in 1941, which aimed to establish a society on Islamic principles. After the establishment of Pakistan, he struggled for an Islamic constitution in Pakistan and criticized government policies in different ways and at different times. His thinking influenced many Islamic movements. Maulana Maududi died in the United States on September 22, 1979. Although Jamaat-e-Islami was established on 26 August 1941, founded by Abul-Ala Maududi. The initial gathering of Jamaat-e-Islami took place in the city of Lahore in the

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subcontinent, where various scholars and intellectuals gathered and the foundation of this organization was laid.

### **Purpose of establishment**

- The main purpose of the establishment of Jamaat-e-Islami was:
- To implement Islam as a complete code of life
- To create a society that is based on the principles of the Quran and Sunnah
- To adapt politics, economy and society in accordance with Islamic teachings
- It came into existence as an ideological party, strict principles and a training system were laid for joining it

Initially, it was not only a political but also a reform and revolutionary movement, after the emergence of Pakistan he came to Pakistan with heavy heart because most of the religious leadership was not in the favor of the partition of India. After the partition of the subcontinent (Partition of India) in 1947, Jamaat-e-Islami started working in the form of separate organizations in Pakistan, India and later Bangladesh.

According to Dr. Mubarak Ali, there are other historical factors behind the lack of popular support. "When elections were introduced in British India, education and tax rates were set for them, and most of the clerics, because they were from the lower classes, had neither money nor education. Therefore, they remained almost out of electoral politics." Dr. Mubarak Ali further said that after the formation of Pakistan, religious parties considered democracy as an infidel system for a long time. "That is why they did not like to participate in it. Jamaat-e-Islami also declared democracy as an infidel system at one time and they entered electoral politics late, while feudal politicians had been participating in elections since the British era, so they were very familiar with the art of electoral politics."

Qari Zawar Bahadur, chairman of the Supreme Council of the Jamaat-e-Ulema-e-Pakistan, says that religious organizations have not been successful in electoral politics because they have always acted with hypocrisy. "Religious organizations raised slogans of Islamic system, Mustafa's system and Islamic revolution, but they allied with secular parties. For example, Maulana Fazlur Rehman has been a part of almost all

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governments," The situation in the general seats of religious parties in the elections was not very satisfactory. For example, in 1988, Jamaat-e-Islami was part of the Islamic Democratic Front. However, JUIF won seven seats while JUI-F won one. In 1990, JUIF won six and Jamiat Ulema-e-Pakistan Noorani won three general seats. In 1993, Jamaat-e-Islami formed a religious alliance called Pakistan Islamic Front and won three seats. In 1997, JUIF won two seats. In the 2008 elections, Muttahida Majlis-e-Amal won six. In the 2013 elections, JUIF won 10 seats and Jamaat-e-Islami three. In 2018, Jamiat Ulema-e-Islam won 13 seats. In 2024, Dr. Samia Raheel Qazi, a former member of the National Assembly of Jamaat-e-Islami, says that the party fielded good candidates for the National Assembly and Provincial Assembly seats from all over the country and, "Our position was strong in some constituencies of Gwadar, Karachi and Khyber Pakhtunkhwa and we were hopeful that we would perform better in other areas as well, but that did not happen."

Several religious parties in the country, including Jamaat-e-Islami, Jamiat Ulema-e-Pakistan, Jamiat Ulema-e-Islam, Majlis-e-Wahdat-e-Muslimeen, and Rah-e-Haq Party, are highly effective as pressure groups, but they have never been able to gain a majority in electoral politics.

Jamaat-e-Islami had participated in the elections for the Punjab Assembly in 1951. It was hoped that it would win enough seats but nothing was achieved. Where was 1951 and today is 2026. It has been almost 76 years since we repeated and tried this experiment but everything is the same and the Jamaat has failed.

In the decades of 1960 and 1970, when Jamat-i-Islami was not in the sound position of electoral politics, urban Dera Ghazi Khan was considered a strong constituency for Jamat as Qazi Ubaidullah and then Dr. Nazeer received a massive support from the people. But after Dr. Nazeer Ahmad the downfall of Jamat-e-Islami in Dera Ghazi Khan is still its place and there is no political recovery even in 2026.

