

# Students, Politics and Ideologization: An Analysis of Jamiat Talba Islam Pakistan

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## ABSTRACT

**Aim of the Study:** Student organizations have played a significant role in the political history of Pakistan. Jamiat Talba Islam (JTI), an organization affiliated politically and ideologically with Jamiat Ulama Islam Pakistan (JUI), was established in 1969. It was primarily aimed at bridging the gap between mister (university and college students) and mulla (madrassa students). Moreover, it's aimed at the establishment of the Islamic system exemplified by the four rightly guided pious caliphs. To achieve this objective, all its affiliates were to be socialized and ideologized harmoniously. This paper is an attempt to investigate the process of ideologization and political socialization of the JTI affiliates.

**Methodology:** The data were collected through interviews and focus group discussions in three different universities in Khyber Pakhtunkhwa. A purposive sampling technique was adopted for the respondents.

**Findings:** It was found that the uniform mechanism of socialization and the promotion of harmonious ideological ideals inculcate uniform politico-social values in the affiliates, and thus, all the affiliates have the same understanding of political events and issues around them.

**Conclusion:** The organization is more effective in terms of promoting harmonious ideas and ideals among the affiliated students, irrespective of their educational background.

**Keywords:** Jamiat Talba Islam, Jamiat Ulama-i-Islam, Political Socialization, Ideologization, Student Organizations, Madrassa Students.

## 1. INTRODUCTION

Jamiat Ulama Islam (JUI) had no student wing affiliated with it until Jamiat Talba Islam (JTI) was founded in Lahore on October 19, 1969 (for a detailed analysis, see chapter 03 in Mehmood, W. 2018). While there were, at that time, three prominent student organizations in the conventional educational institutions of Pakistan: the newly established People's Student Federation, the leftist "National Student Federation," and Islami Jamiat Talba (IJT) who were actively challenging the Ayub's regime policies regarding education and economy, the leadership of JUI realized the necessity to establish the

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organization. (Akbari, A. Hakim, personal communication, December 09, 2016, Dera Ismail Khan)<sup>i</sup>. The central leadership of JUI had realized that, as Ayub Khan was going to announce the elections soon, the need to reorganize the party was severely felt to launch a campaign for the elections. They also realized that drawing students' support would be crucial in this regard; nonetheless, the party lacked support from conventional educational institutions while its base comprised the conventional madrassas graduates. The then head of the party, Mufti Mehmood, had his opinion about recruiting students from conventional educational institutions not only for the cause of the party, but also for the "cause of Islam" (Akbari, December 09, 2016, D.I. Khan).

The leadership of JUI thought that the existing student organizations were exacerbating the gap among different classes/strata of society as one wing was inculcating pro-Marxist values and ideals, the other nationalistic and ethnic feelings while the third one, Islami Jamiat Talba, though considered as Islamic by several Ulema, however, was spreading Madudi's<sup>ii</sup> "modern" ideas among students in the universities. Further, IJT was also considered as violent due to which a significant number of students were not only distancing themselves from the it but also from "Islam." Besides, it was noticed that there was a significant gap between graduates of the conventional institutions often labeled as "mister" and madrassa graduates (mulla) (Akbari, December 09, 2016, D. I. Khan).

While this division was looked at as the creation of the British colonizers in India, the Ulema felt that it was imperative to bridge the gap. They viewed the division not only as a cause of creating differences among the Muslims of the sub-continent, but also as a source of material utilities and benefits like government jobs and services, which were usually conferred upon the graduates of conventional institutions (Akbari, December 09, 2016, D.I. Khan). Therefore, launching JTI as a student organization, in the opinion of Ulema, would on one hand introduce the politics and ideology of JUI in colleges and universities, while on the other, bridge the mister-mulla gap thereby serving the greater cause of Islam in a more effective way (Hamdullah, M. Personal Communication, December 09, 2016, D. I. Khan).

