

**Islamic Response to Radicalization:
Issues and Challenges in Higher Education Institutes of
Islamabad**

Thesis for PhD. Islamic Studies

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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I Samina Batool Shah, Reg No.793-PhD/IS/Fall 2018, Student of PhD Islamic Studies at the Department of Islamic Thought and Culture, NUML Islamabad hereby declare that as the author of the study entitles, ***Islamic Response to Radicalization: Issues and Challenges in Higher Education Institutes of Islamabad***, has completed the entire requirements for submitting her research work in partial fulfillment for the degree of PhD Islamic Studies. This thesis, in its present form is the original work of the author except those acknowledged in the text. The material included in the thesis has not been submitted wholly or partially for the award of any other academic certification than for which it is being presented.

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ABSTRACT

From the past two decades, Pakistan has seen the worst terrorist attacks on schools, mosques, madāris (Islamic Religious institutions), and law enforcement agencies. The War on Terror has caused great damage, in terms of lost precious lives and millions of dollars' worth of business. With the rise of militancy in the country, a specific discourse on Jihād has also prevailed, creating a huge chasm between the national narrative on terrorism and popular discourse in the country. The phenomenon of radicalization or extremism is not new in Pakistan, but a dangerous turn came when it seeped into the educated university-going youth of the country. Educated youth have committed numerous unfortunate incidents as planned acts of violence. The term 'Radicalization' 'itself needs clarification as there is no agreed-upon definition.

The first chapter is related to introduction and significance of the study, research questions, hypothesis and research design. In the second chapter the phenomenon of radicalization has been compared with Islamic concepts of Ghūluw fi ad-Dīn, Hirabah and Al Wala wal Bara in understanding radicalization in Pakistan along with explaining the significant drivers of radicalization in society and academia that have been identified by the interviewees and previously held studies. The third chapter shed some light on formation of Muslim identity in Sub-Continent and particularly in Pakistan. Keeping in view the diverse educational systems in the country, the issues and challenges are discussed at the HEIs. The fourth and fifth chapters have explored the Islamic scholar's response to radicalization, especially in the academic circles of Islamabad, resulting in devising a de-radicalization strategy based on Islamic principles of moderation, justice, compassion, and tolerance.

The research adopts a qualitative paradigm with analytical approach to reach to the conclusion. This thesis has explored the challenges of growing radical views and intolerance in our youth. The research set out to test this claim by conducting semi-structured interviews with Islamic Studies instructors and Islamic scholars/experts to confirm whether there is any radicalization support within academic settings. Scholars suggested that radicalism persists in the region if there is active or passive support for this in society.

The findings of this study indicate that Islam inherently denounces all forms of radicalization and instead fosters a culture of peaceful coexistence, ethical engagement in dispute, and meaningful dialogue with individuals of differing perspectives. This study proposes the implementation of technology-based refresher courses for instructors of Islamic Studies, uniform single curriculum for all and the promotion of peacebuilding initiatives.

Keywords: *Islam, Radicalization, Drivers/ Factors, Issues at HEIs, Islamic de-radicalization Principles/Strategies.*

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Abbreviations

AQ	Al-Qā‘idah
CTD	Counter Terrorism Department
CVE	Countering Violent Extremism
FATA	Federally Administered Tribal Areas
FIF	Falāḥ-i-Insānīyat Foundation
HEIs	Higher Education Institutes (Universities)
KP	Khyber Pakhtunkhwa
ISIS	Islamic State of Iraq & Syria
IJT	Islāmī Jamīy‘at-e-Ṭalbah
JI	Jamā‘t-i-Islāmī
JUI	Jamīy‘at ‘Ulamā’-e-Islām
JuD	Jamā‘t tu ad-D‘awah
JeM	Jaīysh-i-Muḥammad
JUI-F	Jamīyat ‘Ulamā’-e-Islām Faḍal-ur-Reḥmān
JUI-S	Jamīyat Ulamā’-e-Islām Samī-ul-Ḥaq
LeJ	Lashkar-e-Jhangvī
NACTA	National Counter Terrorism Authority's
SWA	South Waziristan Agency
TTP	Tehṛīk-i-Ṭālibān Pākistān
WOT	War on Terror
WB	Al Wala wal Bara

Transliteration Table

ا	a	دُ	<u>d</u>	غ	gh	بھ	<u>bh</u>	Long Vowels	
ب	b	ذ	dh	ف	f	پھ	<u>ph</u>		
پ	p	ر	r	ق	q	تھ	<u>th</u>	آ	ā
ت	t	ڑ	<u>r</u>	ک	k	ٹھ	<u>ṭh</u>	ی	ī
ٹ	<u>t</u>	ز	z	گ	g	جھ	<u>jh</u>	و	ū
ث	th	ژ	<u>z</u>	ل	l	چھ	<u>ch</u>	و (URDU)	ō
ج	j	س	s	م	m	دھ	<u>dh</u>	ے (URDU)	ē
چ	ch	ش	sh	ن	n	دُھ	<u>dh</u>	Short Vowels	
ح	ḥ	ص	ṣ	ں	ṇ	رُھ	<u>rh</u>		
خ	kh	ط	ṭ	ہ	h	کھ	<u>kh</u>	ا	a
د	d	ظ	ẓ	ی	y	گھ	<u>gh</u>	ی	i
								و	u

Diphthongs		Doubled	
و	— / —	(ARABIC)	aw
		(PERSIAN/URDU)	au
		(TURKISH)	ev
ی	— / —	(ARABIC)	ay
		(PERSIAN/URDU)	ai
		(TURKISH)	ey

Letter ء is transliterated as elevated comma (') and is not expressed when at the beginning.

Letter ع is transliterated as elevated inverted comma (').

ض as Arabic letter is transliterated as *ḍ*, and as Persian/Turkish/Urdu letter as *ẓ*.

و as Arabic letter is transliterated as *w*, and as Persian/Turkish/Urdu letter is transliterated as *v*.

تھ is transliterated as *ah* in pause form and as *at* in construct form.

Article ال is transliterated as *al-* (ʾl- in construct form) whether followed by a moon or a sun letter.

و as a Persian/Urdu conjunction is transliterated as *-o*.

Short vowel َ in Persian/Urdu possessive or adjectival form is transliterated as *-i*.

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Dedication

I dedicate my sincere effort to my late mother, Mrs. Batool Kazmi, a constant guiding light in my life, and to Syed Ali Asghar Shah Kazmi, my beloved Baba, and my supportive sisters. Their unwavering support has been invaluable to me through all of life's challenges.

Chapter 1:

An Introduction to Research Work

- Introduction to the Study
- Significance of the Study
- Rational of the Study
- Literature Review
- PhD Dissertations
- Research Papers
- Books
- Research Gap
- Research Objectives
- Research Questions
- Limitation of study
- Research Methodology
- Sample of the Study
- Research Strategy
- Theoretical and conceptual framework
- Data Collection
- Scope
- Ethics
- Research Instrument
- Sampling
- Structure of the Study

Introduction to the Study

The last two decades in Pakistan have seen the rise of radicalization and extremism, even in academia. In recent times, extremist movements have utilized various techniques to reach out to and radicalize Muslim youth. Based on their exclusive version of the Islamic sacred sources, the hermeneutics of fringe groups have promoted a hostile and antagonistic view of both Muslims and non-Muslims. These have led to increased violence and acts of terror committed by the youth in the fair name of Islam.

According to South Asian Terrorism Portal (SATP), fatalities in terrorist violence in Pakistan in the period between 2000-to and 2019, 63898 people lost their lives¹.

Pakistan has lost greatly in the war against terrorism in the aftermath of 9/11 and turmoil in neighboring Afghanistan. The country has gone through numerous bomb blasts. We lost the lives of thousands of innocent Pakistanis, and also faced losses on economic and development fronts. While the country was fighting against terrorism, another great threat cropped up in the name of youth radicalization in the Higher Education Institutions HEIs of Pakistan. Youth is 65% of the total population of Pakistan. Youth has the power to change the future of the nation. They may be progress instruments, or their disappointment could lead to social disturbance. Three drivers of change are very important to harness the potential of empowered youth: quality education, gainful employment, and meaningful engagement. However, if our university-going youth go into the hands of intolerant and radicalized elements, then it would cause a great challenge for educators and policymakers. The case of the vigilante killing of Mashal Khan, a journalism student at Abdul Wali Khan University in Mardan, based on false blasphemy accusations in 2016, the recruitment of Naureen Laghari, a student at Liaquat Medical College Hyderabad, by the Islamic State (IS) to target Sunday Easter services in Lahore in 2017, and the deliberate killing of a college professor by one of his students due to alleged "anti-Islam" remarks in Bahawalpur in March 2019 serve to highlight the widespread and profound issue of youth radicalization within the educated youth of Pakistan.

There is only one front that is not robustly tackled, for lack of quality research and literacy on the subject, which is the deconstruction of a violent ideology that feeds the politics and violent, terror-fueled agendas of

¹Casualties in South Asian region: <https://www.satp.org/satporgtp/countries/pakistan/database/casualties.html>, (accessed December 12, 2019).

terrorist groups in educational institutions of the country. As citizens of the twenty-first century, we continuously witness the re-emergence of violent ideology in the form of new entities, more violent and uncouth in nature.

It is interesting to note that the ideology behind all the groups stems from a common base with elements synonymous with each other. Unfortunately, these ideologies have influenced people from every walk of life, especially in Pakistan's HEIs. However, in this regard, there may be several other social factors, including the economy, law, and politics catalyzing to spread of this social behavior, most likely in the garb of religious behavior.

Islam is a dīn of moderation, Al-Waṣaṭīya, and the middle path. There is a well-known verse in the Holy Qur'ān that states:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾¹

"And it is thus that We appointed you to be the community of the Middle way or Moderate so that you might be witnesses to all mankind and the Messenger might be a witness to you."

Waṣat, also called *Waṣaṭīya* is the Arabic word for best, middle, centered, balanced, middle way, or moderation. Moderation or Wasatiyya in (Arabic substitutes:” Tawassut, Itidal, Tawazun, Iqtisad”) is closely aligned with justice and it means deciding for a middle position between extremes. It is often used interchangeably with “average, core, standard, heart and nonaligned”. The contrary of wasatiyya is “Tatarruf” which contributes towards the edges and is known as “extremism, radicalism and excess”. In Arabic language it is also used “the best choice”.²

“Qasad” is another word for middle position or moderation in the holy Quran. Qasad means “light” or “moderate”. “Iqtisad” in Arabic language is used for economy also signifies the moderation in spending³.

According to Muhammad Hashim Kamali, Muslims need to clarify their understanding of moderation within Islam by highlighting other verses of the Qur'ān and Prophetic traditions, each of which addresses the notion of moderation. Kamali pays close attention to justice (Al ‘Adil), a crucial yet misunderstood dimension of striving to seek a middle path in everything. He believes that the entire message of Sharī‘ah is an approach whose essence is moderation. Kamali observes that the meaning of

¹ Al Baqarah 2-143

² Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur’anic Principle of Wasatiyyah*, (Oxford: Oxford University Press, 2015) 9

³ Ibid-10

moderation includes the urgent understanding that everything in Islam is based on the rejection of extremism and extremist interpretations in one way or another¹.

Moderation is the center point between two excesses. Every one of our virtues sits at the moderate Centre of two vices that stray from it. Our aim should be to identify that center and always come back to it when we move away.

The remedy of de-radicalization, which social scientists have always ignored, is the "Religion of Islam". Fundamental of the Qur'ānic vision is the view that human beings are united under one God, and they are to build bridges of understanding and cooperation with fellow human beings to create a just social order. The idea of campus life is not new from the Muslim socio-religious perspective, as the student of Aş-şuffa in Masjid-i-Nabvī is the earliest scholars of Islam. If we follow those guidelines properly and in their rightful manners, this evil of radicalization can be cured eternally.

The radicalization in HEIs (Higher Education Institutes) has challenged the very fabric of unity and pluralistic value structure of the Pakistani academia and society at large along with its Islamic character and culture and has posed a direct threat to the fair name of Islam. This research has identified these fault lines, and also tried to address these issues amicably. Furthermore, this study has developed an Islamic de-radicalization strategy based on classical sources, Qur'ān, and Prophetic traditions. The current proposed study has explored contemporary perceptions, realities, and challenges of campus life including students, teachers/lecturers, and curriculum in Pakistan linked with radicalization from an Islamic perspective. This study has devised Islamic Principles to combat the growing radicalization and extremism in academia and Pakistani society. After interviewing more than 20 Islamic scholars and academicians, this study recommended the in-depth study of Islam and the holy life of Prophet Muhammad PBUH to curb the evil of extremism and terrorism. Fundamental Islamic sources are contrary to the claims of terrorist organizations.

Significance of the Study:

The study is important in adding the body of knowledge about how educators and experts recognize radicalization and education and their linking as well. This research examines the contributing factors of this radicalization in educational institutes & society. What are the issues and

¹ ibid.

challenges of HEIs of Islamabad? And what are the suggestions to move forward and neutralize radicalization through education and golden principles of Islam in the future?