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Dera Ghazi Khan is an area of chieftaincy system. Laghari, Mazari, Khosa, Dareshk, Lond, Buzdar and other tribes live in this region and in most areas the chieftains of the tribes dominate the people. It is impossible for a common man to stand against them. Dr. Nazir Ahmad, who migrated from East Punjab and settled in this area, broke the idols. In the 1970 general elections, Dr. Sahib was a candidate of Jamaat-e-Islami. He won the National Assembly seat by defeating the chieftains and the tyrants. In his speech at the inaugural session of the National Assembly, he challenged the arrogance of the powerful forces in a manly manner. As a result, he was released from the prison of the material body on June 8, 1972.

Dr. Nazeer Ahmad was a common man and he challenged the feudal politics of the past century when he defeated Nawabzada Muhammad Khan Laghari, Manzoor Ahmad Khan, Khawaja Qutab and Molana Abdul Satar. It was a remarkable victory due to his social services and his personal behavior and commitment with the people. In the 1970 elections, Dr. Nazir Ahmed was elected from one seat of the National Assembly from Dera Ghazi Khan and Sardar Sherbaz Khan Mazari from the other seat. In the historic elections of 1970, Jamaat-e-Islami leader Dr. Nazir Ahmed Shaheed defeated the feudal system and won a seat in the National Assembly from Dera Ghazi Khan. He ran an exemplary election campaign by defeating the traditional chieftains, but was martyred on June 8, 1972. You were targeted for speaking out for your truth and speaking out against the strong feudal system. Dr. Nazir Ahmed is among the leaders who promoted ideological politics in the 1970 elections.

Dr. Nazir Ahmed Shaheed was born on February 13, 1929, in a middle-class family in Jalandhar district (India). A few years after his birth, Dr. Nazir Ahmed's father called him to Fazilpur, Dera Ghazi Khan district. Here he received his early education. He matriculated from Rajanpur High School and later did his FA from Emerson College, Multan in 1944. After this education, he studied homeopathy and made medicine a permanent profession for his livelihood. Due to his relationship with Dr. Abdul Jabbar

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Shakir and Maulana Khan Muhammad Rabbani (late) in Multan, he was influenced by the books and speeches of Syed Abul Ala Maududi. Saying goodbye to education, he dedicated his entire life to the Islamic revolution. He rejected the life of wealth and luxury and preferred the life of struggle and self-denial. The path that Dr. Nazir Ahmed Shaheed chose to follow was difficult, thorny and dangerous, but it indicated a great destination.

After the formation of Pakistan in 1947, he made Dera Ghazi Khan his home and founded Jamaat-e-Islami here. Dera Ghazi Khan district is the most backward district of the country from an economic point of view. Here politics has always been dominated by the landlords, the landlords and the landlords. The influence of the landlords and the landlords and the landlords through the police, patwari, and land mafia is very strong. The work of the Islamic movement here was very difficult and arduous. Even today, religious forces are facing resistance in the landlord areas of southern Punjab and Sindh, but Dr. Nazir Ahmed Shaheed worked continuously day and night and organized Jamaat-e-Islami in a few years and took its call from village to village.

When martial law was imposed in 1958 and Jamaat-e-Islami was banned, Dr. Nazir Ahmed continued his mission, remained in constant contact with the workers and did not let it diminish in the slightest. After the end of martial law, Jamaat-e-Islami was present in the field, and its work had become even more important than before. Jamaat-e-Islami participated vigorously in the 1970 general elections. Dr. Nazir Ahmed Shaheed was nominated for the seat NW-88 of Dera Ghazi Khan (which currently consists of two districts and five National Assembly seats). Dr. Sahib was contested by Khwaja Qutbuddin Gaddi Nashin Taunsa Sharif, Maulana Abdul Sattar Taunsvi, Nawabzada Muhammad Khan Leghari (Father of Farooq Leghari), and Manzoor Ahmed Khan Lund of the People's Party. Contesting elections against landlords, elders, chiefs, tannamdars, and piras was not an easy task. Dr. Nazir Ahmed Shaheed's 23 years of hard work paid off. His continuous contact with the people made him successful in the elections. The

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guarantees of the landlords and tannamdars were also forfeited. Dr. Nazir Ahmed did not feel the real joy of winning the elections because his party lost the elections in East Pakistan and West Pakistan. Regional and linguistic parties were declared successful.