Thus, JTI has been established decades ago and has played a historical role in the politics of Pakistan along with other Islamist political parties and groups (Aziz, 2022; Rizwan, *et al.*, 2018). Though most of the supporters of JUI-F are from the religious-Islamic seminaries, it has an official presence in educational institutions, particularly the universities in Pakistan. Thus, JUI-F and subsequently JTI socialize and ideologize students in the universities. This article explores the socialization and ideologization process of JTI.

### ***1.1 Research Objectives and Questions***

Student organizations in educational institutions play a significant role in providing political parties with future leadership and socialized workers. Jamiat Ulema-i-Islam, a religio-political party in Pakistan, like other political parties, has also organized its students' wing. This wing is continuously providing the party's socialized workers and leaders. It is, however, very important to note that no research is available on this organization, which can be rightly called the political nursery of Jamiat Ulema-i-Islam. This study is an attempt to bridge this gap. It does so through the research question: *How are the affiliates of JTI socialized and ideologized?*

## **2. THEORETICAL FRAMEWORK**

Turner *et al.* (1987) emphasize how groups create distinct categories and inculcate group-specific norms in stages. The framework of the Group Socialization theory of Turner et al and its later exposition by Harris (1995) is employed in this article. It views group socialization as the basis for and a factor in the psychological process of individuals' social identification and classification. A group formation passes through three different stages. In the first stage, people are categorized as coming from a far-off social group. In the second, they learn how to identify, create, impart, and teach the norms and values that are particular to that group. Third, members assign and define those values exclusively to themselves normatively (Turner et al., 1987). Group socialization theory, thus, helps us examine the set-up stage of

JTI, the method of imparting its particular norms and values to its members, and the way the organization is identified as a distinct entity on the university campuses.

Such a framework has been utilized in multiple contexts by studies both in Pakistan and in other examples. For instance, Mehmood et al in a study explicitly engage and apply Harris's (1995) Group Socialization Theory to analyze how membership in the Islami Jamiat Talba (IJT), a religious student group, socializes members through organized training, rituals, and peer instruction. The work describes IJT's systematic indoctrination processes and norms transmission as a group-based phenomenon and finds that group cohesion and peer conformity within IJT reinforce a uniform ideological outlook.

This framework has also been engaged by empirical cases outside Pakistan and other than Islamic/Islamist cases. For example, Kidder (2016) uses Turner et al.'s (1987) framework for an ethnographic study of a college Republican student organization. He shows how participants actively define a shared "conservative" in-group identity through symbols, language, and boundary-drawing against perceived liberal out-groups. Likewise, Lindgren and Abdelzadeh (2022) examine how adolescents' involvement in voluntary social groups (clubs, associations) influences their political attitudes. They find that sustained group participation (especially in civic clubs) leads youths to adopt the group's normative attitudes, which is a more pronounced anti-immigrant sentiment.

In cases of Islamist student groups, multiple studies have engaged this framework. Ilyasin & Ridho (2021) examine KAMMI (an Indonesian Islamist student union) and find that it uses a *multi-stage indoctrination strategy*: outreach to high-schoolers, targeted recruitment during college entry, and exclusive study circles that emphasize personal piety and an "Islamic patriot". In the case of Malaysia, likewise, Nawab and Arosoaie (2017) detail how Malaysia's Pan-Malaysian Islamic Party (PAS) youth wing builds university student branches to spread its ideology. They report that PAS Youth established campus groups (e.g. GAMIS) and even ran Islamic kindergartens (PASTI) to indoctrinate children and identify future cadres. Lastly, for example, in the case of Bangladesh, Jamaat's student wing, the Islami Chhatra Shibir (Shibir), recent reviews note that Shibir has been one of the major student groups (alongside secular ones) shaping campus politics (Rizve, S. (25 October 2024).

### **3. RESEARCH METHODOLOGY**

The study is exploratory in its nature, based on the primary data collected through interviews and focused group discussions with students affiliated with JTI in three different universities of Khyber Pakhtunkhwa. The universities were selected on the basis of JTI influence and presence (in Malakand, JTI is the least influential, D.I. Khan the most, and Peshawar 'medium'). The data were collected through a semi-structured interview, where each participant was asked almost the same questions. Along with present members of the organization, some previously associated members were also interviewed. A total of three focus group discussions and fifteen personal interviews were conducted for this study. A purposive sampling technique was adopted for the selection of the respondents.