Why there is a need to study radicalization in academia? I particularly wanted to work on this threat of radicalization because of my involvement in teaching and firsthand experience with my adult students at universities. As an Islamic Studies instructor, I observed extremism growing rapidly and unchecked in the younger lot. Surprisingly, I found highly qualified lecturers and professors as advocates and sympathizers of terrorist groups and their leaders connecting their cause to mainstream Islamic injunctions.

As Muslims, we have always been required to be peaceful in our manners and endeavors, but we have seen a surge in radicalization in the past three decades. Which not only malign the fair name of Islam but also brought a huge burden on otherwise peaceful Muslims. As a faculty member, I have organized an International conference on this very subject and numerous seminars and training workshops with Pīghām-i-Pākistān and Sā'ibān-i-Pākistān. With extensive research it came to light that Western studies always deemed religion Islam and sacred sources as contributing factors to fan the flames of radicalism while it's very evident that there are other factors like gaps in the curriculum, a narrow approach to religious injunctions, diverse hermeneutics interpretations, world's politics and proxies of sectarian violence also are key factors to make the matters worse. There are many studies and reports on this topic but scarcity of finding any academic work and Islamic response to radicalization or a de-radicalization strategy that can nip the evil in the bud. Islam is a religion of peace and moderation and believes in peaceful coexistence and dialogue with all people of the world. Islam does not like sedition, civil strife, conflict (fitnah), or Turbulence (fasād) in the world.

The current study intends to explore perceptions, realities, and challenges of campus life including students, teachers/lecturers, and curriculum in Pakistan linked with radicalization from an Islamic perspective.

The radicalization in HEIs has challenged the very fabric of unity and pluralistic value structure of the Pakistani academia and society at large along with its Islamic character and culture and has posed a direct threat to the fair name of Islam. This research would identify these fault lines and would also try to address these issues amicably. Furthermore, this study will devise an Islamic de-radicalization strategy based on classical sources, Qur'ān, and Prophetic traditions.

Literature Review:

To understand the phenomenon of radicalization in Pakistani academia and society, the researcher has gone through notable contemporary books, research articles, published reports and research dissertations. In order to present a counter radicalization Islamic narrative, the researcher has gain insight from these resources and utilized them where applicable.

PhD Dissertations:

1. ***“Genesis and Dimensions of Religious Militancy: Implications on the Internal Security of Pakistan (2001-2015)”*** by **Maryam Azam**. University of the Punjab, Lahore, 2019

This study presents a historical shift in the state policy with changing international environment. Since more than a decade ago, Pakistan has to cope with the problem of internal security brought on by radicalism with a religious motivation. There have been more than 70,000 fatalities among civilians and soldiers. In Pakistan, religion has always been important within its social and political structure. With shifting local and international events, religion's influence on the policy matrix is becoming more evident in this environment. In the 1980s, the emergence of a religious elite and strategic and political changes created the path for a specific set of religious doctrine to spread its set of conviction through rigor and power. Extremist and radical manifestations are generally more likely to occur in societies with inadequate institutional governance, underdeveloped infrastructure, and institutional imbalance between the military and civilian population, as was the case in the situation at hand.¹

2. ***“War on Terror and Challenges for Criminal Justice in Pakistan”*** by **Zafar Iqbal**. National Defence University Islamabad 2016

This study claims the War on Terror (WOT) has destroyed Pakistan's criminal justice system. The research studies WOT causes and American justification for WOT to evaluate this claim. The study examines WOT's implications on Pakistan's national security and criminal Justice system, as well as its terrorism-related characteristics. The study relies on qualitative analysis and a

¹ Maryam Azam, *Genesis and Dimensions of Religious Militancy: Implications on the Internal Security of Pakistan (2001-2015)* (PhD Thesis, University of the Punjab Lahore, 2018).

comprehensive literature assessment on national security, peace and conflict, international humanitarian law, academic theories, and terrorism law.¹

3. ***“Genesis and Manifestations of Militant Religious Extremism: Effects and Repercussions in Pakistan 2001-2013”*** by **Saqib Khan**.

Pakistan has faced religiously motivated militancy for almost a decade. Over 70,000 civilian and military troops have died. Religion has always been fundamental to Pakistani politics and society. With shifting internal and global circumstances, religion's influence on policy matrix grows. The emergence of religious elite and 1980s strategic and political changes allowed a certain religious dogma to spread through rigor and force. Pakistan's underdeveloped infrastructure, poor governance, and military-civilian institutional imbalance made it more susceptible to extremist and radical behavior.²

4. ***“Determination of The Factors Enhancing Intolerance and Extremism Among University Students An Evaluative Study*** by **Syeda Rakhshanda Kokab**.

As targeted killings rise in Pakistan, bigotry, and extremism of all types—societal, factional, and religious—seem to have taken hold of society and universities. This study examined how intolerance and extremism affect Pakistan's higher education. The study focused on topics that future researchers could examine to determine how students, teachers, parents, and society as a whole can promote peace, fairness, justice, and social stability through effective executions.³

5. ***“Religious Militancy and Tribal Transformation in Pakistan: A Case Study of Mahsud Tribe in South Waziristan Agency”*** by **Muhammad Irfan Mahsud**.

This study examines how the Maḥsūd tribe fueled religious extremism in South Waziristan Agency (SWA). It examines how militancy changed the Maḥsūds' culture and politics. Religious militancy, borderland dynamics, ungoverned regions, and transformation theories guide this study. The Maḥsūd tribes' religious militancy in SWA may be the result of poor governmental

¹ Zafar Iqbal, *War on Terror and Challenges for Criminal Justice in Pakistan* (PhD Thesis, National Defense University Islamabad 2016).

² Saqib Khan, *Genesis and Manifestations of Militant Religious Extremism: Effects and Repercussions in Pakistan 2001-2013* (PhD Thesis, University of the Punjab, 2016).

³ Syeda Rakhshanda Kokab, *Determination of The Factors Enhancing Intolerance and Extremism Among University Students: An Evaluative Study* (PhD Thesis, Hamdard University, 2014).

policy turning tribal revenge into an ideological battle. These policies included disregarding local culture and traditions in military intervention, banning different militant organizations from SWA and FATA concurrently, which provided them the reason to combine against the state and exacerbate violence and state governance and control concerns.¹

6. ***“The Islamic Doctrine of Al Wala Wal Bara (Loyalty and Disavowal) in Modern Salafism”*** by **Muhammad Bin Ali**.

The Islamic concept of Al-Wala' wal Bara' (Loyalty and Disavowal), also known as Al-Wala' wal Bara' (WB) in this study, is examined. There are two sections to the study. The phenomenon of contemporary Salafism and the idea of WB are introduced in Part one. It also shows how the Qur'ān, especially its sixty-first chapter (Surah Al-Mumtahanah), and the idea of Millat-i-Ibrāhīm (Religion of Abraham) are crucial in the development of the contemporary Salafī concept of WB. The reality and difficulties of the idea are covered in Part 2.²

7. ***“Extremism Terrorism in The Name Of Islam in Pakistan, Causes & Counter strategy”*** by **Raza Rahman Qazi**.

Pakistani Islamist extremist and terrorist organizations have a history. This study argues that Pakistani and international Islamist terrorist organizations have emerged mostly from decades of social radicalization. State support and extensive social engineering have caused this radicalization.³

8. ***“Terrorism in Pakistan: Incident Patterns, Terrorists’ Characteristic, and the Impact of Terrorist Arrests on Terrorism”*** by **Syed Ejaz Hussain**.

The study sheds light on terrorism's measurement, cyclical nature, conflict's function, weapons, sponsors, targets, and reactionary nature.

GIS, univariate, and bivariate analyses evaluate 2,344 terrorist police data. Terrorists cannot be categorized due to group and geographic variances. Most terrorists come from conflict zones.⁴

¹ Muhammad Irfan Mahsud, *Religious Militancy and Tribal Transformation in Pakistan: A Case Study of Mahsud Tribe in South Waziristan Agency*, (PhD Thesis, University of Peshawar, 2012).

² Muhammad Bin Ali, *The Islamic Doctrine of Al Wala Wal Bara (Loyalty and Disavowal) in Modern Salafism* (PhD Thesis, University of Exeter, August 2012).

³ Raza Rahman Qazi, *Extremism Terrorism in The Name Of Islam in Pakistan, Causes & Counter strategy* (PhD Thesis, University of Peshawar, 2012).

⁴ Syed Ejaz Hussain, *Terrorism in Pakistan: Incident Patterns, Terrorists’ Characteristic, and the Impact of Terrorist Arrests on Terrorism* (PhD Thesis, University of Pennsylvania, 2010).

9. ***“A World Without Jihad? The Causes of De-Radicalization of Armed Islamist Movements”*** by **Omar Ashour.**

The dissertation relies on qualitative comparative research. Archival and personal interviews with Islamist leaders, mid-ranking commanders, grassroots organization members, Islamist movement specialists, retired security and intelligence officers, and state officials assist uncover de-radicalization factors from multiple angles. Content analysis examines original material and remarks by Islamist organizations and their leaders to legitimize and later de-legitimize violence. The research concludes with a thorough theoretical framework for armed Islamist DE-radicalization. It also guides DE-radicalization research and policy.¹

10. ***“Causes and Impact of Terrorism in Pakistan after 9/11: A Case Study of FATA and KP”*** by **Musab Yousufi.**

Terrorism is the principal cause of social, political, and economic instability. It also disrupts government operations in terrorist-occupied areas. Pakistan joined the US-led anti-terrorism coalition after 9/11. Pakistan helped them fight Afghan insurgents and terrorists. As a front-line anti-terrorist ally, Pakistan experienced death, destruction, and other socio-political issues. Such measures caused terrorism in Pakistan. Pakistan fights terrorism with military force. As per this research the political causes like government carelessness, ideological clash between state and society, lack of public rights, ineffective ceasefire with militant groups and legacy of past policies were the reasons for the attraction of terrorism in the region.²

Research Papers:

1. ***“Youth De-Radicalization: An Inquiry from Youth in Pakistan”*** by **Dr. Arfan Latif, Muhammad Mohsin Khan & Muhammad Zain ul Abidin, Jilin Daxue Xuebao.**

The purpose of the current study is to assess the contribution of family, peers, community, and education to the de radicalization of youth in Pakistan using quantitative research methods. According to the study's findings, family is the most important factor in preventing youth radicalization, while school is the second-most important factor in explaining young radicalization. When it comes

¹ Omar Ashour, *A World Without Jihad? The Causes of DE-Radicalization of Armed Islamist Movements* (PhD Thesis, McGill University, 2008).

² Musab Yousufi, *Causes and Impact of Terrorism in Pakistan after 9/11: A Case Study of FATA and KP* (PhD Thesis, Qurtuba University of Science & Information Technology Peshawar, 2018)

to the development of young people, peer groups are at the third level and neighborhoods/communities are at the fourth level.¹

2. “Extremism in Education in Pakistan: University Teachers Thoughts” by Noman A. Abdullah, Dr. Mohammad Saeed.

This study was shown to understand the teacher’s views on extremism in education in Pakistan. The idea was motivated by the recent acts of violence by leading education institutes of Pakistan. Instructors are of the view that nature of extremism in education institutes is different and significant factors are identified as financial crisis, power politics, deprivation of rights, no merit policy and not following the true path of Islam.²

3. “Paighham-e-Pakistan (The Message of Pakistan) [II] alternative Narrative Counter to Violence, Radicalism, and Terrorism in an Islamic Perspective” by M. Ahmed Munir.

In cooperation with notable Pakistani Ulama of various schools, Islamic Research Institute (IRI) created Paīghām-e-Pakistān, a consensus-based policy statement. Over 5000 Pakistani academicians, Ulama, political officials, and civil society leaders have ratified Paīghām-e-Pakistān. This paper has been endorsed by Imām-e-K‘abah, Sheikh Al-Azhar, Grand Muftī of Egypt, Head of Turkish Religious Affairs Directorate, Sheikh-ul-Islām of Thailand, Chairman Council of Muftis of Russian Federation, Mufti of Croatia, and Supreme Muftī of Kazakhstan. IRI's "Paigham-e-Pakistan Center for Peace, Reconciliation, and Reconstruction Studies" implements this document’s policy principle. The Center has launched various Islamic-based projects to rebuild Pakistani society. One project is "Towards Advancing National Narrative Counter to Violence, Extremism and Terrorism in an Islamic Perspective."³

4. “The Madrassah Challenge. Militancy and Religious Education in Pakistan” by Fair, C. Christine.

Dr. Marc Sageman's conclusion that students from Madrasahs are uncommonly discovered engaged in international terrorism is

¹ Arfan Latif, Muhammad Mohsin Khan & Muhammad Zain ul Abidin, “Youth De-Radicalization: An Inquiry from Youth in Pakistan” *Journal of Jilin University*, 41, no. 05, 291-307.