Dr. Nazir Ahmed was instructed to visit East Pakistan because the regional leaderships had started a power struggle among themselves. The security of the country was in danger. The power struggle was leading to the destruction of the country. Dr. Nazir Ahmed reached Dhaka on July 4, 1971. By August, he addressed rallies in Dhaka, Chittagong, Momin Shahi, Sylhet, Jaipur, Ugra, Rangpur, Duniapur and other small and big cities. He informed the public about the dangerous intentions of the regional leaders. During this time, Indian Radio continued to propagate against AAP and called Dr. Sahib a dangerous fundamentalist. The fears expressed by Dr. Nazir Ahmed in his speeches proved to be correct and Pakistan was divided into two. The conspiracies of others succeeded. After the division of Pakistan, Jamaat-e-Islami asked him to visit West Pakistan. Dr. Sahib addressed rallies in Rawalpindi, Karachi, Lahore, Multan, Sargodha, Muzaffargarh, Rajanpur, Sialkot, Daska, Kot Addu, Faisalabad and dozens of other major cities and informed the entire nation about who was responsible for the division of Pakistan and what was the role of Jamaat-e-Islami. There was silence in the country. The landlords and the herders gathered around Zulfikar Ali Bhutto. His power was at its peak. His party was welcomed on the slogan of Roti Kapra Makan. Dr. Nazir Ahmed exposed the collusion of President Yahya Zulfikar Ali Bhutto and Sheikh Mujibur Rahman in his stirring speeches and brought to light the conspiracies of Adhkar Tum, Adhkar Hum and raised the slogan of Public Martial Law, Dead and Disapproved, and smoothed the public opinion in the assembly. It was this visit to West Pakistan, challenging the champions of democracy in rallies, that led to your martyrdom. Due to his personal qualities and noble character, he was so popular among the people that in 1970, he was elected as a member of the National Assembly after defeating a strong group of landlords and chieftains. He was arrested thirteen times from 1962 to 1970. He was shot and martyred during the rule

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of the People's Party. At different times, he was the local and district Ameer of Jamaat-e-Islami, a member of the Central Majlis-e-Shura and Majlis-e-Amila, and the Deputy Ameer of Punjab province. Dr. Nazir Ahmed instilled a sense of honor and self-reliance in the people of Dera Ghazi Khan district, who were trapped in the feudal system, and gathered butterflies around him from far and wide. He was the candle of the gathering and butterflies kept hovering around him. Dr. Sahib conveyed the message of the Islamic Movement in this barren land with such effort that this Mbecame the most fertile region of the Punjab district. Those living in the mountains and forests found this sincere believer to share their sorrows. The residents of the city found him a leader who could bear their sorrows in every situation. When the children saw him, their faces lit up with joy because his compassionate hand was on their heads like a father's. When he met the elderly, he met them like a happy young man meets his elders. When the young saw him, they found the courage to live in hardships and difficulties. This man lived his whole life as a message of light and when he left, his death was also enviable. Sardar Sherbaz Khan Mazari. Sherbaz Khan Mazari has written a book in English containing his memoirs, called A journey to disillusionment. In it, he has mentioned Dr. Nazir Ahmed with great devotion and respect. As on his martyrdom, when the news of Dr. Nazir Ahmed's martyrdom reached all the towns and small villages of Dera Ghazi Khan, Rajanpur, Taunsa Sharif, Jampur, Rojhan, a mourning procession was held on his martyrdom. On that day, medical stores, fruit and vegetable shops, even barbers, blacksmiths, blacksmiths and small hotels were closed. I have never seen such a huge mourning in the Dera Ghazi Khan area on the death of any great national leader in my life.

Our respected friend and prominent intellectual Mr. Javed Akhtar, while describing the funeral of Dr. Nazir Ahmed Shaheed, says that I had reached Dera by train to attend his funeral along with some of my elders. In the train on which we boarded to go to his house, his young son was crying in dirty clothes. I still remember this voice speaking to himself through his hiccups (Hey Doctor, neither you become a member nor will you get

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shot). Dr. Nazir Ahmed was the most popular leader of Dera Ghazi Khan. He gave the dowry he had prepared for the marriage of his daughters as a gift in the marriages of the daughters of the poor. During the 1965 war, the DC held a meeting of the people of the area to provide financial assistance, so Dr. Nazir Ahmed offered his entire household as assistance. I remember that at that time, headlines were published in Multan newspapers, Daily Imroz, Kohistan and Daily Nawa-e-Waqt.