### **4. RESULTS/DISCUSSION**

#### ***4.1 Aims and Objectives of the Organization***

Political movements rely on coherent ideological frames to draw membership and legitimize collective action. Snow and Benford (1988) define a "master frame" as a broad interpretive framework that organizations adapt to local contexts. Metcalf's (1982) study of Deobandi madrassas shows how curricular content and ritual repetition embed an Islamic revivalist narrative that parallels JTI's use of religious texts to shape political consciousness. Empirically, Shafqat (1998) documents JUI's distribution of pamphlets and weekly glossaries in student circles, demonstrating how ideological "stepping stones" encourage incremental internalization of party doctrine. In this context, the primary goal of JTI is "the individual and collective struggle and efforts for seeking the pleasure and acquiescence of Allah the Almighty (*Raza-i-Elahi ka Hasool*) according to the principles of *Quran* and *Sunnah*, under the guidance and leadership of "Righteous *Ulema*" (*Ulema-i-Haq*) (Constitution of JTI Pakistan, Article 2)." For this

purpose, the organization considers the propagation of the true faith, belief, and ideology the most significant elements (M. Tayyeb, Personal communication, December 08, 2016, D. I. Khan).<sup>iii</sup> As a students' representative organization of JUI, the Jamiat Talba Islam (JTI) not only effectively promotes true Islamic faith among students in colleges and universities, but also among Muslims in general (M. Tayyeb, December 08, 2016).

In response to a question, what is your ideology (JTI's ideology), a respondent, M. Tayyeb, expressed it this way: "There are several components of our ideology after belief in Allah. The most important of these is the belief in the finality of the prophethood. No person can call themselves a Muslim unless they affirm his/her belief in the finality of the prophethood of Prophet Muhammad (PBUH). JTI, similarly, considers the companions of the Prophet as devoted and pious, acting as the "standard of truthfulness and religiosity." As members of the group, all seek lessons in the lives of those devoted companions, both in their individual and collective lives.

In Akbari's (December 09, 2016, D.I. Khan) opinion, JTI's aims and goals, being part of its ideology, are not only focused on contemporary political activism, but also on connecting our students with our golden past. By doing so, it prepares the students for future roles and responsibilities. This can be done through the introduction of the Islamic education system. It is the introduction of the Islamic system of education that JTI struggles and aspires for, which can truly eradicate the prejudices among different classes of society. Moreover, it will also bridge the mister-mulla gap.

M. Tayyeb states that TJI acts as a source of instilling the feelings of unity and patriotism, being part of the ideology of JTI, among students. He thinks of patriotism in a broader meaning: that it is not only the expression or association of one's love for homeland, but also for the entire Muslim ummah. JTI strives to prepare the students for Jihad, a jihad that is waged with pen and knowledge. This necessitates a focus on students' character building in line with the moral grounds set forth by the pious companions of the Prophet (PBUH) and the Ulema. Further, the organization focuses on developing the intellectual capacity of the students so that they can help establish a true Islamic society. Besides, JTI is also determined to solve different problems faced by students in colleges and universities across Pakistan. Its aim is "to be an organization which can (will) redress the ill and pervasive propaganda of the Orientalists against Islam. It has to thwart and prevent the anti-religious and irreligious movements of the enemies of Islam, through which they are spreading atheism and disbelief among the people in general, and Muslim youth and students in colleges and universities in particular (Constitution of JTI, Article 3(10)). Below, I discuss the organizational structure of JTI, exploring how it functions as an organization.