² Noman A. Abdullah, Mohammad Saeed, “Extremism in Education in Pakistan: University Teachers Thoughts”, *Journal of Faculty of Educational Sciences*, 49, no.2, 55-69

³ Ahmed Munir, “Paighham-e-Pakistan (The Message of Pakistan) [II] alternative Narrative Counter to Violence, Radicalism, and Terrorism in an Islamic Perspective” *Islamic Studies*, vol. 58, No. 1" (2019): 127-148.

confirmed by Fair's discovery. It is still possible that Madrasah students will engage in sectarian-based violence and terrorism. She reluctantly stated that Pakistani security officials are aware of the violent religious seminaries. She discovered that just one percent of pupils was enrolled in the Madrasahs, while seventy percent attended public schools and the other students attended private institutions.¹

She stressed that in Pakistan, Madrasah holders and officials fight reform measures and recommendations by the government not because they produce or promote terrorism but because they wish to retain this valuable business out of the tax net. She assessed the effectiveness of several educational systems with regard to tolerance and nonviolent conflict resolution. She found that pupils at private schools were the most tolerant, while those at madrasahs were the least tolerant and those at public schools were the most intolerant.

5. “Islam, Democracy and Citizenship Education, An Examination of the Social Studies Curriculum in Pakistan.” *Current Issue in Comparative Education*” by Iftikhar Ahmad.

In 2004, Iftikhar Ahmed conducted one of very few researches that highlighted the relationship between state and religion in Pakistani curricula. The author pointed out that there is no distinction between social studies and Islamic studies; both subjects are heavily Islamic-orientated. Pakistan's political ideology became synonymous with Islamic ideology studies and is reflected in curricula. The curricula aimed to

- (a) elevate the sacredness of their political function;
- (b) organize Pakistani society against India and the West; and
- (c) bring together the Muslim world.²

6. “Education, Poverty and Terrorism: Is There a Causal Connection?” by Krueger, Alan B, and Jitka Malečková.

In 2003, Krueger and Malečková conducted landmark research and were widely respected by scholars, practitioners, and politicians. These authors have advanced the debate on the subject with a new perspective and challenged the existing one. In the aftermath of 9/11, politicians and scholars prescribed aid to education to reduce poverty to counterterrorism. The authors argued that trying to generalize about the nexus between educational

¹ Fair, C. Christine, “The Madrassah Challenge. Militancy and Religious Education in Pakistan”, USA: Institute of Peace Press, 2008.

² Ahmad, Iftikhar, “Islam, Democracy and Citizenship Education, An Examination of the Social Studies Curriculum in Pakistan.” *Current Issue in Comparative Education*, 2004.

attainment, poverty and terrorism is a futile exercise. They argued that terrorism is a product of political grievances and “long-standing feelings of indignity and frustration,” mostly because of unresolved conflicts. Their research shows that Hezbollah’s suicide bombers came from economically stable families and had a certain degree of education.¹

7. “*The Subtle Subversion, The State of Curricula and Textbook in Pakistan*” by A.H. Nayyar and Ahmad Salim.

In 2003 A.H. Nayyar and Ahmed, Salim conducted a very brief study of the content of curricula of public education in Pakistan. The authors argued that it is common for governments worldwide to use education to build nations, mainly through history, language, and social sciences. In Pakistan government used the following subjects to create a very narrow Pakistani nationalism based on the refutation of others. Their research found that curricula contain:

- (a) Inaccuracies of statistic and lapses,
- (b) Insensitivity to the prevailing religious variety of the state,
- (c) Encouragement to militancy and violence
- (e) The glorification of war,
- (f) hatred and anti-India feelings.²

Books

Primary Sources:

- 1. Quran Al Kareem
- 2. Sihah e Sitta

Secondary Sources:

1. “*ISIS, Ideology, Symbolic, and Counter-Narratives*” by Masood A. Raja

Masood A. Raja specializes in postcolonial studies, globalization theory, and the study of Islamic cultures and politics. Author of *The Religious Right and the Talibanization of America* (2016) and *Constructing Pakistan* (2010), Masood is working on his next book, *Democratic Criticism: Poetics of Incitement and the Muslim Sacred*.

Relying on a thorough understanding of the role of ideology, discourse, and framing, this volume discusses ISIS as an Islamist ideological organization. It examines its philosophical scaffolding

¹ Alan B, and Jitka Malečková, “Education, Poverty and Terrorism: Is There a Causal Connection?” *Journal of Economic Perspective Krueger*, 2003.

² Nayyar, A. H. and Ahmad Salim, “The Subtle Subversion”, *The State of Curricula and Textbook in Pakistan*, 2003.

within the material conditions produced by neoliberal capital. As Raja asserts, this nexus of specifically retrieved Islamic history and the current global economic system creates the kind of social identity ideally suited for ISIS. The combination of historical narratives and contemporary means of communication enables ISIS to frame and spread its message, recruit its adherents, and replicate itself.¹

1. “*Interpretations of Jihad in South Asia, An Intellectual History*” by Prof. Tariq Rehman.

In the wake of fundamental Islamist terrorist attacks defined as Jihād worldwide and in South Asia, there must be a lengthy study of this idea in this part of the world. The attention of the study is the notion of Jihad with its varying interpretations, mostly those obtainable in the exegetical literature of key facts in South Asia. This study will focus on the hermeneutic strategies used to understand the meaning of the Qur’ānic verses and the Prophetic behaviors involving to Jihād. The main shove of the study is to understand how understandings of Jihad vary. It is seen as being defensive and hostile by traditionalists; only defensive and mainly about moral improvement by progressive Muslims; and being insurrectionist, aggressive, eternal, and mitigating violence against civilians by radical Islamist. One purpose of the book is to understand how radical interpretation came to South Asia. The book also explains how theories about Jihad are inclined by the political and social circumstances of the period and how these insights feed into practice legitimizing militant movements called Jihad for that period.²

2. “*Al-Jihad Fil Islam by Sayyid Abul A’la Maududi*” translated by Syed Riffatullah Shah.

The English version of one of Sayyid Abul ‘Āla’ Maūdūdī's best works. The book not only talks about the Islamic view of war (called jihād), but it also compares the idea of "just war" in different religions, like Judaism, Christianity, Hinduism, and Buddhism.

Sayyid Abul ‘Āla Maūdūdī wrote a book called *Al Jihad fil Islam*, which means "The Idea of Jihad in Islam." It is about jihad in Islam. The book is an English version of the classic book on jihād, which was written in the Urdu language and first published in 1927.³

¹ Masood A. Raja, *ISIS, Ideology, Symbolic, and Counter-Narratives* (New York: Routledge Tylor and Francis Group 2019).

² Tariq Rehman, *Interpretations of Jihad in South Asia, An Intellectual History* (Berlin: De Gruyter, 2020)

³ Riffatullah Shah, *Al-Jihad Fil Islam by Sayyid Abul A’la Maududi*, (Lahore: Idara Tarjuman ul Qur’ān, 2017).

3. ***“The Supreme Jihad”* by Dr. Muhammad Tahir ul Qadri.**

Jihad primarily mentions to the inner struggle against base needs and the spiritual and moral attempt to promote human values and achieve fair-mindedness and justice in society. Many scholars, both Muslim and non-Muslim, cast doubt on the broad claim that Islam gives to the term and question the validity of the declaration mentioned above of the Prophet. In this extremely important work, the celebrated and renowned Islamic scholar, Dr. Muhammad Tahir-ul-Qadri provides an exactly researched study to prove that the Qur’ān and authentic Ḥadīths support the notion that the primary purpose of Jihad is the purification of the soul and promoting good while it also has a subsidiary meaning of legitimate warfare between combatants.

The worth of this work in clarifying the true concept of Jihad according to the most reliable and trustworthy sources cannot be undervalued, not just for the Muslim audience, a minority of which is open to extremist propaganda, but also to the broader audience looking to determine the true meaning of such a offensive word.¹

4. ***“The Middle Path of Moderation in Islam: The Qur’anic Principle of Waṣaṭiyyah”* by Mohammad Hashim Kamali.**

Mohammad Hashim Kamali was Dean and Professor at the International Institute of Islamic Thought and Civilization (ISTAC) and the International Islamic University in Malaysia. He currently heads the International Institute of Advanced Islamic Studies (IAIS) Malaysia.

In the Middle Path of Moderation in Islam, leading Islamic law expert, Mohammad Hashim Kamali examines the concept of Waṣaṭiyya, or moderation. He argues that scholars, religious communities, and policy circles must have access to this governing principle that drives the silent majority of Muslims rather than focusing on the extremist fringe. Kamali explores Waṣaṭiyya in both historical/conceptual terms and contemporary/practical terms. Tracing the definition and scope of the concept from the foundational sources of Islam, the Qur’ān and Ḥadīth, he demonstrates that Waṣaṭiyya has a long and well-developed history in Islamic law and applies the concept to contemporary issues of global policy, such as justice, women's rights, environmental and financial balance, and globalization. Framing his work as an open dialogue against a now-decades-long formulation of the arguably destructive Huntingtonian "clash of civilizations" thesis, as well as the public rhetoric of fear of Muslim extremism since the attacks of

¹ Muhammad Tahir ul Qadri, *The Supreme Jihad* (Lahore: Minhaj ul Quran Publication, 2015)

September 11, 2001, Kamali connects historical conceptions of *Wasaṭiyya* to the themes of state and international law, governance, and cultural maladies in the Muslim world and beyond. Both a descriptive and prescriptive meditation on a key but the often-neglected principle of Islam, *The Middle Path of Moderation in Islam* provides insight into an idea that is in the strategic interest of the West both to show and practice for themselves and to recognize in Muslim countries.¹

5. ***“Muhammad the Merciful”* by Dr. Muḥamad Tahir ul Qadri.**

The Merciful Muḥammad (PBUH) is the focus of love & devotion for one-fifth of humanity. Even outsiders cannot deny his political genius and great statesmanship as the founder of the new world order and the stimulus for a succession of brilliant and progressive civilizations. However, a study of his life in these terms overlooks his most essential qualities - his mercy and benevolence.

Dr. Tahir-ul-Qadri has reproduced a solid corpus of references from the Qur’ān and reliable Ḥadīth, specially selected for authenticity and relevance. All sources are meticulously referenced in Dr. Tahir-ul-Qadri’s characteristic style.

This book *Muhammad the Merciful*, shows how despite immense hardships and painful ordeals, the mercy and compassion of the Prophet (peace be upon him) remained to the fore, even towards those who opposed and persecuted him.²

6. ***“Islam & Education, Conflict and Conformity in Pakistan's Madrassahs”* by Dr. Salim H. Ali.**

In the past few years, Islamic educational institutions have been under a lot of scrutiny because people think they are linked to militancy. But most of the research that has been done so far has been based on personal stories and investigative journalism. Madrassahs, or seminaries, in Pakistan have gotten a lot of attention from the media. The goal of *Islam and Education* is to give an analysis of madrassahs in Pakistan that is based on real-world data. This will help the larger discussion of the role of Islamic education in causing conflicts.

This book looks at Islamic education as a whole, while other works have mostly focused on the curriculum of madrassahs. The ultimate goal of *Islam and Education* is to stop regional conflicts from getting worse and to stop what people think is a conflict

¹ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur’anic Principle of Wasaṭiyyah*, (Oxford: Oxford University Press, 2015).

² Muḥamad Tahir ul Qadri, *Muhammad the Merciful*, (Lahore: Minhaj ul Quran Publications, 2014).

between Islam and the West from getting worse, all while giving policymakers advice on how to reform educational institutions.¹

7. **“The Great Theft: Wrestling Islam from the Extremists” by Khalid Abou El Fadl.**

Islam, which is the second largest and fastest-growing religion in the world, is seen by more than a billion Muslims as a source of spiritual peace and a moral compass. Extremists have a much bigger effect on the religion than their numbers would suggest, but most Muslims around the world are moderate. The future of the faith is in danger because of the difference between the moderates' quiet voices and the extremists' loud ones.

Khaled Abou El Fadl, one of the most well-known Islamic scholars in the world, says that Islam is going through a time of change that is just as dramatic as the Reformation, which changed Europe. At this important time, there are two very different worldviews within Islam that are both trying to define this great religion.

Never before have the stakes been so high, and the future of the Muslim world is at risk. The Great Theft is a fervent defense of Islam against the growing power of the extremists. It accomplishes this by drawing on the rich history and law of Islam. As an experienced Islamic jurist, Abou El Fadl bases his arguments on long-running legal debates from the past. He also describes in detail the beliefs and practices of moderate Muslims, contrasting them with the ways that extremists try to change them. From the role of woman in Islam to the landscape of jihad, from equality and human rights to radicalism and war, Abou El Fadl shapes a vital idea for a moderate Islam. At last, the vast majority of Muslims who are against radicalism have a voice to help bring Islam's great moral tradition back to life.²

9. **The Islamic Awakening, Between Rejection and Extremism, by Yusuf al Qardawi, Doha³**

¹ Salim H. Ali, *Islam & Education, Conflict and Conformity in Pakistan's Madrassahs*, (Karachi: Oxford University Press Pakistan, 2009).

² Khalid Abou El Fadl, *The Great Theft: Wrestling Islam from the Extremists*, (New York: HarperCollins, 2009).

