

# Impact Of Dynastic Politics On Democracy In Pakistan

Amanullah<sup>1</sup>, Dr. Khan Faqir<sup>2</sup>

<sup>1</sup>Ph.D. Scholar Pakistan Study Centre, University of Peshawar Khyber Pakhtunkhwa, Pakistan.

<sup>2</sup>Assistant Professor, Pakistan Study Centre, University of Peshawar Khyber Pakhtunkhwa Pakistan.

## Abstract

The core aim of the study is to examine dynastic politics and its impact in Pakistan. Dynastic politics is a deep-seated phenomenon in Pakistan. Unfortunately, electoral politics is a family business in Pakistan, with few families ruling the Pakistani legislatures, turning them into oligarchies. It is the dynastic blood that leads the party and follows in the party succession. Many experienced politicians in dynastic parties have never become party leaders because they do not have dynastic blood. The study argues that dynastic politics has negatively impacted true democratic growth in Pakistan. Politics has become more of a family business than a thoughtful process to help communities. They will contest the elections not to improve the lives of millions, but to demonstrate their innate right to rule and dictate. The rural districts in Pakistan are deeply embedded in political dynasties. An ordinary Pakistani living in the outlying districts is little aware of this and is mentally a slave to these ruling elites. He knows his salvation depends on serving these families. The qualitative method has been used for data collection. Both secondary and primary sources have been employed for data collection. The secondary sources of data include books, journals, newspapers and magazines. The primary data have been collected in the form of semi-structured interviews from various categories of the respondents like politicians, journalists, academia, local bodies' representatives and electorate by using purposive sampling technique. From each category, ten respondents have been interviewed leading to a total of 50 interviews. The primary data has been analyzed with the help of thematic analysis. The scope of the study is limited to Pakistan. The study's findings provides a strong justification to the argument of the study that dynastic politics has badly affected a true democratic advancement in Pakistan.

**Key Words:** dynastic politics, electoral politics, Elections, Pakistan, Politicians, Political Parties.

## Introduction

Political dynasty refers to a state wherein an elected position is occupied by members of the same family, either simultaneously across various positions or successively in the same position. It may be described as a chain of leaders from the same family or group, where decision-making authority or the position of chief is inherited (Gays, 2016).

Dynastic politics is a combination of various elements that include political background, family background, consecutive wins, and back-

to-back victories in elections. Regardless of the political system, dynastic politics exists worldwide. Statistically, the Philippines ranks highest among all countries, with a 60% ratio of dynastic politics, followed by Pakistan with a ratio of 52%. India holds the third position with a percentage of 29, Japan is in fifth place with 27% dynastic politics, the United States is at number five with a percentage of 6.2, and Canada occupies the sixth position with 3% dynastic politics (Rehman, 2019).

When comparing the percentage of dynastic politics with the development of the country, it

becomes evident that the higher the dynastic politics, the lower the development in the country. However, Japan defies this assumption as it ranks among the top developed countries despite having a high percentage of dynastic politics. This indicates that factors other than dynastic politics are also responsible for the country's progress.

According to a report issued in May 2013, the political background of sitting parliamentarians has been monopolized by 597 families since the 1970s (Rehman, 2019). At the top of this list is the Sharif family. Mian Muhammad Nawaz Sharif, the founding figure of this political dynasty, entered politics with the support of General Muhammad Zia-ul-Haq, the former President of Pakistan. In 1988, Nawaz Sharif was elected as Chief Minister of Punjab province. During his tenure, he established himself as a prominent politician and founded his own faction called the 'Pakistan Muslim League-Nawaz' (PML-N) in 1990 (Jafri, 2002).