#### ***4.2 Organizational Structure***

Classical party organization theory (Duverger, 1954; Michels, 1911) remains foundational for understanding JTI's top-down, cadre-style hierarchy. Duverger contrasts mass parties (broad recruitment, looser discipline) with cadre parties (selective recruitment, strict discipline)—JTI aligns with the latter. Katz and Mair's (1995) "cartel party" model further explains how modern parties spawn specialized offshoots. JTI serves as a recruitment and training arm for JUI. Empirical comparisons with Turkish student organizations (Keyman & Öniş, 2007) reveal similar subsidiary structures, where student wings enjoy organizational autonomy but remain tethered to the mother parties' agendas.

In this line, the organizational structure is divided into four levels. At the top is the central organization, and then each of the four provinces has its organization. Each province is then divided into different district organizations, which are further divided into local organizations. The local organizations' structure is not specified in the constitution. It can be divided into different units, like a Tehsil or towns. These units are then divided into union councils and village councils. Universities are considered individual units. However, except for Gomal University D. I. Khan, the organization is not active or does not even possess any organizational structure. Those Madrassas where a boarding facility is available for the students are also recognized as separate units.

The administrative activities of the organization are carried out by the president and the general secretary (*Nazim Umoomi*). The president is assisted by two vice presidents, and the general secretary by two secretaries. Other members of the administration are included, but not limited to, the finance secretary and the press secretary. The president and the general secretary for central and provincial organizations are elected for three years, while at the district or unit level, their term is one year. They are elected by the members of the general council of each level through a secret ballot (Constitution of JTI, Article 9). However, the members only have the choice to vote for one out of five candidates whose names are suggested by the “Guardian” (*Sarparast*) of the respective level. The General Council of Jamiat Ulema Islam at the respective level appoints the Guardian. The Guardian is responsible for looking after the student organization and provides them guidance in religious and social issues (H. Jamshid, Personal Communication, December 05, 2016, Lakki Marwat).<sup>iv</sup>

There are three councils in the organization at each level. The first, the most important and powerful, is the General Council (*Majlis-i-Umoomi*). This council consists of all the adjunct and full members of the local organizations. Every local organization sends one member to the district council for every ten local members. The district similarly elects one member to the provincial council for every ten members. The provincial council elects one member for the central council for every three members in the provincial council.

As all the members are elected at the local organizations, they are thus first responsible to their local organizations. Although the president of each level is the administrative head, yet, he and his whole cabinet are responsible and answerable to the General Council. The final authority of decision-making in each level lies with the General Council. All the decisions are taken with mutual consultation and on a majority basis. The Central General Council is responsible for making and approving procedures and rules of business for the Administrative Council (*Majlis-i-Aamila*) of the organization. It has to look into and approve the amendments to the constitution of the organization.

The president of the respective level can summon a meeting of the General Council. The meeting can also be called upon the written request of the members of the General Council. The central and provincial organizations are required to convene the General Council meetings once a year, while the district General Councils are to meet every four months. The local organization must hold the General Council meeting every two months.

The second council is called the Consultative Council (*Majlis-i-Shura*). The number of members for the *shura* is fixed for each level. In the center, it has 36 members, including all the Presidents and General Secretaries of the provinces. All the rest of the organizations have 21 members. The Guardian of the respective level appoints one-third members of the *shura* at each level. Its duration is the duration of the administrative council of the organization. However, it can continue till the next election and the announcement of the next *shura*.

The administrative council of each level is responsible to the respective *shura*. The administrative council is also required to present the budget for approval from the respective level of the *shura*. The constitution has also given the responsibility to the *shura* for preparing and distributing literature and syllabi for the members (Constitution of JTI, Article 12(7)).

However, the organization is still lacking any specified and required literature and syllabus, as Islami Jamiat Talba (IJT) has for each category of its members. (Akbari, A. Hakim, December 09, 2016) said that during the early days of the organization, they tried to prepare a specified course of literature for JTI members, but could not do it. In 2015-16, he again tabled his proposal regarding specified literature for not only the JTI members but for the party-associated workers and members as well, to the central *shura* of JUI. The *shura* has approved his proposal, but due to some internal differences between the JUI Khyber Pakhtunkhwa provincial *Amir* and General Secretary, the idea has not been materialized yet.<sup>v</sup> Each member of the *shura* is required to attend all the meetings. However, if he fails to do so in two consecutive meetings, the president will call written explanation from him. Failing to satisfy the

president, if he again goes absent from the third meeting in a row, his membership in the *shura* will automatically cease.