³ Al Qardawi, Yusuf, 'The Islamic Awakening, Between Rejection and Extremism', Doha The Other Press, 2010. Translated by International Institute of Islamic Thought American Trust Publications Herndon Virginia 1407 AH/1987 AC https://www.livingislam.org/ir/d/iare_e.pdf

In this thoughtful and important book, Shaykh Yusuf al-Qaradawi looks at the worldwide resurgence of interest in Islam and tries to explain why this interest has led so many young Muslims to take the path of intolerance and strict interpretation. He speaks with the wisdom that comes from being older and more experienced, as well as from having good knowledge and a deep understanding of both the letter and the spirit of the Qur'an and the Sunnah. Muslim youth are easy targets for extremist movements because they are looking for answers in a world with a lot of chaos, stress, and political and economic corruption. Shaykh Qaradawi traces the complicated roots of these views and looks in depth at the many ways that the path to intolerance can be used, as well as offering a number of solutions. The work introduces readers to a topic that is very important and has many effects. It may be more important now than at any other time because of the troubled state of the world.

Digital Sources:

The digital sources are also being utilized.

1. www.kitabosunnat.com,
2. www.researchgate.net,
3. www.academia.com,
4. www.jstor.org,
5. www.scholar.google.com,
6. www.pide.org.pk,
7. www.noor=book.com,
8. www.nacta.gov, www.icrd.org,
9. www.pakpips.com,
10. www.unicef.org/Pakistan,
11. www.livingislam.org,
12. www.hec.gov.pk

Rational of the Study:

This thesis primarily focused on how Pakistani academicians conceptualized radicalization in educational institutes, as it is widely recognized that western theories and perceptions influence all research on radicalization without considering Pakistan's historical and ideological perspectives. Radicalization/ extremism and terrorism are linked with Islam, while we see very few scholars and academicians come up with the antithesis of this faulty propaganda. A humble effort is made in this research to respond to the western definition of radicalization/extremism and also discuss issues and challenges in HEIs in Islamabad. Furthermore, other political-religious and socio-economic factors play an important role in the character-building of Pakistani youth. This study also highlighted a

decisive counter-radicalization strategy based on Islamic injunctions in line with the national narrative.

Statement of the Problem:

The proliferation of radicalization in Pakistan's higher education institutions has emerged as a formidable challenge, casting a shadow over the scholarly atmosphere, social cohesion, and overall national security. Over the years, certain extremist ideologies have infiltrated universities, influencing vulnerable students and faculty. Factors such as socio-political grievances, exposure to radical content, and inadequate regulation of discourse on campuses contribute to this issue. The increasing influence of radical groups undermines the fundamental aim of education, fostering intolerance and violence instead of intellectual development and critical thinking. It is absolutely essential to address this issue in the context of Islamic teachings in order to secure the future of Pakistan's youth. By doing so, we can ensure that higher education remains a platform for meaningful dialogue, academic freedom and the center to promote Islamic principles of religious moderation, justice and patience.

Research Objectives:

- I. To investigate the current perceptions of radicalization in higher educational institutions and to explore the various factors that contribute to it.
- II. To explore the issues and challenges of Radicalization in higher education institutes by Islamic Scholars interviews insights
- III. To compare and evaluate previous studies with insights from interviews with Islamic studies scholars to validate the data.
- IV. Recommending the application of Islamic Principles as a solution to mitigate this threat

Research Questions:

The following research questions will be addressed to achieve the above objectives:

- I. What are the diverse factors that lead to radicalization? How do Islamic scholars from universities perceive radicalization in academia?
- II. What are the issues and challenges associated with radicalization in higher education institutions (HEIs)?
- III. How do the insights from the interviews provide a different perspective compared to the earlier studies?

IV. What remedial measures can be taken (applied) according to Islamic teachings to address radicalization in higher educational institutions (HEIs)

Research Gap:

Radicalization is the subject which is usually studied with the lens of International Relations, Terrorism Studies and Peace and Security Studies. This is the first time when this social issue has been discussed by the religious scholars and Islamic studies academics within the principles of Islam. The western and some regional scholars always deemed religion of Islam responsible for growing radicalization and extremism and it is crucial to respond with the same vigor and fervor.

Delimitation of study:

This proposed study is intended to present or clarify the position of Islam against the threats of extremist ideologies. The study is a humble effort to devise a counter-radicalization strategy in the light of Islam. This study is focused on specific universities in Islamabad region. Some of them are public sector universities, and others are private sector. The study has discussed terrorism or its linkage with global politics and security studies briefly, as this is not the focus of this work. This study is purely academic work that aims to construct and contextualize the term radicalization in academia by Islamic scholars.

Furthermore, this work also draws attention to the factors that compel educationists and students to adopt extreme views and join their factions. It will also reflect upon the issues associated with radicalization of HEIs. By diverse means, research has devised by the data driven by interviewees insights, an Islamic counter-radicalism/extremism strategy in academic settings, which creates a difference in the lives of educated youth for a peaceful, just, and cohesive Islamic society based on Islamic teachings. The sample of this research is Islamabad's leading HEIs and Islamic studies academicians/scholars to get multiple perspective realities. The tool of this research is semi-structured interviews with religious Teachers and Scholars from Islamic Studies Departments.

Research Methodology:

Research designs are plans for collecting, organizing, and analyzing data to provide answers to a research question) must include the development of research methods. There are two important choices researcher has to make when planning research methods. One is how to collect data and second is what type of data researcher needs to answer the research questions.

The nature of research is qualitative (the form of words) with an analytical approach. In this qualitative research, the researcher use method such as thematic investigation to understand patterns and meanings in the data. In this thematic analysis, the researcher focuses on the content of the data, also involves in coding and organizing to identify key themes and how they are communicated.

The Data has been collected through primary and secondary sources comprising Interviews, Government reports, Books, Research published Articles, and authentic survey reports from leading Pakistani organizations and academics. The qualitative designs are not as much of strictly defined. This approach is about gaining a rich, detailed understanding of an explicit perspective or phenomenon and can be more creative and flexible. As the study is exploratory in nature, semi-structured interviews of the Islamic Scholars and Islamic studies academicians / teachers have been conducted. The collected data has been transcribed and themes are created in order to analyze and interpret the data and the results are also verified after comparing the responses of Islamic scholars (Experts) and teachers (Islamic Studies Teaching faculty).

For the graphs created to represent factors contributing to youth radicalization, a quantitative research methodology was applied. The data were organized to reflect different causes of radicalization, such as sectarianism, lack of state regulation, political exploitation, and educational gaps. Each factor was assigned a relative weight or percentage based on its perceived impact, derived from academic and expert sources. The use of bar graphs allowed for a clear visual comparison of these factors.

The tools used for this research include Python programming with matplotlib, a widely used library for data visualization. This tool was chosen for its ability to present data in a structured and visually appealing manner. The percentages were approximated on a scale of 0-1, which was then translated into a graphical form to easily highlight which factors contribute most to the radicalization of university students.

These visualizations helped clarify how various influences interact and contribute to the broader trend of radicalization, ensuring that complex data is accessible and comprehensible for further analysis or discussion. These visualizations helped clarify how various influences interact and contribute to the broader trend of radicalization, ensuring that complex data is accessible and comprehensible for further analysis or discussion.

Research Method

Specific approaches for gathering and interpreting data are known as research methods. The research must include the development of research methods. Research designs are plans for collecting, organizing, and analyzing data to provide answers to a research question.

The nature of this research is qualitative with an analytical approach. The orientation of research is analytical and exploratory. Data is collected through primary sources like:

- i. Government reports
- ii. Books.
- iii. Semi-structured interviews

Theoretical and Conceptual framework:

Hafiz and Mullins offer what is probably the clearest and most fully developed version of thinking in the style of a social movement. They argue that radicalization does not happen in stages or phases. Instead, this pair shows that becoming radical is not a straight line. For them, becoming radicalized is caused by four things: grievances, networks, ideologies, and support structures that make radicalization possible¹. Grievances include being left out of the economy and culture, feeling like a victim, and having strong disagreements about how states should handle their foreign policies. There are networks, like family and friendship ties, that connect ordinary people to radicals and help spread extreme beliefs. Ideologies are principal narratives about how the world works. They can help people create a new rebellious identity by giving acts of personal risk and sacrifice meaning. The Internet, social media, prisons, or foreign terrorist training camps can provide ideological and material support for radicalization and make radical milieus even more committed. There are different ways that these four things come together, and each time they do, the situation is different.

In a similar way, Alex Schmid talks about the idea that there are many different reasons why people become radicalized, whether on a micro, macro, or meso scale. Schmid thinks that identity problems, humiliation, exclusion, discrimination, relative poverty, and failed integration are all micro-level causes. On the meso-level, there are social injustices, personal grievances, and environments that make things worse. On a macro scale, some of the causes are the role of governments, the

¹ Hafez, "The Radicalization Puzzle", *Studies in Conflict & Terrorism*, 958 - 975.

radicalization of society as a whole, radical groups, tense relations between minorities and the majority, and a lack of opportunities¹.

Victoroff's "humiliation-revenge theory" builds on these ideas. It says that humiliation and trauma caused by unfair treatment make people more likely to use violence and make them more radical.² Political ideologies and extremist religious stories can make an unfair situation seem worse and make a person feel like a victim, which makes it easier to accept radical ideas and actions. Terrorist groups create a "us vs. them"³ mentality and make people feel like they are being treated badly.

Kruglanski and Orehek's theory of radicalization as a search for meaning is a bit more general than the humiliation-revenge theory. There is a lot of literature that talks about the different reasons why people become radicalized, such as honor, rewards in this life and the next, revenge, religious obligation, and many others. Kruglanski and Orehek want to bring all of these reasons together in the idea of a "quest for significance." This term refers to the basic need to be important, respected, and known, or to "be someone." Abraham Maslow,⁴ a psychologist, was the first to talk about the desire to be important in a social science setting. He put self-actualization at the top of his motivational hierarchy. People who want to be important follow a socially accepted path to getting respect, and Kruglanski and Orehek say that people only become radicalized when they think violence is the best way to get respect. From this point of view, terrorist acts are a quick way to get attention and respect within a group for the people who are in violent groups⁵.

Many authors have looked at radicalization in this kind of step-by-step way.

One example is Borum's four-stage model of the terrorist mind-set, which looks at different groups and their ideologies to try to find patterns in how

¹ Alex Schmid, "Radicalisation, de-radicalisation, counter-radicalisation: A conceptual discussion and literature review" *ICCT Research Paper* 97, no. 1 (2013): 22.

² Philip S. Guzelian, Michael S. Victoroff, N. Christine Halmes, Robert C. James, and Christopher P., "Evidence-based toxicology: a comprehensive framework for causation." *Human & experimental toxicology* 24, no. 4 (2005): 161-201.

³ Spitaletta, Maj Jason. "Countering Terrorists: Psychological Risk Factors of Radicalization." This report represents the views and opinions of the contributing authors. The report does not represent official USG policy or position. (2013.)

⁴ Abraham Harold Maslow (1908 – 1970) was an American psychologist who created Maslow's hierarchy of needs, a theory of psychological health predicated on fulfilling innate human needs in priority, culminating in self-actualization.

⁵ Kruglanski, Arie W., and Edward Orehek. The role of the quest for personal significance in motivating terrorism, 2011.

people become radicalized. Borum says that anger and hatred are the main reasons why people should be allowed to use violence. The first step in Borum's model is to frame a troubling event, complaint, or situation. In the second stage, this event is called unfair. In the third stage, the unfair thing is put down to an enemy from the outside. This could be a person, a country, a policy made by the government, or anything else. In the last stage, the opponent is dehumanized, which makes it possible to use violence and aggression¹.

Sample of the Study:

In research, a sample is the smaller group of people a researcher actually collects data from and make conclusion about them whereas a population is the whole group. Any subject the researcher wants to research can be included in a population, including organisms, groups, texts, nations, etc. In the social sciences, it most frequently applies to a group of individuals². The Islamic studies educationists/ teachers and Islamic Scholars are selected as a sample of this study. The non-probability sampling approach has been selected because sample is selected in nonrandom way and is mostly used in qualitative research, although it is easier to achieve results but more prone to research biasness. The local of the study is selective public and private universities of Islamabad and Islamic studies instructors.

Research Strategy:

To figure out how well radicalization theories explain and need to find out what really drives them. Most of the information for this study came from semi-structured interviews. with people who know how to stop terrorism in Pakistani academia. The process of collecting, sorting, coding, and analyzing the data is described in detail below. Specifically, a case study methodology was employed for this investigation. Interviews, field notes, and content analysis provided the most of the data. Since a thorough and in-depth case review and the collection of large data requires a qualitative approach, that is precisely what was done in this study.

4.1. Data Collection:

The researcher visited seven universities of Islamabad, both private

¹ Randy Borum's, "Radicalization into violent extremism I: A review of social science theories." *Journal of strategic security* 4, no. 4 (2011): 7-36.

² S. McCombes, "What Is a Research Design: Types, Guide & Examples?" <https://www.scribbr.com/methodology/research-design/> (accessed January 3, 2023).

and public sectors in order to meet with Islamic Studies faculty. The researcher interviewed more than ten university lecturers, Assistant Professors and professors of Islamic Studies in formal one-on-one settings, asking them semi-structured questions on the origins of radicalization, the professors' experiences with it, and the suggestions they would provide to eliminate this threat. Only universities of Islamabad were chosen for this study. English and Urdu languages were utilized for this purpose.