Another prominent name on the list of dynastic politics is the Pakistan People's Party (PPP), founded by Zulfikar Ali Bhutto in 1967. (Wali Khan, 1993). The Khan family also leads the Awami National Party (ANP), a Pakhtun nationalist party. Khan Abdul Ghaffar Khan, popularly known as Baacha Khan, laid the foundation of this family and established the Khudai Khidmatgars in 1928. He was succeeded by the National Awami Party (NAP) after it was banned by the government (Rehman, 2011).

In addition to political parties mentioned earlier, dynastic politics has also been observed in religious parties such as Jamiat-ul-Ulema-i-Islam (JUI) and Jamiat-ul-Ulema-i-Pakistan (JUP). Initially, JUI was led by Maulana Mufti Mehmood and later succeeded by his son Maulana Fazal-ur-Rehman. Similarly, JUP may be succeeded by the son of its current leader in the near future. Another example is the succession in JUP where Shah Ahmad Noorani

was succeeded by his son Anas Noorani after his death, further perpetuating dynastic politics within the party (Barki, 2015).

The parliamentary democratic system in Pakistan is currently being ruled by the third generation of these political dynasties. Throughout Pakistan's history, various types of political systems, dynastic representation, political structures, and electoral systems have been implemented.

The present political system in Pakistan serves as a prime example of dynastic politics within a democratic framework. Dynastic politicians have not only hindered the opportunities for non-dynastic politicians but have also discouraged them from effective engagement. Conversely, dynastic politicians enjoy various benefits solely based on their family names, without necessarily possessing the necessary experience and efficiency. This type of politics has had adverse effects on the country's political system.

### **Literature Review**

Pakistan has a multi-party-political system that has historically relied on hereditary succession. To explore the phenomenon of dynastic politics in Pakistan and its impact on democracy, researchers have relied on various sources.

Akhtar (2012) analyzes the drawbacks of Pakistan's political system, with dynastic politics being identified as the most destructive among them. The author further suggests that factors such as the unawareness of political rights, illiteracy, and poor socio-economic conditions of the masses play a significant role in promoting dynastic politics in Pakistan.

Taniguchi (2008) argues that dynastic politicians, benefiting from their previous positions, have an advantage over non-dynastic politicians, potentially influencing voters' decisions when casting their votes.

Lodhi (2011) delves into the crises of Pakistani politics, highlighting the role of dynastic politics in damaging the democratic system. The author emphasizes the incompetence of the succeeding politicians in various dynasties, which has brought the country to the brink of failure.

Khan (1993), a prominent Pakhtun politician, briefly discusses the flaws of Pakistani politics. Among these, he focuses on the attitudes and incompetency of Pakistani politicians. The author analyzes the political history of different political dynasties in Pakistan in detail. Khan further elaborates on how dynastically born politicians often become puppets in the hands of the bureaucracy, thereby contributing to the deterioration of the country's political system.

Smith (2012) provides insights into the initiation of the trend of succeeding in politics and discusses the causes behind the uprooting phenomenon of dynastic politicians in American politics. The author argues that these politicians born into dynastic families exploit the weaknesses of the masses and undermine the political system of the country.

### **Problem Statement**

In Pakistan, political parties only pay lip service to democracy while the country grapples with the serious issue of dynastic politics. Candidates from dynastic family backgrounds enjoy immense power and have a higher chance of winning elections, regardless of their competence or leadership qualities. They often lack the vision and capability to contribute to economic growth and social welfare. The presence of dynastic politics hampers free and fair elections and undermines the democratic process.

### **Research Objectives**

1. To explore the socio-economic factors which were responsible for promotion of dynastic politics in Pakistan?

2. To highlight the impacts of dynastic politics on the political system of Pakistan 1988-2013.

### **Research Question**

1. How dynastic politicians utilize the poor socio-economic condition of the masses?
2. What are the impacts of dynastic politics on the democratic system of Pakistan 1988-2013?

### **Research Methodology**

This research work is based on qualitative method. It is descriptive, narrative and analytical. The data will be based on primary and secondary sources. The qualitative data was collected through semi-structured interviews schedule from respondents of different categories. A total of 50 interviews will be conducted from the politicians, journalists, Academia and Electorates in the form of purposive sampling which is based on the judgment of the researcher.