The third council is the Administrative Council (*Majlis-i-Aamila*). It consists of those members of the JTI who administer the affairs of the organization on their respective levels. The most important task is carrying out the activities and day-to-day business of the organization. It has to keep a record of the activities of its respective level organization. At every level, *Aamila* is responsible for implementing the decisions and policies of the *Aamila* of the upper level. The collection of donations from the members at their level is also included in its duties. Each member is required to donate a nominal amount every month, which is divided into four parts. A major part is spent at the local level on organizing different activities. One part is sent to the district organization, another to the provincial organization, and the third one to the central organization (M. Tayyeb, December 08, 2016).

Central *Aamila* is required to meet every three months, provincial every two months, district once a month, and the local every fifteen days. If any member fails to attend three consecutive meetings, the president can call him for an explanation and suspend or terminate his membership from *Aamila*. All the decisions are taken on a majority basis and then sent to the *Shura* and *Majlis-i-Umoomi* of the respective level for approval. In such cases, the quorum for the *Aamila* and *shura* is half of their members, and for *Majlis-i-Umoomi*, as two-thirds of the registered members. All the important issues are discussed in each council and decided on mutual consultation and on a majority basis (M. Tayyeb, December 08, 2016).

*Aamila* is also responsible for keeping the logbook and a detailed record of the activities of the organization. For example, most importantly, it has to keep records and details of all the associated members at the particular level. Secondly, it is also expected to keep a record of monthly income and expenditure. The major source of income is the donations of the members. The finance secretary of the organization has to keep a record of the donations of every member.

### **4.3 Membership Procedure**

Understanding who joins and why is crucial; Putnam's (2000) social capital thesis underscores the role of bonding networks in sustaining voluntary associations. Tilly (1978) argues that personal networks function as recruitment conduits. Bayat's (2013) ethnography of Middle Eastern youth movements shows that dual identities (religious–secular) expand recruitment pools. Empirical studies of Pakistani student politics (Zaidi, 2010; Rahman, 2017) reveal that incentives, ranging from stipends to access to political events, boost membership retention.

There are two categories of members in JTI, adjunct members (*Maavin*) and full Members (*Arkaan*). For the adjunct members, they don't need to be students in any colleges or *madrasas*. Every Muslim (male), if his age is not exceeding 21 years and he fully agrees with the goals, aims, objectives, and procedure of JTI, could become an adjunct member. The constitution of JTI has explicitly defined what the term "Muslim" means (JTI Constitution, Article 04). It is also required for the adjunct member that he should not be a member of any other organization or be a public servant. An individual can get the full membership of JTI if they remain an adjunct member for two years. So it can also be termed as the first stage of JTI membership.

The second category of membership is *Rukn* (a full-fledged member). This category of members is important in the sense that they are the ones who occupy the official or administrative slots of the organization. The membership is granted to a person who remains an adjunct member for two years and has a clean record of activities within the organization. A member must be a student in any Madrassa or college, or university. He is also required to practice and abide by all the essentials and practice all the elements of Islam. He also must not be associated with any other political organization. He should not be holding any public office or government service. Any such person, after completion of their required two-year association with the organization as an adjunct member, can apply for membership. His respective local organization head (president) will issue him the membership card and bring that to the notice and

record of the central president through the district and provincial organization (Constitution of JTI, Article 4 (1-10).

The membership in JTI is valid till the study duration of the member. Even a person can remain a member for one year after the expiration of the study and schooling. However, he can be removed or his membership can be suspended up to sixty days if he is found in violated his terms of oath, which he has taken while accepting the membership.