Ten informed consent interviews were conducted. Seven interviews from the Islamic Studies teaching faculty (academic & researchers) of the leading private and public universities of Islamabad and three expert interviews are conducted. Among them were three religious' leaders of big government bodies and seven of the ten interviews were done in person, and three were done over the phone. It took more than six months to meet people for interviews all over the capital. I had to find the right people to know in order to gain the interviewee's trust. Some people who were interviewed agreed to be recorded, but others did not. During the interviews, I took notes.

After I had all of my interviews, I transcribed and coded each one, marking when an interviewee brought up one of the potential information, I had made a list of. I also wrote down when an interviewee mentioned something important that was not on my list and checked to see if other interviewees had mentioned the same information.

4.1.2. Scope:

There are limitations to this study. It was hard to gather the information. Some of the people being interviewed did not feel comfortable talking about the subject, so the interview sometimes took a lot longer than an hour. I had to spend time getting to know them and ask a lot of indirect questions. Another most uneasy thing was to be rescheduled already proscribed meeting time and taking appointments from worthy academicians. Aside from the fact that some people did not trust the interviewers, and it was very hard to move all over the capital to do interviews. Transcribe and analyze the ten informed interviews were another daunting challenge. Most of the teachers in the universities were quite surprised when I requested them for an interview, they said no one ever come with this type of research tool to them before. Some of the faculty members were visibly hesitant to appear in the interview and they wasted a lot of time in keeping me in wait. Although the anonymity of interviewee identity was mentioned in consent form still some teachers refrain from being interviewed.

4.1.3. Ethics:

After the department gave its approval from an ethical point of view, the interview process began. The interviewees gave their permission for the interviews to be done and recorded, and they signed a formal permission form before the interviews began.

4.1.4. Research Instrument:

Analysis of the previously held reports and research and Semi structured interview questionnaire is the instrument of this research.

4.2. Sampling:

Also, 10 university professors, assistants, and associates from Islamic sciences fields were included in the sample so that interviews could be used to find out what they thought. Purposive sampling is a sort of sampling that is used for this category of research. It is a non-probability sample method in which the researcher picks the main subjects for the study. For this study, the researcher chose the sample grounded on her own judgement and the objective of the study. The researcher called some of the best universities in Islamabad, the people suggested are the Islamic Studies course instructors as well. These interviewees are the main unit of analysis, and they gave their permission to be interviewed.

4.2.1. Population:

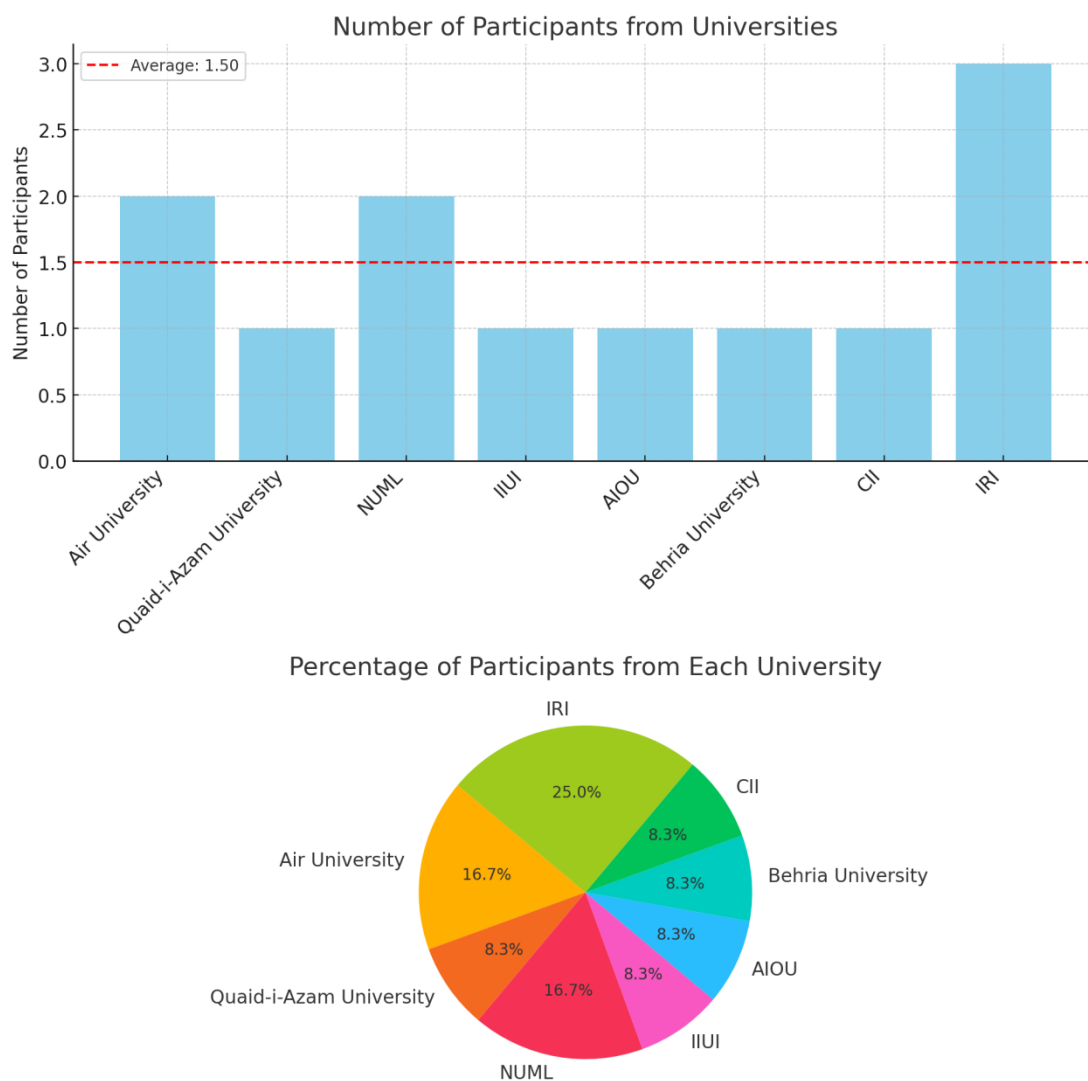
Islamic Studies instructors in both private and public universities in the Islamabad were included in the total population. In order to get the thoughts and opinions of the population also included all professors, assistant professors, associate professors, and lecturers who teach in universities. In order to double check, the analysis of the findings, the researcher also took expert interviews from leading Islamic Studies scholars.

Here is a graphical representation of the data from Appendix A:

1. Bar Chart: It shows the number of participants from each university. The red dashed line indicates the average number of participants, which is approximately 1.5.

2. Pie Chart: It illustrates the percentage of participants from each university, with the IRI contributing the largest share (37.5%), and several universities contributing smaller but equal shares.

These visualizations highlight the distribution of participants across the universities involved in the research.



Structure of the Study:

Chapter One: An introduction to research work

This chapter contains the introduction and rationale of the study, its significance and relevance in contemporary era, its objectives, research questions, literature review of the past studies, hypothesis and research methodology.

Chapter Two: Conceptualization of the term Radicalization & Drivers/ Factors of Growing Radicalization in Academia

In chapter Two the definition of radicalization has been conceptualized. Furthermore, the difference between radicalization as a security studies subject has been analyzed with the Islamic studies concept of *Harāba*, *Ghuluw* and *Irḥāb*. Religious radicalization has also been discussed in detail. A subtler definition of the term radicalization has been contextualized by respondents of the interviews. The rise of radicalization especially religious radicalization in the Muslim world has been discussed with specific emphasis on Al Wala wal Bara in Salafism, Rise of Bralvi Radicalism and Shia activism. The phenomenon has been understood in local and global perspective.

Also In this chapter major factors, drivers or determinants of radicalization have been identified and sub categorized in different types. The data has been conceived from previously written reports, research papers and leading scholars which were later validated by the findings of interviewees responds. The links between different types of radicalization and their interlinking were also being discussed.

Chapter Three: Issues and Challenges of Higher Education Institutes related to Radicalization

In this chapter diverse systems of education in Pakistan have been discussed and analyzed in detail. The compulsory subject of Islamic Studies at under graduate level and at Madrassah have also been discussed. The anomalies in the curricula has been identified with previous studies findings and later validated and compared with the interviews results. The traits of the radicalized youth and the role of Islamic Studies teacher has been discussed.

Chapter Four: Islamic Principles to De Radicalization

The researcher has devised Islamic deradicalization strategies and principles grounded in Islamic fundamental sources as remedial measures to combat extreme tendencies in academic settings.

Chapter Five: Islamic Response to combat Radicalization”

(Islamic Studies Teacher’s Opinions)

Analysis of the Interviews Conclusion & Recommendations

In last chapter, the researcher has extracted the insights from the interviews. The conclusion and recommendation have been identified.

Chapter Two:

Contextualizing Radicalization and its Factors

- Contextualizing Radicalization or Extremism in Pakistan
- Quran and Sunnah Standpoint on Radicalization / Extremism
- Ideological Interpretation of Radicalization: Faction and Categories
- Islam's Position on Extremism, Radicalism and Terrorism
- Understanding Genesis of Radicalization in Pakistan
- The connection between religious affiliations, Politics & Radicalization
- Radicalization as defined by Respondents
- Factors of growing Radicalization

Chapter 2:

Contextualizing Radicalization

1.1 Introduction:

This chapter aims to define the key concepts of radicalization, extremism, and terrorism. The salient debates are focused on the academic and religious discourse on growing extremism in Pakistani youth. In this chapter, the researcher aimed to defining key terms with their religious and historical background. In the Islamic world, different groups have multiple interpretations of the key concepts of WB (al Wala wal Bara), Ḥarābah, Ghulaw fid Dīn and Tattaruf. In order to understand the complexity of the concepts, it is important to define all terms in accordance with this study. In this chapter, an attempt is being made to show that there is no single definition of the term. Different studies have revealed diverse frameworks when dealing with these concepts. The researcher attempted to show that Muslims have different views and produce diverse rulings on these concepts.

Moreover, this study is the humble effort to write on this very issue of radicalization, extremism, and fundamentalism within Islamic sphere. All previous studies on this issue were either from the political science perspective, International Relations or Terrorism Studies. An effort is carried out to link religious radicalism with the local spectrum of Pakistani politics and society to write a response from religious academic circles. This study highlighted how our leading religious' teachers and scholars have conceptualized this significant issue.

This study utilizes the term "radicalism" to encompass a range of radical religious concepts and other forms of extreme behaviors or actions. This pertains to the facets of radicalism. Instead of resorting to acts of violence or counterterrorism, the phrase utilized is counter-radicalization.

Extremism/ Radicalization in Pakistan.

Pakistan faces significant problems posed by radicalization and the subsequent violence, which has resulted in significant human and material losses. Pakistan sustained around 81,000 terrorism-related deaths between 2001 and 2019. 598 suicide attackers have targeted its citizens and infrastructure since 2001.¹

Moreover, between 2001 and 2017, the nation incurred an economic loss of \$ 126.79 billion owing to terrorist attacks.² In addition to these

¹ SATP, 2022: South Asia Terrorism Portal, <https://www.satp.org> › latest-on-satp-year › 2022

² Pakistan Economic Survey (2017-18) Finance Division Government of Pakistan. 248, https://www.finance.gov.pk/survey/chapters_18/Economic_Survey_2017_18.pdf

losses, rising radicalization and the potential of its infiltration into mainstream society appear to be Pakistan's most pressing issues at present. The majority of analysts attribute this radicalization to the manner in which the country is established and governed.

Pakistan was established in 1947 on the basis of the 'Two-Nation Theory', a religio-political philosophy that held that the Hindu and Muslim communities of the then-British India exhibit significant ethnic, religious, cultural, and social distinctions and are therefore two separate nations. Over time, the concept of religious nationalism, which was initially developed for the country's formation, has become a primary identifier. This controlled conception of identity rejects all other denominators of identity, such as nationality, ethnicity, and tribal membership, in favor of an exclusive alignment with Islam¹. This has resulted in tremendous sectarian disputes, since each of the several Islamic sects, with its divergent interpretations of Islam, claims to be the one that is righteous. This "otherization" is provoking arguments and controversies regarding the concept of a good and righteous Muslim.