### **Dynastic Politics Impact on Pakistani Politics**

It was believed that political dynasties were more exposed than other because of their ancestral affiliated performance. And the masses expect more from them as compare to non-dynastic politicians. That's why those dynastic oriented politicians treat politics as their 'family business'. Their family affiliation became an immediate dynastic recognition which gives an ultimate advantage to them over non-dynastic competitor. And if their ancestral or past performance was good enough, it gives them an upper hand over their opponents but if their previous performance wasn't good it badly damage their current status. Keeping in mind those factors dynastic oriented politicians usually have a long-term planning (Rahman, April 2013).

In developing countries like Pakistan family and kinship were considered basic determinant for

developing political leaders. And that's why it is understood as base for promotion of patrimonial or dynastic politicians. This kinship produces hundreds of politicians but limited numbers among them got fame and other remains hidden or popular on local level. History of Pakistani politics was fastened with families, clans, tribe, caste and biradri which are part of dynastic politics. Country's electoral history shows that those factors played major role in promoting dynastic politics and have a big say in electoral contests. These knots not only helped the candidates in electoral politics but it also played a key role in transferring political legacy from one generation to another generation (Mushtaq, Ibrahim & Kaleem, August 2013).

Over all at provincial level Punjab got an upper hand in dynastic politicians which were 64 % followed by Sindh having 18 %. Khyber Pakhtunkhwa is on third position having 9 % hereditary oriented politicians and Baluchistan having 8 % which is the lowest among all provinces. (Kohari, May 2013) In total 597 dynastically oriented political families, Punjab had the upper hand of having 379 followed by Sindh having 110 dynastic families. Khyber Pakhtunkhwa had 56 politically dynastic families which were the second lowest and Baluchistan had the lowest 45 dynastically oriented families. Main reason for lower number of dynastically oriented politicians in Khyber Pakhtunkhwa and Baluchistan was control of tribal elders (Zahid, May 2013).

The above stated facts shows that political dynastism in Pakistan was gaining momentum and nourishing itself day-by-day. Punjab province is considered hub of the dynastic politics followed by Sindh, Khyber Pakhtunkhwa and then Baluchistan. Its impact was quite visible in Punjab and Sindh but despite its presence at minimal level in Pakhtunkhwa province having greater impacts. Some of dynastic impacts on various fields are discussed below;

## **VOTING BEHAVIOUR IMPACTS**

In developing countries like Pakistan many factors put impacts on voting behaviour. Due to variant ethnic diversity in Pakistan, voting behaviour changed according to its inhabitance. Though there may be commonalities in factors affecting voting behaviour of voters in different areas but has some unique impacts. (Asif, July, 2022) Unlike other areas of Pakistan, the voters in Khyber Pakhtunkhwa are volatile which always surprised the analysts. Electoral history of the province shows that voters changed their perception of choosing a party or candidate in every election. No one got second chance to constitute their government single handedly which show's volatility in voter's behaviour. (Badshah, Rehman & Muhammad, 2018) Though a party couldn't make their government for continuous second term but number of politicians has succeeded by winning elections many times. Majority of those politicians are dynastic which affects voting behaviour of voters varyingly. Some of those factors were discussed below;

### **Patron-Client Impacts**

In Pakistan majority of the population were dependent on agriculture but landlessness make them link with landowners. This makes patron-client bonds. Beside agriculture, there is a link between workers and business or industries owners which also make the same connection. The scenario is not only bent after the creation of Pakistan but it also existed before partition as well. Majority of those land owners, business and industries holders were in country's politics to safeguard their own interests. This was continued from generation to generations. That's why clientelism is one of the vital determinants of voting behavior (Wilder, 1999).