Every member is first responsible and answerable to the local organization, which keenly observes the activities of the members. In case of the violation of rules or if a member is found creating differences and separate groups, the president of the respective organization prepares a charge sheet against him and presents it in the general council of the local organization. The council, if it approves the charge sheet, will forward it to the central president via the provincial organization. The final authority of expulsion or termination of membership lies with the central organization. The member will be given sixty days for their response and explanation. After his explanation or a sixty-day time lapse, the president can terminate his membership or reinstate him (M. Tayyeb, December 08, 2016). The members of the organization are socialized in a particular desirable way.

#### ***4.4 Socialization of the Members***

Political socialization theory (Almond & Verba, 1963) divides agents into primary (family, religion) and secondary (schools, parties). Verba, Schlozman, and Brady (1995) emphasize that rituals (e.g., party flags, collective prayers) serve as “social glue,” creating shared emotional experiences. Sen (2004) highlights the role of peer group activities in reinforcing new norms. *Group Socialization theory*, espoused by Harris (1995), argues that the social identification and categorization of people is a psychological process, based on and involved in group socialization.

The basic idea behind the establishment of JTI is the education and socialization of the students. “The organization was not established” for involving the students in politics. The leadership of JUI, neither in the past nor in the future, will allow JTI to be involved in political activities. Their only responsibility is educating themselves with what is an appropriate Islamic ideology and what services they are required to render for the country and *Ummah*” (Qamar Zia, Personal Communication, November 30, 2016, Peshawar).<sup>vi</sup>

Khalid Mehmood, who was an active ex-member of JTI in Gomal University D. I. Khan, recalled and shared his experience of an official meeting with Maulana Mohammad Khan Shirani. Mr. Shirani, who had been an ex-member and president of JTI and former chairman of the Islamic Ideology Council, according to Mehmood, was of a different opinion. In his opinion, “if he is at this level in the party and Maulana Fazal-ur-Rehman is the Amir of the party, are not allowing and involving their children in active politics during their studies, why are other people (students) getting involved in any kind of politics. And how and why should he or the Amir ask and demand others of any kind of political activism in their Madrasas and universities? The priority of every student should be education and acquiring knowledge. Yes, he can only advise them to keep in touch with the Ulema and that’s it” (M. Khalid, Personal Communication, December 04, 2016, Karak).<sup>vii</sup>

JTI’s prime focus is on the familiarity of students with the lives and sacrifices of the religious personalities who have contributed to the independence of India. (H. Jamshid, personal communication, December 05, 2016, Lakki Marwat). Arranging conferences, seminars, guest lectures, and other such events in the memory of those religious personalities can act as ways of socialization/ideologization (Hamdullah, M., Personal Communication, December 09, 2016, D. I. Khan).

Muhammad Tayyeb (2016) Muhammad Tayyeb opines that religiosity is one of the main factors that can help us indoctrinate the students with the values and ideology of JUI. He terms conferences very meaningful and fruitful for this purpose. These conferences or conventions are usually labelled as training conventions, such as (Tarbiyati Ijtimaghat/conventions), Afkaar e Shaikh-ul-Hind convention (thoughts of

Shaikh ul Hind), Maqasid-i-Taleem conference (objectives of education), and Azm-i-Inqilab conference (determination for revolution), etc.

In Maulana Hamdullah's (2016) opinion, "such conferences, if on one side keep the students away from active politics, on the other side transmit them political knowledge and ideology". Answering another question regarding personalities' role in socialization of the members of the organization, Maulana states, "the struggle of Ulema in Indo-Pakistan is not something new, it can be traced back to Mujaddad Alaf Sani, who revived Islam in his time in India. Then Shah Wali Ullah and his sons remained active for the cause of Islam. After that Deoband movement espoused the sacred cause. So it is a chain of events and personalities that are very important to be transmitted to the coming generations. JUI is the continuation of Mujaddad Alaf Sani and Shah Waliullah's philosophies; for us, the personalities and the cause are both important. We are trying to teach the new members how those people struggled and fought for a sacred cause. It is very important to idealize them and their struggle".