The issue of Islamic extremism did not arise on its own but rather emerged within a context of political anarchy and disorder that was aggravated by the West's exploitation of Muslim territories and its global dominance in neoliberal capitalist globalization. This led to the emergence of reactionary fanatical ideologues and a population that had been traumatized by wars or colonialism led by the West. Additionally, all of this has led to huge problems for Islamic civilization in its way of life. Since 9/11, according to Fatmir Shehu, is "a polite Western imperialistic invasion into the Muslim world in the twenty-first century." ² Presently, intellectual and academic communities worldwide continue to discuss extensively the implications and difficulties posed by Islamic extremism and globalization for Islamic civilization. The Muslim Ummah has faced significant challenges due to the current political and economic changes brought about by globalization and the impending Fourth Industrial Revolution. The problems might be seen as a consequence of an intentional, systematic, and secret Western effort initiated against the Muslim Ummah through colonization over the past two centuries. As previously said, following the events of 9/11, a significant number of individuals in Western societies blamed Islam for promoting violence and terrorism. This continues to be a prominent topic of discussion in Western

¹ Raheem ul Haque, *Youth Radicalization in Pakistan*, (USA: US institute of Peace, 2014). https://ciaotest.cc.columbia.edu/pbei/usip/0030286/f_0030286_24496.pdf

² Fatmir Shehu, "Islam - the Future Civilisation of Mankind: Challenges and Responses," *Journal of Education and Social Sciences* 5 (2016): 14-26
http://jesoc.com/wp-content/uploads/2016/11/JESOC5_21.pdf.

discourse regarding Islam and extremism, particularly since the horrific events of 9/11.

Several prominent intellectuals, such as Daniel Pipes, Paul Wolfowitz, Bernard Lewis, Oriana Fallaci, Taslima Nasreen, Robert Spencer, Sam Harris, Ayaan Hirsi Ali, and others, assert that Islam is a religion characterized by violence and that Muslims are terrorists. They frequently attribute radicalism among Muslims only to Islam. These writers have been producing inaccurate, distorted, and invented information about Muslims and Islam to obtain exposure in Western media and political arenas.

Notable intellectuals, like Tariq Modood, Ali Mazuri, Chandra Muzaffar, Tariq Ramadan, Hashim Kamali, Karen Armstrong, and others, hold differing views from the Western narratives that promote Islamophobia. These intellectuals and authors focus on depicting the experiences of Muslims residing in Western countries and how they are being treated. Furthermore, they argue that associating Islam with terrorism is only an illustration of a deeply held belief and a part of Islamophobia.

1.2.1 Definition of Radicalization:

Radicalization, extremism, or fundamentalism are a few concepts that are intertwined with each other and can be called synonyms. This field of study is mainly discussed by defense and security studies or comes under the domain of peace and security studies. But for the first time this very subject will be discussed by Islamic scholars and “the ones who were previously held accountable for the massive growth of radicalism. According to Mariam Webster dictionary Radicalism is substitute of extremism, immoderation and intemperance¹.

The English word radicalization refers to the act or process of making someone's political, social, or religious views more extreme or radical. Extremism is another word for radicalization. Extremism in English means to feel as different from other people as possible. It is also used in the meaning of “either end of anything”.²

Radicalization is a universal phenomenon but ironically it is being linked to Islam and the Muslim world. There is no such country or society which can be declared as a radicalization-free area. Radicalization is a complex concept to comprehend. To fully grasp the idea, one needs to look

¹“Radicalism.” Merriam-Webster.com Thesaurus, Merriam-Webster, <https://www.merriam-webster.com/thesaurus/radicalism>. Accessed 25 December, 2022).

² Oxford Advance Dictionary, 2007

closely at all of its definitions. Anyone cannot devise a counter-radicalization strategy or a de-radicalization strategy without understanding the concept in its complete depth.

In the recent past, because of global and regional politics linked with this term, various definitions and explanations have been offered by western academics and policymakers. It is important to state how the international community has chosen to define the problem at its core, assessing the key psychological aspects to come to an organized definition of the threat to ensure a tangible response.

Radicalization is when someone goes from passiveness or activity to becoming more revolutionary, militant, or extremist, especially if they embrace violence, according to the Institute of Strategic Dialogue ISD¹.

Scholars have defined the radicalization in the following word:

Peter R. Naumann has defined Radicalization as the process whereby people become extremist”.²

John Horgan and Braddock defined ‘radicalization is a social and psychological process of incrementally experienced commitment political or religious ideology’”.³

According to Hafez and Mullins:

“adopting an extremist worldview, one that is rejected by mainstream society and one that deems legitimate the use of violence as a method to effect societal or political change”.⁴

Scholars suggest that there are two types of radicalization

Cognitive Radicalization:

The word Cognitive meaning is related to some kind of ideology. It is a process where one person adopts ideas that are different from those of the mainstream and also rejects the present

¹https://ec.europa.eu/home-affairs/what-we-do/policies/counter-terrorism/radicalisation_en , Accessed on December 25, 2021

² Peter R. "The trouble with radicalization." *International affairs* 89, no. 4 (2013): 873-893, <https://rucforsk.ruc.dk/ws/portalfiles/portal/57585046/Appendix.pdf>.

³ John Horgan, and Kurt Braddock. "Rehabilitating the terrorists? Challenges in assessing the effectiveness of de-radicalization programs." *Terrorism and political violence* 22, no. 2 (2010): 267-291.

⁴ Mohammed Hafez, and Creighton A. Mullins. "The Radicalization Puzzle: A Theoretical Synthesis of Empirical Approaches to Homegrown Extremism." *Studies in Conflict & Terrorism* 38 (2015): 958 - 975.

social order. One tries to replace it with a new arrangement based on his belief system.

Behavioral Radicalization:

Behavioral radicalization is one step forward when a single person takes acts of forcefulness to promote his views which he derived from cognitive radicalization.

Radicalization is a complex phenomenon; it has various forms sometimes violent and other times it can be non-violent. Keeping in mind the ever-changing nature of this term, this has been associated with the Muslim world exclusively. The aftermaths of the Afghan war and growing extremism in the country are interlinked. After heavy casualties on the part of Pakistan, we still are on the receiving end and criticized by the international community due to the radicalized actions of a very small minority of our society.

Terrorism, fundamentalism, extremism, and radicalization are the terms often used interchangeably. In the next paragraphs, an attempt is being made to clarify the misconception.

There is no universally well-thought-out definition of terrorism as a person defining this term may have different religious or cultural affiliations and socio-political realities. Terrorism can mean different things to different people. While fundamentalism is pretty easy to explain, "Some people say that the word fundamentalism is mostly connected to religion, but this is not always the case."¹

McCauley defines radicalization as:

"Increasing extremity of beliefs, feelings, and attitude in directions that increasingly justify intergroup violence and demand. Sacrifice in defense of the in-group".²

D R Mandal defines the term in his book 'Radicalization: What Does It Mean?

Radicalization means "that extremism in the thoughts, feelings, and actions of an individual, a group, or a group of

¹Mark Juergensmeyer is a professor of sociology and religious studies and director of global and international studies at the University of California, Santa Barbara. He is author or editor of fifteen books, including *Terror in the Mind of Good*, *The Global Rise of Religion Violence*. Mark Juergensmeyer, "Is religion the Problem?", *Hedgehog Review*, 06, no. 01. <http://escholarship.org>.

²C. McCauley and S. Moskalenko, "Mechanisms of political radicalization: Pathways toward terrorism," *Terrorism and Political Violence* (2008): 416 <https://digitalcommons.usf.edu/cgi/viewcontent> (accessed April, 15, 2022)

individuals grows and gets stronger”.¹

Similarly, radicalization according to the European Commission is:

“Radicalization is a phased and complex process in which an individual or a group embraces a radical ideology or belief that accepts, uses or condones violence, including acts of terrorism, to reach a specific political or ideological purpose”.²

On the other hand, the meaning of extremism is the pursuance of local political and religious beliefs. Religious extremism, violence, and terrorism have been very popular terms in the post 9/11, the concept of radicalization has gained much attention among scholars, academics, security executives, and policymakers around the globe. Radicalization has an expression of extreme views that can be turned into violent acts. This situation leads to a series of questions: who is a radical? What are the contributory factors of radicalization? What are the motivations? When did this radicalization turn into acts of violence? Do they die for their cause? How do they justify killings? How can this phenomenon be reversed? Counter-terrorism scholars may offer different insights on these questions. The radicalization mix represents exposure to the extreme ideology, self-righteous sense of victimhood, social alienation and loss of identity and significance socialization with radical groups, psychosocial trauma, relative economic deprivation, government repression, human rights abuses, and ‘cultures of violence’.³

The discussion provides a synopsis of the key ideas that the majority of researchers have advanced to trace the origins of radicalization in Pakistan. It shows that religious forces are mostly responsible for radicalisation in Pakistan. However, the relationship between religion and radicalization remains debatable among academics⁴. In addition, modern literature avoids a single-factor explanation of radicalization and instead emphasises the combination/interaction of multiple components as a potential approach to comprehending the phenomena. Given the changing extremism landscape in Pakistan, it is essential to look beyond the

¹David R Mandal, ‘Radicalization: What Does it Mean? Thinking Risk and and intelligence group, Defence R& D Canada, IOS Press 2009, p-111 <https://books.google.com.pk/books> (accessed May 12, 2021)

²https://ec.europa.eu/home-affairs/what-we-do/policies/counter-terrorism/radicalisation_en (accessed May 12, 2021)

³ Khurram Iqbal & Zahid, “Emerging Trends of On Campus Radicalization in Pakistan,” *Journal of Policing*. 16, no. 2, 141-156 <https://doi.org/10.18335330.2021.1902551>

⁴ Anselm Rink, and Kunaal Sharma. "The determinants of religious radicalization: Evidence from Kenya." *Journal of Conflict Resolution* 62, no. 6 (2018): 1229-1261.

religiosity–radicalization nexus and study additional aspects that recent scholarship identifies as possible causes of the phenomena.

Extremism or Radicalism:

The term extremism or radicalism hardly deviates from its linguistic meaning, as both of them deal with exceeding the limit of moderation, Mujawizah Ḥad Āitadāl, extremism, Ghulluw and deviation from the path of truth, *Wal Inḥirāf* ‘*anal ṭarīq e ḥaqq*’ where the meaning of extremism comes in the sense of radicalism, which is the opposite of moderation, as in the Arabic language dictionary meaning of extremism can be apparent in many types like political, religious, sectarian, and intellectual extremism, It is a dangerous and destructive method for the individual or the group.

- تَطَرَّفَ [taṭarrafa] {vb} radicalize, become an extremist
- تَطَرُّف [taṭarruf] {noun} extremism , radicalism
- دَفْع نحو التَطَرُّف {noun} radicalization,

Radicalization or extremism refers to the rejection of any cultural, religious, or intellectual views that contradict the extremist's ideas and attitude to many societal challenges and may involve the use of violence to defend them.¹

Types of Radicalism / Extremism:

There are different types of radicalism and extremism.

Religious Extremism: Al Taṭṭaruf ad-Dīnī

Religious extremism implies that the extreme departs from the principle of moderation in his view of religion, which has a detrimental impact on his behavior, and that the extremist is biased towards religious beliefs and texts that “contradict the original religious texts” in religion.

Social Extremism: Al Taṭṭaruf al-Ijtimāʿī

Social extremism is the deviation of the individual from prevalent social norms and behaviors in the community.

¹ Al-Suwaidi, Jamal Sanad. "Religious Extremism in The Arab and Islamic Worlds Causes, Appearances and Coping Mechanisms." *Hammurabi journal for studies*, Vol.3. no. 30, 2019: 113-138.

Intellectual Extremism: *Al Taṭṭaruf al Fikrī*

It is a person's attachment and adherence to ideas and beliefs about political, religious, cultural, or social issues. This makes the person think that his or her beliefs are the absolute truth, which separates the person from the society in which he or she lives and makes the person want to force his or her opinion on other people. He tries to get them to agree with him.

Political Extremism: *Al Taṭṭaruf al Siyāsī*

Extremists disregard and refuse to apply the laws of the state and society as a result of their adoption of a specific political position and approach, their refusal to engage in dialogue or accept criticism, and their religious extremism regarding the political principles they establish, believing that their party “holds the absolute truth”.¹

Historic emergence of these terms:

The terms extremism, fundamentalism, and terrorism have been extensively associated with Muslims and Islam, to the point that now, whether in the Western or Eastern context, the mental image that arises when these terms are mentioned is often that of a Palestinian martyr or resembles or bears resemblance to an Afghan mujahid. These images exhibit a remarkable resemblance in their characteristics. This sketch is invariably associated with attire such as dress, facial covering, beard, and headscarf, as well as the presence of a Kalashnikov. However, it fails to evoke the memory of the three-decade-long era of religious extremism in the Irish Republic, Spain, Nicaragua, and Sri Lanka. When thinking about this topic, the concepts of Fedayeen and suicide bombers may arise. However, the predominant mental image that emerges is that of the freedom fighters in regions like Kashmir, Palestine, Iraq, and Afghanistan.

Upon reflection, it is evident that our cognitive progression has spanned about two centuries to arrive at this point in history. Throughout this extended duration, Islam and Muslim culture and religion were portrayed as aggressive, non-pacifist, bloodthirsty, and extremist religion. In response, a cohort of Muslim intellectuals predominantly adopted a defensive stance, expressing apologetic attitudes. It is important to highlight that Islam, by definition, is a 'religion' that promotes stability and peace. It justifies 'Jihad' solely for defensive reasons. The apologetic school of thought asserts that defensive jihad is the authentic essence of Islam and

¹Saeed Titan, “Extremism and its relationship to self-concept among students of higher education institutions in Qalqilya Governorate,” (Master Thesis, Al- Quds Open University Palestine, 2017),

argues that Islam does not endorse aggression and jihad. These gentlemen believed that this defensive jihad was feasible within a specific historical moment. In the present era characterized by peace and advancement, the concept of Jihad is limited to activities focused on purifying one's heart and achieving self-improvement.