In Khyber Pakhtunkhwa province dynastism in politics is low as compare to Punjab and Sindh provinces but have high percentage than Baluchistan. One of the main reasons behind this

was low agricultural land, minimal industries and low business opportunities. Those family-cum-candidates does not require any party affiliation but party requires them in the area to win seats for them. They contest in elections on their personal relations and connections. If they contest on party tickets or independently, voters will cast their votes to them instead of party which shows their dominancy and family links. That's why prominent political parties regularly give tickets to those hereditary oriented politicians because they knew that their winning percentage is more than enough as compare to non-dynastic politicians (Ahmad, 2010).

### **Biradri Impacts**

Biradari is a Persian language word which is derived from Baradar stand for 'brother' and it is illustrated as 'brotherhood'. In Pakistani society, biradri politic was more powerful than any other ideologies like religion, ethnic or any other causes. Usually Pakistani political system mainly based on political alliances to contest in election or to govern the country. In those alliances biradaris played vital role that's why it has strapping impacts on the behaviour in general and voting in particular (Chaudhry and Ahmed, 2014).

As compare to Punjab, biradri politics is also common in other parts of the country but in variant context. Though the names of the phenomenon may be different but its context may be same. In Khyber Pakhtunkhwa family is replaced by biradri. Family structure in Pakhtunkhwa is divided into joint or separate family system. In both cases a family elders lead the family whether that was single or joint family. If family elder indulges in politics, his or her family will follow him blindly. (Rauf & Shah, 2015) Those old ties between both dynastic politicians and renowned joint families kept them intact and this connection is continued for decades. Joint or single families were benefited

by dynastic politicians in one or other way which is a reason for putting impact by dynastic politics.

### **Kinship Impacts**

In Pakistan, history of kinship trace back to colonial era. After capturing India, British face the challenge of administering the area which wasn't an easy task. For this purpose they used their old tactic of 'divide and rule'. This paved way for landed aristocracy in undivided India which was inherited by Pakistan after partition. The whole system was hijacked by few clans which were still dominant in their respective areas. Political parties use their support in their own favor by giving tickets to prominent personalities of the most respected and dominant kins which was supported by other clans (Khan, 2005).

Pakistan's landowning privileged personalities persist to sway significant portions of the country and have convincingly been adept to seize state institutions to extort assets to sustain their personal sponsorship sites in indigenous perspectives. Different families from separate kin and castes are usually linked through marriages but friendship bonds and joint financial interests are another way of lineage extension. Chaudhrys of Gujrat is the best example of this phenomenon. Through marriages they make kinship both in Punjab and Khyber Pakhtunkhwa provinces. The marital linkage of the Chaudhry family is the most convincing and exciting of all other political families of Pakistan. On one side they tied their knots with the most powerful political or industrial families of Punjab while on other side they tied themselves with the authoritative and strongest families of Khyber Pakhtunkhwa province as well. The marital set-up of the Gujrati Chaudhrys bonds them to a number of locally powerful families around Punjab and Khyber Pakhtunkhwa. Among those Major Tahir Sadiq family of Attock is the most prominent. Currently he is leading the Khattar political 'machine' of district Attock. His parents were remained

members of the Punjab Provincial Assembly. Their provincial home constituency seat was won by his father that was recaptured by his mother after her husband demise. He was popularly called as a 'Major Sahib' by the local masses to give respect and affection to him. He was also elected on various positions and seats. His offspring Zain Elahi, and Eman Tahir were also won their respective seats.