People think of JTI as a madrassa-based student organization, which is true, according to H. Jamshid (2016), to a great extent. Although he acted as General Secretary of JTI on the provincial level, it was in a madrassa that he was introduced to the organization for the first time. In his view, "the basic cause of it can be the passiveness of the organization in colleges and universities. Students normally approach and associate with those organizations that are active, which can solve their problems with the administration and with other student organizations. JTI is not doing all these activities in the open and on a larger scale".

Having a homogenous environment at Deobandi madrassas, all the students are taught similar values, having no opposition to them at all. This homogeneity is reflected by the fact that even teachers have similar opinions and approaches to different socio-political and religious issues, thereby making the students belong to one organization, that is JTI (M. Hamdullah, Personal Communication, December 09, 2016, D. I. Khan). It is due to this lack of opposition to them in madrassas that political events are arranged rarely. Moreover, students in madrassas carry a greater study burden than students in colleges and universities, due to which they cannot take part in political activities on a larger scale.

There are also madrassas run by JUI-affiliated people who do not allow their students to take part in such organizational political activities. Giving the example of *Jamia Halimia Darra Pezu*, which is being run by JUI-affiliated people and has produced prominent ulema serving JUI, however, bans any such political activities for the students. Although students from the madrassa are affiliated with JTI, they are only allowed to take part in the organizational political activities outside the madrassa. Owing to such a situation, M. Tayyeb does not see the organization as being politically active the way it is required to be (M. Tayyeb, Personal Communication, December 08, 2016).

On the other hand, in university campuses, politics and political activities require lots of resources, which JTI lacks. The only means of income it has is the monthly donation of the members, which is not enough for activities. Also that the organization is not financially supported by the party leaders and other affiliated workers because of their policy of "A-politicization" for it (M. Tayyeb, 2016).

The question, however, was how and why students could be attracted to JTI? (H. Jamshid, 2016) In response to that stated that "the friendly behavior and openness of JTI members in universities are big tools in attracting new students to the organization. In their time at the university, they never ever reacted to any personal issues of the students like those of IJT members: for example, they never stopped or tended to stop the grouping and sitting of male students with the female students in the university. Never caused trouble with other students while playing and listening to music. Never forced any student to abide by a particular order or obligation of Islam. Even JTI members in the hostels used to listen to music, dance attan, and play cards with their friends" (Qamar Zia, 2016) While responding to the question added that "JTI provides a suitable platform to those students who, to some extent, have religious inclination but do not want to participate actively in political activities in universities".

A major part of the JTI is constituted by students coming from families related to JUI. However, for new members to join, the organization adopts a different phases approach. Although these phases are difficult to differentiate, different contexts of the aspiring members are taken into consideration. Firstly, the organizational members attract the new students by exhibiting polite behavior and beliefs. As discussed earlier, JTI members behave softly and are friendly. Therefore, those who do not even join the organization show respect for it. Moreover, because of being non-violent and polite also adds to its positive image at universities. Nonetheless, very few join the organization formally, which is thought of as a failure of JTI.

Muhammad Tayyeb (2016) looks at it differently. He believes that “in university campuses, students join one political organization or another because of their expectations/interests or needs. For example, some students consider the Islamic Jamiat Talba suitable for them because it can help them in getting their work in the administration. IJT can provide and facilitate them in the allotment of hostel rooms and, in case of rivalry, protection from the opponent person or organization. Similarly, other organizations facilitate their affiliates in different capacities (right or wrong). The case, however, with JTI is very different. The organization is joined by those students (in particular) who do not have any such expectations. Though JTI also cares for its associates and members, but not in the way the other organizations do. So in this phase, all those who gave away their expectations chose to become part of JTI,” (H. Jamshid, 2016) opined that, “It is almost impossible to join an organization without expectation for some reward. Members of the JTI, on one hand, expect respect and friendship from its members, and the party, on the other expect greater rewards for their services in the cause of Islam in the life hereafter.”