The reason for Dr. Nazir Ahmed's success in electoral politics was not the Jamaat-e-Islami but his personal and personal life, which made the people fall in love with him. He always lived among the people and solved their problems. Due to this spirit of public service, he was at the height of popularity, due to which he was the only candidate to win the election from Punjab. His public service, along with his truthfulness and honesty, distanced the people from the chieftains. Today, once again, there is a need to take into account the public's aspirations and make public welfare and service to the people a motto. Dr. Nazir Ahmed's style of politics is not only for Jamaat-e-Islami but also a guiding principle for all religious parties. If the public representative works for their welfare by eliminating the differences of creed and race, then success is possible even without the umbrella of a political party. And it is also necessary to have a clear manifesto and objective that is the focus of public attention. So, Jamaat-e-Islami will have to move away from paper activities and adopt the style of politics of Dr. Nazir Ahmed Shaheed, and this will make it possible to practically restore their political power, otherwise the people cannot be fooled with hollow slogans in 2026. The deceased also used to write poetry. The collection of Dr. Nazid Shaheed's writings, "Lab Zindan", has been published.

### **Conclusion**

Maulana Maududi was a multifaceted figure and the founder of Jamaat-e-Islami, who left a profound impact on religion, politics, and society, and his thought is still debated today. Jamaat-e-Islami was founded as a religious and intellectual movement aimed at shaping

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society according to Islamic principles, and later became a formal political party. In the 1970s, Dr. Nazir Ahmed Shaheed was one of the few influential political leaders of Pakistan who managed to get elected due to public acceptance despite Bhutto's popularity. Dr. Nazir Shaheed was Bhutto's political critic and was a public voice after the fall of Dhaka. He directly challenged Bhutto's dictatorship in parliament, which the government of the time did not like, because an authoritarian mindset was imposed on the country. Similarly, it is as clear as day that behind the success of Jamaat-e-Islami in Dera Ghazi Khan in 1970, the personal personality, character, ethics, sympathy, social services and public friendship of Dr. Nazir Ahmed Shaheed were the dominant aspects, not Jamaat-e-Islami, due to which he was not only popular among the people but he considered public service as worship. He was a very respectable and honest politician of Pakistan whose life seems very transparent and free from allegations. This is the reason why in the 1970 elections, he defeated big political and religious idols in the elections, which was his biggest crime. Jamaat-e-Islami, at least in Dera Ghazi Khan, has not been able to fill the political vacuum created by his martyrdom till date. And it has gone out of electoral politics and its vote bank has been reduced to a few hundred voters, which is certainly a moment of concern for the people and the party. He was elected on the ticket of Jamaat-e-Islami Pakistan and was appointed as its parliamentary leader. Putting aside any political expediency, Dr. Nazir Ahmed Shaheed spoke about the problems of the people in the parliament. He demanded that the promises made in the elections be fulfilled. But instead, he had to face the wrath of the government of the day. Despite going to jail and being flogged, he stuck to his stand. He was even martyred at his clinic on June 8, 1972. After that, Jamaat-e-Islami has been far from success in the last 55 years. For this, the party will have to change some policies to improve the situation, the Jamaat needs to restructure its political narrative. Keeping religious identity as its moral foundation, it will have to make issues like economic justice, employment and education central. The Jamaat will have to work for broad social unity and adopt a strategy of taking

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different schools of thought, minorities and the middle class together. The Jamaat also needs to give a clear policy roadmap. Instead of just slogans, present a workable economic and social plan. The Jamaat needs to build trust through grassroots organizing and public service at the local level. Along with this, the Jamaat also needs to dialogue on its past role and admit its mistakes and create transparency through open debates on historical decisions, which will increase its political stature. The Jamaat-e-Islami has been a serious and organized force in Pakistani politics, but ideological sincerity alone is not enough for electoral success. Modern politics is a complex combination of narrative, economy, diplomacy and public expectations. If the party can adapt to the demands of practical politics while maintaining its ideological identity, then there are possibilities for it. Otherwise, it will remain limited to a dignified but limited political role. The secret of success in a diverse society like Pakistan lies in inclusiveness, tolerance and practical strategy. The real challenge for the Jamaat-e-Islami is to be able to align its ideological capital with the broader national interest.

In short, Jamaat-e-Islami should revisit its thoughts and character as a political party and adopt the life of a successful political worker as a model, which is a clear guarantee of success. It is necessary to adapt oneself to public life and not just contest elections with religious and seasonal slogans, which is now the standard of success. This is the era of Generation Z, which is familiar with technology and rejects traditional politics and wants to define a new lasting and balanced political environment where the desire for a fair political, social and economic system is the first priority.

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