Sense of dynasticism patronized political culture of Pakistan and put retrogressive effects on political development and democratization. Kinship politics revolves around family's interests. Clan, tribe and kinship play major role in perpetuation of dynastic politics through politicizing elections; that is all about to gain control. So, dynastic control works at many levels. At first it monopolizes party's leadership to some families. After that they capture their native constituencies of both national and provincial assemblies. (Bhatti & Kabir, 2018) Unlike other parts of the country, kinship politics wasn't too strong in Khyber Pakhtunkhwa province but making roots in most recent times. Prominent political families extended their kin through inter-family marriages and social interactions. For example Khan Abdul Wali Khan (Khan Abdul Ghaffar Khan son) married to Nasim, daughter of Amir Muhammad Khan Hoti of Mardan and his elder daughter Nasreen from his first wife Tajo Bibi was married to Azam Khan Hoti, son of Amir Muhammad Khan Hoti. From Azam Khan Hoti, Nasreen had two sons Amir Haidar Khan Hoti and Amir Ghazan Khan and Shama Bibi. Through this family relation, Khan's family extended their kinship which make them strong politically because they automatically join Wali Khan's Awami National Party (ANP). That's why Azam Khan Hoti contested on ANP ticket from Mardan constituency in 1997 elections and win his seat and later on sworn in as Federal Minister of Communication. His son Amir Haidar Khan Hoti won his provincial assembly seat from Mardan on

ANP ticket in 2008 elections and sworn in as Chief Minister of Khyber Pakhtunkhwa. (Ihsanullah, 2009) Wali Khan son Asfandyar Wali Khan, current Central President of ANP son Aimal Wali Khan married Shahi Said, Karachi based Pakhun and provincial president of Sindh. This extended their kin which strengthen their political dynasty further. Ayub Khan family is another in this context. His son Gohar Ayub Khan extended his kin by marrying to niece of Aslam Khattak, Yousaf Khattak and Kulsoom Saifullah, hailing from a strong political family of Karak. His wife aunt Kulsoom Saifullah was the matriarch of Saifullah family. Gohar Ayub sister was married to Wali Swat son, another politically dominated family of Khyber Pakhtunkhwa province. Gohar Ayub elected to the national assembly of Pakistan in 1977, 1985, 1990, 1993 and 1997 elections. He worked as Speaker National Assembly in 1990 during Nawaz Sharif first reign. His sons Umer Ayub and Yousaf Ayub Khan were also elected on national and provincial assembly seats on various occasions and sworn in as minister of State for Finance. (Kohari, May 2013) Another popular dynastically oriented family is 'Khattaks' hails from Karak and later on settled in Kohat. Khan Bahadur Kuli Khan Khattak was the pioneer of this family. Among his offspring Aslam Khan Khattak got more fame than other two Habibullah Khan Khattak and Yousaf Khan Khattak. Aslam Khattak worked as a speaker Pakhtunkhwa assembly after winning his ancestral provincial assembly seat in 1970 elections. He also served as a Governor of Pakhtunkhwa province during Z. A. Bhutto era. Despite this he also remained on key posts. He tied the family knot with another popular family of his native district Karak by marrying her daughter to founding member of PPP Nawabzad Mohsin Ali Khan. (Jahan, 27<sup>th</sup> September 2006) Beside religion and political legacy, strong family relation with other prominent political family is another factor which put positive impacts on their political dynasticism. Maulana Mufti Mehmood

was the pioneer of the family and his elder son Maulana Fazal-ur-Rehman is the heir of this family. His two other brothers Maulana Atta-ur-Rehman and Maulana Lutuf-ur-Rehman were also active in politics. He tied the knot with a family which also have politically strong. That's why his three sister-in-laws i.e. Nayyar Sultana, Shahida Akhtar Ali and Rehana Ismail were elected twice to national and Khyber Pakhtunkhwa assembly. Despite this he also tied family knot with Haji Ghulam Ali family, by marrying his daughter to his son and his daughter to his son. In simple words they are co-father-in-laws. (Kohari, May 2013) Wali Swat family is another which in itself a strong politically dynastic family have strong family relations with some renowned political families of Pakhtunkhwa province. Miangul Aurangzeb has born to the last Wali of Swat Miangul Jehnazeb. He was active in politics and was elected to the national assembly of West Pakistan. He served as a Governor of Khyber Pakhtunkhwa and Baluchistan for a very short period of time. Despite his own dominancy in politics, he married to General Ayub Khan's daughter to extend their political dominancy. (Hussain, 28<sup>th</sup> April 2013)