In the next phase, further socialization of the members takes place. They are encouraged to participate in different gatherings (*tarbiyati ijtima'at*), thereby familiarizing them with party ideology and strategies. In H. Jamshid's (2016) opinion, it is through participation in these gatherings that, if socialized properly help them show commitment to the party in the future. Most of these students participate in political activities in different ways in the future.

It is usual that several of the members of JTI refrain from taking part in political activities after completion of their studies. One of the main reasons for the lack of interest in politics on their part is that, unlike the Islami Jamiat Talba of Jammal-e-Islami, which organizes alumni, “*Halqa-i-Ahbab*” of the former organization members, JTI lacks such a mechanism. JTI's approach is more pluralistic. It invites representatives and leaders from different organizations and societies in universities to its events, which is a manifestation of mutual respect and harmony.

No political organization other than JTI is allowed to be functional in JUI-affiliated madrassas. Although it is a fact that madrassas in Pakistan belong to different sects, students coming from any background or family to a Deobandi madrassa are familiar with the Deobandi religio-political ideology and have no choice but to join JTI. Moreover, the majority of the new students who join Deobandi madrassas come from families with religious backgrounds. Therefore, it is easier to put them on track (M. Hamdullah, 2016).

The new students take inspiration from the enrolled students to join the organization. For instance, in *Madrassa Jamia Halimia Darra Pezu*, most of the students from the debating society arrange debates on different topics. According to M. Tayyeb (2016), who is one of the graduates of this madrassa, the debating society plays a crucial role in attracting new students. It is under this society that students are trained in public speeches. Although the administration does not allow the students to participate in political activities, students often arrange these activities of the organization under the guise of a debating society.

The goals of the organization are clear to everyone in a madrassa. Struggle for the cause of Islam, which JUI is doing very effectively and efficiently among the religio-political parties in Pakistan. The students in *Madaris* (plural of madrassa) are to be Ulema in the coming days. Therefore, the only choice with them remains joining JTI if they want association with JUI in the future (Akbari, A. Hakim, 2016).

## 5. CONCLUSION

Being a political nursery and training center for JUI, the organization is producing leaders and workers for the party. It has a systematic training and socialization procedure, which is missing in other contemporary students' religio-political organizations in Pakistan. The main argument of this paper is that the social interaction of the students and their acquisition of new values and habits from their friends in JTI have enormous impacts on their personalities, and are important determinants of their (political) personality development. It was found in this study that the uniform mechanism of socialization and the promotion of harmonious ideological ideals inculcate uniform politico-social values in the affiliates, and thus, all the affiliates have the same understanding of political events and issues around them.

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### Conflict of Interest

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<sup>i</sup> Also see <https://juipak.org.pk/>

<sup>ii</sup> Maulana Mawdudi was founder of the Jamaat-i-Islami, an Islamist political party founded in the pre-partition British India (1941).

<sup>iii</sup> Maulana Tayyeb Akbari, is the Provincial General Secretary JTI Khyber Pakhtunkhwa.

<sup>iv</sup> Advocate Hafiz Jamshid a law practitioner in District Lakki Marwat remained the president of JTI in Gomal University in 2002-04.

<sup>v</sup> Maulana Abdul Hakim Akbari remained the central president of JTI. Regarding the specified literature he was of the opinion that it is very much necessary and required. The central shura has given the task and constituted a committee comprising of the provincial Amir Gul Nasib Khan and GS Shuja ul Mulk. However, the two have many differences between them on many administrative issues due to which the task of syllabus couldn't yet be completed.

<sup>vi</sup> Mr. Qamar Zia remained General Secretary JTI Gomal University in 2002-04. He was quoting Maulana Fazal-ur-Rehman, Amir JUI-F Pakistan. In Mr. Zia opinion JUI leadership was very much against the political activities of JTI in campuses. They at the university were always discouraged from involving in any political scuffle with other student organizations. They were also not allowed to involve in any kind of strikes that could cause any harm to their studies.

<sup>vii</sup> Khalid Mehmood in his late 30s remained Senior Vice President of JTI in Gomal University D.I. Khan in 2002-2004.