However, there is another group that holds that the only weapons and the sword are the force available to combat non-Islamic groups. The only effective means to confront and deter aggressive behavior towards Islam and Muslims is through the use of force. Hence, employing coercion is imperative at present, and in this context, all boundaries can be disregarded. Not only fighters but also all polytheists and unbelievers from the opposing side can be singled out as potential targets. The argument was constructed in a manner that suggests that if Japanese suicide bombers were willing to give up their lives for their country during the Great War, they would do the same in current times. What caused esteem for Islam to rise?

In addition to these two perspectives, a third perspective has also emerged in the field, which is aimed at clarifying the attributes of religion directly based on Islamic sources, particularly the Quran and Sunnah, without any apology or aggression. This perspective aims to highlight the reformatory nature, comprehensiveness, and modernity of Islam. The third angle is that of the reform movements, which emphasize the economic, political, social, and cultural relevance of Islam in the contemporary period. These movements aim to construct a state and society founded on Islamic values in order to transform the existing system and support justice.

Although West characterized the first approach as reasonable or balanced, it turns criticism toward the other two alternatives. Reform movements, despite their notable adherence to constitutional principles and nonviolent methods, were sometimes characterized as fundamentalist movements. From an objective standpoint, the reform movements cannot be categorized as either conservative or fundamentalist based on their objectives, methods, and vision of revolution. Regarding Islamic culture, Islamic state, Islamic mass media, Islamic society, and Islamic law, what is the rationale behind Western intellectuals, journalists, and electronic mass media readily labeling these groups and their leaders as fundamentalists without any hesitation? It is not hard to label these movements as both radical and extreme. Prior to addressing this significant and foundational inquiry, it is necessary to acknowledge that during the past two and a half centuries, the Western world, via the lens of Orientalism, has utilized the East, particularly Muslim countries and their

historical context, as a means to comprehend the thought processes of Muslims. West have studied literature, art, culture, and languages. We have yet to undertake a complete and rigorous effort to comprehend the Western mindset. To understand why the reform movements are labeled as radical and extremist, it is essential to examine the definitions and historical context of these terms as seen by Western society.

The phrases fanaticism or fundamentalism emerged historically and intellectually in relation to the beliefs and trends observed in Christian sects. In 1828, the Millenarian movement gained momentum in the Church of England, subsequently influencing and developing within certain denominations, such as Evangelicals and Catholic Brethren. In the 1870s, the impact of the Millenarian movement started to spread in America, attracting a significant number of Pentecostals from Presbyterian and Baptist churches¹. Consequently, institutions were established with the purpose of promoting the Millenarian doctrines. They were waiting for the return of Jesus. They held the belief that the Church era had begun, during which Jesus was expected to return to the world. Prior to their arrival, certain fundamentalists disclosed the date of their coming. However, it is essential that the Temple of Solomon (AS) be reconstructed before their arrival. This necessitates the establishment of the state of Israel, as if certain particular Christian sects were to be involved in its establishment. Transformed into advocates and custodians of knowledge. Another core conviction of it, for which it was labeled a fundamentalist, was that "truth is conserved within language rather than in its essence²." Consequently, words have the power to revolutionize life, and their meaning can never be altered." The words defy reasonable interpretation or explanation, yet they should be understood and read as they are³.

The third fundamental tenet of this movement included the outright rejection of all things modern, deeming them contradictory to the Christian religion. Hence, the resistance against contemporary scientific theories, particularly the theory of evolution, became the defining characteristic of this movement. Lionel Caplan asserts that Christian fundamentalism is growing swiftly throughout Protestant sects, particularly among adherents of Charismatic beliefs⁴.

¹ Sandeen, Ernest Robert. *The roots of fundamentalism; British and American millenarianism 1800-1930*. University of Chicago Press, 1970.

² Marty, Martin E., and R. Scott Appleby, eds. *Fundamentalisms observed*. Vol. 1. University of Chicago Press, 1994. p 15.

³ Ibid p 18

⁴ Caplan, Lionel. "Fundamentalism as counter-culture: protestants in urban South India." In *Studies in Religious Fundamentalism*, London: Palgrave Macmillan UK, 1987. pp. 156-176

The American Publication Middle East Journal coined this term for the first time in 1957, referring to Islam. Subsequently, it came to refer to any group that seeks social and political reform based on the Qur'an rather than the existing system. In his book with the same title, the renowned British Orientalist Montgomery Watt expressed the following statement. Muslim fundamentalism refers to the adherence to old practices and ideals, rejecting modernization and change while disregarding contemporary notions of development¹. Without delving into the formal definition of this phrase, intellectuals assert with much enthusiasm that if one adheres to the core tenets of Islam, known as essential beliefs, then it is appropriate to identify oneself as an extremist or fundamentalist. Christian fundamentalism, as mentioned earlier, is associated with certain religious groups. In contrast, Islam encourages a thoughtful and rational examination of proof and the Creator of the universe. He calls upon individuals to follow the guidance of prophets and messengers and to engage in deep contemplation and understanding of the Holy Word. This involves critical thinking, analysis, and the use of intellect to ponder and reflect upon Allah. If he is advocating for the implementation of slavery, then it is reasonable to question the grounds for labeling Islamic doctrines as blind faith and opposed to reason, given that fundamentalism entails the rejection of rationality in favor of blind imitation.

Christian fundamentalism asserts that the teachings of the Bible are to be accepted literally, without any form of interpretation. In accordance with the directives of the Holy Qur'an, Muslim scholars produced their exegeses and interpretations, known as tafseer, via deep contemplation and analysis of the Quranic verses from many perspectives. Various scholars have written commentaries on the Holy Qur'an, focusing on different topics such as its literary qualities, eloquence, jurisprudence, spirituality, and guidance. Each student of tafsir is familiar with the names of Ibn Katheer, Tabari, Baidawi, Qurtubi, Zamakhshari, Razi, Tantawi, Tabatabai, Maududi, and Qutb, as each of them offers a unique perspective. While the initial perspectives of each commentator varied, a shared element across all these interpretations is the presence of rational comprehension, reasoning, and interpretation. The existence of numerous interpretations over a span of 1500 years serves as evidence that the interpretation, analysis, and understanding of the Qur'an cannot be considered radical in the manner proposed by European scholars, as well as in the context of tradition and modernity. Contradictions are an inherent characteristic of the history of Europe that would be incomplete without them.

¹ Borrmans, Maurice. "William Montgomery Watt, Islamic Fundamentalism and Modernity. London and New York, Routledge, 1988." *Bulletin critique des Annales islamologiques* 7, no. 1 (1991): 71-74.

So, what exactly does it mean to label Muslims as fundamentalists? The perspectives of Western thinkers and Muslim intellectuals who were influenced by them are mostly founded on four underlying assumptions.

The initial assumption proposes that Islam, akin to other religions, is characterized by its emphasis on worship, rituals, and festivals. In a materialistic society, civil society is now responsible for carrying out the duties that were previously the domain of religion. Consequently, the significance of religion in a materialistic civilization is deemed to be devoid of meaning. Those who believe in religion can practice it privately, but they cannot bring it into social, economic, political, legal, or cultural affairs.

Secondly, there is the underlying belief that the Qur'an is a "religious book" similar to the Bible. Similarly, to fundamentalist Christians who take the Bible at its word, there are factions within Islam that advocate for a literal interpretation of the Qur'an. These movements were likewise seen as radical. Both non-Muslim Orientalists and modernized Muslims are contributing to the widespread misconception around this idea. The comparison between the Holy Quran and the Bible is fundamentally flawed since the Holy Quran is considered the divine word of Allah, whereas in Christian belief, Jesus is seen as the embodiment and revelation of Allah. The Holy Quran is authored by Allah Almighty, but the Bible is composed by human authors from various time periods. Hence, the 27 books of the Bible are ascribed to several editors, whereas the Qur'an is considered the unaltered Word of Allah, with no additions or omissions made to it from start to finish. The utterance of Allah Subhanahu wa Ta'ala has been preserved through memorization and writing. Furthermore, the invitation to engage with the Qur'an is an invitation to engage in critical thinking, analysis, and logical reasoning. Rather than adhering to a literal interpretation of the Qur'an, it encourages individuals to comprehend its teachings and principles and to seek ways to apply them in various aspects of life.

Thirdly, it is speculated that the Islamic movement's call for an Islamic system or state is, in fact, a demand for theocracy, which for an extended period of time instilled fear throughout Europe. Hence, the implementation of such a theocratic system in the contemporary day has the potential to jeopardize global harmony. Thus, according to their perspective, all the movements striving for the construction of an Islamic state are regarded as movements of fundamentalism and extremism.

The fourth hypothesis argues that Islamic movements embody traditionalism and oppose modernity. In contrast, Western thinkers have surpassed modernism and have delved into the realm of post-modernism. Meanwhile, Muslims scholars of Nishat-i-Siniya frequently discuss the Rashidah Khilafah and the Prophet, which is considered orthodox by Western standards. However, according to prevailing European philosophy, its economic, social, political, and cultural system is regarded as the authentic embodiment of modernity. Consequently, nations that have not embraced modernity or westernization are perceived as foreign and culturally distinct. Samuel P. Huntington concisely describes the experience of being regarded as inferior to oneself, without any embellishment: “Only when Muslims explicitly accept the western model will they be in a position to technicalize and then to develop”¹.

Without embracing the fundamental principles of Western civilization, it is unlikely that the Muslim world would experience scientific and economic progress, causing it to fall behind the West in the pursuit of growth.

Western intellectuals argue that there is a strong connection between financial strain and extreme religious views. They suggest that Muslims who feel economically deprived are more likely to express their wrath towards the West through religious extremism. The ideas put forth by intellectuals within the capitalist system appear to align with Karl Marx's theory of conflict. This is because Marx was also concerned with the notion that workers experience a sense of deprivation and that religion is used as a tool to manipulate and control them, leading to social tension and conflict. Expanding on this perspective, Huntington has attributed the intensity and radicalism stemming from this feeling of lack not only to Islam itself, but also to its teachings, which are accountable for the conflict, strife, and hatred. He states:

“The underlying problem for the west is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and obsessed with the inferiority of their power”.²

Quran and Sunnah Standpoint on Radicalization / Extremism

The Holy Qur’ān is full of verses that affirm moderation and forbid extremism and terrorism. In religion of Islam Exaggeration and

¹ Samuel P. Huntington, *The Clash of Civilizations*, Penguin Books, 1997, p 74

² Ibid, p 217

transgression are strictly forbidden; the Almighty says:

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ﴾¹

“Say, “O People of the Book! Do not go to extremes in your faith beyond the truth.”.

The Prophet, may God’s prayers and peace be upon him, calls for distancing from tyranny and confirms that:

﴿فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾²

“So, stand strong as you have been ordered you, and those who have regretted with you, and do not cross the confines. Assuredly, He is observant of what you do”.

And in the Holy Qur’ān He sent him as a mercy to the worlds

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾³

“And We have not sent you but as mercy for all the world”.

Allah’s commands are divisive about transgression, wrong-doing and radicalism and they are the worst forms of transgression, as he says,

﴿إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾⁴

“ Allah orders to do justice and be good, and to give relatives (their due), and forbids from unabashed acts, evil deeds and transgression. He urges you so that you may be receptive to advice”.

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوْحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾⁵

“Say, "My Lord has prohibited only the shameful things, what is apparent from them and what is hidden, and sin and unjust aggression, and that you associate with Allah

¹ Al Mā'idah 5-77.

² Al Hud 11-112.

³ Al Anbiyā' 21-107.

⁴ Al Nahal 16-90.

⁵ Al 'Ārāf 7-90.

something for which He has not sent any authority, and that you say about Allah what you do not know”.

﴿وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾¹

“And do not mischief in the land, causing corruption”
and do not commit corruption”.

﴿وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾²

“and do not go about the earth spreading disorder”.

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾³

“That whoever takes a life, unless as a punishment for murder or mischief in the land, it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity”.

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾⁴

“Do not spread badness on earth after it have been reformed”.

And he places the punishment for corruption on the corrupt in the land: It is only in the land after its reformation.

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾⁵

“Those who fight against Allah and His Apostle and run about trying to spread disorder in the earth, their punishment is nothing but that they shall be killed off or be crucified or their hands and legs be cut apart from different sides or they be kept away from the place (they live in). That is a disgrace for them in this world, and for them in the Hereafter there is a great penalty”.

Those who wage warfare against God and His Envoy and struggle to spread vice in the land must be killed or punished. They banished from

¹ Al Qaşas 28-77

² Al Hud 11-85

³ Al Mā'idah 5-32

⁴ Al Mā'idah. 5-56

⁵ Al Mā'idah, 5-33

the earth.

﴿وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾¹

“But do not exceed the limits. Allah does not like transgressors”.

God wants ease for people, not hardship.

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾²

“Allah wants ease for you and does not want hardship for you”.