### **Religious Impacts**

On 14th August 1947 India was divided and a new state 'Pakistan' was came into being. The newborn state was formed purely on Islamic ideology rather than any other ideology. Though the Muslims of India get their separate homeland but wasn't sure about the nature of the state whether it would be an Islamic or secular state. This started controversies between the secular and religious intelligentsia which resulted into various political and religious parties. Both types of parties propagate their own brand of politics. (Binder, 1963)

Pakistan's electoral history shows that country's religious parties couldn't get enough support from the voters and they only managed to wins

less than five seats both at national and provincial assemblies. And majority of those seats were wins by religiously dynastic oriented politicians. Only on very rare occasions religio-cum-politicians win their seats but have affiliation by one or other way with those religiously dynastic oriented politicians. And interestingly Pakhtuns dominated areas give respect to religion Islam but they also pay tribute to the religious oriented politicians in general and dynastically religious oriented politicians as well. (Shah, 2015) Prominent religious parties of Khyber Pakhtunkhwa province are Jamiat-ul-Ulema-e-Islam-Fazal-ur-Rehman (JUI-F), Jamiat-ul-Ulema-e-Islam-Sami-ul-Haq (JUI-S) and Jamaat-e-Islami Pakistan (JIP). The former two were dynastically oriented while the later is a hierarchal organizational religio-political party. Both Maulana Mufti Mehmood and Maualan Abdul Haq have the privilege of introducing JUI in Khyber Pakhtunkhwa province. Due to their close contact with the masses of the province party wins 7 national assembly and 9 provincial assembly seats from Pakhtunkhwa province in 1970 elections. Maulana Mufti Mehmood sworn in as a Chief Minister of KP province by making alliances with Wali Khan NAP but resigned as a protest on the appointment of Governors in KP and Baluchistan province without his consultation. (Haroon, 2014)

After completion of parliamentary term, Zulfikar Ali Bhutto, the then Prime Minister announced elections on 7th March 1977. His party PPP was facing nine party's opposition alliance Pakistan National Alliance (PNA) in the elections. He used all his hostile strategies and broke all the rigging record by winning comprehensively. PNA reject the result and started a country wide demonstration against Bhutto and his government. The situation became so deteriorated that army interrupted meanwhile and General Zia-ul-Haq promulgated martial law on 5th July 1977 and promised next elections within 90 days but prolong his illegal rule by one or other

way. (Talbot, 1998) To strengthen his government, Zia allied religious party like JIP. JUI was split on the question of joining Zia government into two factions i.e. JUI-S and JUI-F. JUI-S headed by Maulana Sami-ul-Haq descendent of Maulana Abdul Haq while JUI-F chaired by Maulana Fazal-ur-Rehman, son of Maulana Mufti Mehmood. Both were carrying their religio-political legacy of their fathers. JUI-S was in favour of joining Zia government while JUI-F was against the stance. (Shah, 2015)

The disastrous 9/11 event in America adversely affected the American society but it also carried out extensive outcome for Pakistan as well. When American decided military process in Afghanistan, they asked Pakistani government to not only seal their border with Afghanistan but also provide logistic backing to US forces to assure effectiveness of the military operation. It is important to mention here that people of Baluchistan and Khyber Pakhtunkhwa bordering Afghanistan have similarities in different context. Most importantly people resides on both sides of border have same ethnic group. U.S operation in Afghanistan adversely affects the same ethnic group i.e. Pakhuton on either side of Pak-Afghan border in different context. (Imran, 2021) Most importantly the scenario was once again hijacked by those religio-political parties. They cashed in the anti-American sentiment in the masses. And for their personal interests, six religious parties of Deobandi, Barelvi and Shia sects gather on a single platform of Mutahida Majlis-e-Amal (MMA) to participate in October 2002 elections. (Mohammadzai, 2002-04) Their election symbol was a book which was highlighted as a 'Holy Quran' during election campaign. They utilized every opportunity during their election campaigns by raising religious sentiments of the voter of KP province. And they voted them enormously by securing 46 seats of national assembly, 45 seats in KP and 13 seats in Baluchistan. In KP they got majority by making their own government and Akram Khan Durrani

of JUI-F sworn in as a Chief Minister of the province. (Wilder, 2005) Electoral success of MMA and formation of its own government in the province is a major innovation in 55 years electoral history of Pakistan because it was never happen earlier that no neither any political party nor a religio-political party win so convincingly. MMA was disintegrated just before 2008 elections but their component parties in general and JUI-F hold on provincial politics was continued till date. Since then JUI-F became a dominant religio-political party of the province by securing some seats at national and provincial level but other religious parties lost their momentum. The main reason behind this was the religio-political dynasticism of its founder and political awareness of its leader Maulana Fazal-ur-Rehman and his descendents Maulana Asad Mehmood and Maulana Asjad Mehmmod. Their electoral performance in 2013 and 2018 elections shows that dynasticism-cum-religious impacts are more than any other factors responsible for uplift of religious parties otherwise these parties have very little future in country's politics.

## Conclusion

Pakistan is a multi-national, multi-cultural and multi-lingual country. Only religion Islam is considered the binding force between them. Though they live in a single country but promote their language and culture. The country political system is confined to few powerful families which were in power by one or other way. That's why country's politics is confined to more than 597 families since 1970 till date. Majority of those families were from Punjab because of its dominancy in country's politics. Though there are number of families hailing from other provinces of the country but not enough to compete with families hailing from Punjab province.

Since its creation, those defined number of dynastic political families ruling the country by one or other ways. They enter in the country's political system in such a way that they become

need of the system and that's why they never allow the system to settled in a proper democratic way. Though their inabilities allows the country to experience different form of government but usually their preference of personal interests over national interests also paved way for different form of political system. Despite the fact that the system changed immensely but the players i.e. dynastic politicians remain the same. And they never allow the government institutions to perform their functions in proper way in their defined domains which always declined democratic form of government in the country. Through family relations with other dynastic families make them stronger and stronger. That's why after assuming powers in government they form political process of their own choice.

In Khyber Pakhtunkhwa province, ratio of dynasticism is low as compare to other provinces of the country. Main reason behind this was that Pakhtuns are free loving nation and they never accept the authority of others but give respect to elders. The authority holder might be from the same nation, caste or family. Historically number of rulers rule the area but never consolidate his rule in the area due to aggressive nature of Pakhtuns.

Historically, voters of the province believe on performances irrespective of dynastic or non-dynastic nature. They voted to the politicians who performed well enough in their previous tenure and reject those who couldn't perform well enough. Voters don't care about the history of the politicians whether they belong to a dominant dynastic political family or a non-dynastic or common family but keep focus on their previous performances. They also don't care about party affiliation but weighted party previous performances. That's why they give chance to almost each and every party and candidate irrespective of their dynastic or non-dynastic nature.

In Khyber pakhtunkhwa province, dynastic politicians existed minimal when it is compared to other provinces. Only Baluchistan has the lower percentage of dynastic oriented politicians than the province. Though percentage of dynastic politicians in Baluchistan goes up and down but it remains almost constant in Khyber Pakhtunkhwa which put positive impacts on its society, voting behaviour and economy.

Though dynastic politicians couldn't damage the political system of the province too much but it has negative impacts which should be nullify. For this purpose political evil like regional politics, lingual biases, biradri, kin or caste politics should be discouraged that could minimize or may be nullify the negative impacts of dynastic politics.

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