However, radicals rely on a few passages, which they purposefully take out of context and misinterpret in accordance with their agendas, while forgetting or ignoring the vast majority of Qur’ānic verses that call for moderation, tolerance, facilitation, and does not permit corruption or extremism. The condemnation of extremism, radicalism, and terrorism by the Holy Qur’ān implies that extremism is a departure from moderation in Islam, that it leads to sedition and division within society. It also opposes Islamic teachings that encourage facilitation and non-extremism.

1.4.1. Holy Prophet (PBUH) on Radicalism and Extremism:

In addition to the Holy Qur’ān, Sunnah al-Nabawīyyah is founded on moderation, tolerance, and avoiding exaggeration and intolerance, as the Prophet (PBUH) says:

“Allah did not send me to be strict or cause injury but sent me to impart and create things easy³.”

It is also narrated in Prophetic tradition about seeking guidance as:

“O people, I am only a mercy and a guide”.⁴

The Messenger of Allah (ﷺ) has stated,

"None of you should point at his brother with a weapon because he does not know that Satan may make it lose from

¹ Al Baqarah 2-190

² Al Baqarah, 2-185

³ Al-Qushayrī, Muslim bin Ḥajjāj al-Qushayrī, *Ṣaḥīḥ Muslim*, (Riyādh: Dār-us-salām, 2007), Ḥadīth no.39.

⁴ Bukhārī, Muḥammad Bin Isma ‘īl, *Ṣaḥīḥ Al-Būkhārī*, (Riyadh, Dār us-Salām, 1997), Ḥadīth No. 393.

his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him)".¹

The narration in Muslim is:

Abul-Qasim (the Messenger of Allah) (ﷺ) said, "If anyone points a piece of iron at his brother the angels will curse him till he puts it down, even if he is his brother who has the same father and mother".²

Islam is the advice of compassion and Rehma as Prophet PBUH has always advocated easy going approaches in religion and break the chains of mental barriers and stood against all kind of societal evils.

'Indeed, this religion is easy, and no one will ever overburden himself in religion, except that it will overcome him. So, seek what is appropriate, and come as close as you can, and receive the glad tidings (that you will be rewarded), and take it easy; and gain strength by worshiping in the mornings, afternoons, and during the last hours of the nights'.³

From the above mentioned, it is apparent that Islam in its purest form is opposed to extremism, radicalization, incitement to violence, and religious fanaticism. Moderation and facilitation are important, but extremist forces use distorted interpretations and reasons to justify ruthless actions.

1.5. Measuring the concept of Radicalization:

We have seen there is a total absence of the use of quantitative methods to study radicalization. There is a dire need for quantification (analysis and assessment) of the concept of radicalization. This will provide further help for academics to enlighten the debate and take concrete steps to counter this menace. There are numerous reasons for that, first, most of the counter-terrorism studies were agenda-driven in nature. Like many other disciplines, Counterterrorism studies suffer from a fairness crisis because of the knowledge and power relationship. There are numerous studies on this discipline and many instant scholars on radicalization after 9/11. Counter radicalism has also become a career as

¹ Bukhārī, Muḥammad Bin Isma'īl, *Ṣaḥīḥ Al-Būkhārī*, (Riyadh, Dār us-Salām, 1997), Ḥadīth No. 7072

²Yahya bin Sharf Nawawī, *Rīyāḍ aṣ-Ṣāliḥīn* (Rīyāḍ: Darussalam Publicaciones, 1999)

³ Al- Nasā'ī, Aḥmad Bin Shuaib, *al-Sunan Al- Nasā'ī* (Lāhore: Maktabah al-'Ilam, 2004), Ḥadīth no. 5034.

scholars join government-funded academic and defence industries focused on security and terrorism-related discourses. These discourses made religion Islam a prime source of radicalization and ignored all other contributory factors. It is also very interesting to note that many international bodies increase their funding for higher learning institutes in different parts of the world to shape a narrative that best served their interests in the guise of counter-terrorism. This gave birth to the mushroom growth of counter-terrorism scholars who relied heavily on qualitative methods of research to reach the conclusion that suits their donor's agenda. An almost absence of local scholars in this discipline, this field is mostly left to western scholars who are non-native, language and cultural limitations prevent them to understand the phenomenon. In Pakistan, there is a huge sensitivity attached to the issue of radicalization which is a great hindrance to getting empirical data. Not only governments but the societies also are reluctant to provide any information on the issues of radicalization mostly considered agents and anti-Islam. However, now the tide is turning and people feel comfortable giving their opinion on radicalization and related fields. Pakistan has successfully and resiliently fought back against violent extremism in the past two decades, first on fighting two successful operations against evildoers and then on an ideological basis.

Ideological Interpretation of Radicalization: Faction and Categories

In religion Islam this notion of radicalism or extremism is defined by various scholars in three categories namely Ghulluw fid Din, Hirabah and al wala wal Bara. These three concepts have been widely discussed by modern Muslim and non-Muslim scholars. Here is a brief introduction of these three concepts that best suited with the current study.

- i. Hirabah
- ii. Ghulluw fid Din
- iii. AlWala wal Bara

In order to understand the phenomena of radicalization and extremism, we need to explore its ideological basis from divine sources. We will also examine how Muslim scholars have responded in the present time.

1.6.2. Concept of Ḥirābah:

In Islamic terminology, the Arabic word Ḥirābah comes from ‘Ḥarb’ which means ‘to become angry or enraged’ and ‘war’. The plural of this word is ‘Ḥarūb’ meaning wars. The word ḥirābah means ‘piracy’ or ‘unlawful warfare’.

In Islamic law, ḥirabah is a legal category that comprises highway robbery (traditionally understood as robbery with violence or grand larceny, unlike theft, which has a different punishment), rape, and terrorism.

The Muḥārebeh is a term often treated interchangeably with ḥirābah in the Arabic lexicon. The term Muḥārib is the one who is the perpetrator of muḥārebah. It has been translated as the ‘enemy of God’. Muḥārebah has also been translated as ‘waging war against God’, or ‘war against God and the state’, and ‘enmity against God’.

In the Holy Qur’ān, there is a verse mentioned in Surah al Mā’idah, which prescribes punishment for those who stood up against Allah and Rasool and try to spread injustice or spread corruption on earth.

“Those who wage war against Allah and His Messenger, and go about the earth spreading mischief -indeed their recompense is that they either be done to death, or be executed, or have their hands and feet chopped off from the opposite sides or be banished from the land-dwelling. Such shall be their degradation in this world, and a mighty chastisement lies in store for them in the World to Come”.¹

The word ‘Muḥārebon’ is mentioned in this Ayat is significant to understand.

﴿إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ﴾

“Except for those who repent before you have overpowered them. Know well that Allah is All-Forgiving, All-Compassionate.”²

﴿فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾³

“And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).”.

According to Khaled Abou El Fadl, Ḥirāba in the Islamic context means: "waging war against society" and in Islamic jurisprudence traditionally referred to acts such as killing noncombatants ("the resident and wayfarer"), "assassinations, setting fires, or poisoning water wells,"

¹ Al-Mā’idah: 5:33

² Al-Mā’idah: 5:34

³ Al-Baqarah: 2:279

crimes "so serious and repugnant" that their perpetrators were "not to be given quarter or sanctuary anywhere."¹

According to Sadakat Kadri, Most classical jurists had established a thousand or so years ago that *Ḥirābah* referred specifically to banditry in open country: a uniquely destabilizing threat to the civil order in a pre-modern society.²

The crime is sometimes linked together with *fasād fi-l-‘ard* (spreading corruption in the land), which is mentioned alongside waging "war against Allah and His Prophet" in 5:33-34.

According to *Zāhirī* jurist Ibn Ḥazm explain *Ḥirābah* as,

"One who strikes terror into the hearts of travelers, whether armed or unarmed, at night or during the day, in densely populated places or open spaces, in the caliph's palace or a mosque, alone or in a group, in the countryside or a bustling metropolis, in a small town or a major metropolis".³

Muslim lawyer Robert D. Crane of the Center for Understanding Islam proposes replacing jihad with *Ḥirābah* to refer to Islamic terrorism. Crane, who claims "There is no such thing as Islamic terrorism," claims that using jihad in English resembles the language of terrorists, while *Ḥirābah* vilifies them using the same religious vocabulary. *Jihād* denotes "battle," whereas the core term of the neologism, *Ḥirābah*, means "to grow angry and enraged" and was used to demonize non-Muslims during the Crusades".⁴

Ḥirābah is the seizing of another person's property by force or threat of force by an individual or group armed with a weapon. Modern Muslim scholars have compared this verse of *Ḥirābah* with terrorism like Hashim Kamali⁵ and Abdul Rashid Sheikh Dawody⁶. Kamali argued that traditional jurists have discussed *Ḥirābah* in great details because it carried lots of offences like killing people, creating fear and using force or

¹ Khalid Abou El Fadl, *The Great Theft: Wrestling Islam from the Extremists*, (New York: HarperCollins, 2009), 242

² Sadakat Kadri, *Heaven on Earth: A Journey through Shari'a Law from the Deserts of Ancient Arabia* (New York: Carnegie Council for Ethics in International Affairs, 2012).

<https://www.carnegiecouncil.org/media/series/39/20120417-heaven-on-earth-a-journey-through-sharia-law-from-the-deserts-of-ancient-arabia-to-the-streets-of-the-modern-muslim-world>

³Ibid.

⁴ Robert D Crane, "*Hirabah versus Jihad*" (USA: Islamic Research Foundation International, Inc., 2006)

⁵ <https://www.cilecenter.org/about-us/our-team/dr-mohammad-hashim-kamali>

⁶ https://en.wikipedia.org/wiki/Abdul_Rashid_Dawoodi

weapons. Kamali discussed that modern jurists can perform *ijtihad* by equating the offense of terrorism with *Hirabah*.¹

Knowledge of facts and awareness of concepts is a crucial entry point to shrinking or removing the circle of disagreement, as you uncover the foundations of disagreement due to differing notions or ignorance of facts, and this is something agreed upon all nations.

Disagreement frequently develops between us on an issue, and the argument deepens on a subject, giving the impression that the argumentations are at odds with each other when, in fact, they agree, and if their terms were defined, it would become evident to them that they are of one opinion.

This is an honourable prophetic warning to the mujtahid not to go to extremes and doesn't become fanatical about his opinion, which his hard work led him to, so he sees the truth and religion, and what goes against it is falsehood and unbelief.

1.6.7. Concept of Ghulaw fid Din and Radicalization:

There is little doubt that religious extremism is one of the world's most pressing problems today. Islam, as a world religion, offers a comprehensive set of ethical guidelines for all people. The Qur'ān used the term “Ghuluw” which can be moderately label as immoderation or radicalism, especially in terms of religious matters. The definition of the phrase means to raise above the level of something's essential reality. when we look cautiously into Islamic teachings we analyze that Islam doesn't approve of extremism, in particular with regard to religion. Islam not only rejected extremes but also urges us to disassociate ourselves from extreme ideologies and advised us to adopt the middle path of moderation and temperance.

In the Arabic language, the word which is closely translated with extremism or radicalism is “Ghuluw”. Imām Rāghib Iṣfahānī defines ghulaw as;

“Exceeding the limits is called extremism,” or “Going out of moderation and deviating from moderation is called extremism.”²

¹ Mohammad Hashim Kamali, “Terrorism, Banditry and Hirabah: Advancing New Shariah Perspectives”, *Islam and Civilisational Renewal*, 8, NO.1, (2017):11-32

² Rāghib Iṣfahānī, *Mufarrādāt fī Ghrā'ib al-Qur'ān*, Muḥammad ‘Abduhū, (trans), (Lahore: Islāmī Academy Shaīkh Shams ul Haq, 2018) Vol. 2, p.204.

It can also mean that something is exaggerated and violent beyond what is normal. Going beyond what the Sharī‘ah says is allowed, whether in belief or in action.

Imam Fakhr al-Dīn al-Rāzī (1149 or 1150 – 1209) has defined religious radicalism as:

"And extremism is the opposite of lack and negligence. Extremism means going beyond the limits, and this is because truth occurs between excess and lack (decline or endpoint and the religion of Allah is between intensity and lack".¹

According to the above definition, religious extremism is defined as sacrificing religious teachings and things to such an extreme that they are contradictory to the spirit of Sharī‘ah, ignoring the breadth and moderation of Islamic Sharī‘ah.

As stated earlier, extremism and ghuluw are the sheer violation. A study of Islamic teachings makes it very clear that all its commands and prohibitions have a moderate proportion, including extremism, and radicalism. There is no room for extremism at all. Therefore, people should be aware that there is no room for extremism in the Holy Qur’ān.

Extremism is strictly prohibited in the Qur’ān. When the People of the Book repeated, ghuluw, Allah forbade them in distinct text:

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا
وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾²

Say, O people of the Book do not go into extreme in your faith beyond the truth, and do not follow the wishes of a people who already went astray, misled many and lost the right path".

It is also explained as a “central way between two ends”.³

‘Allāma Zamakhsharī (1074 –1143) further clarified the above-mentioned ayat in these words:

“There are two forms of extremism per religion. Extremism is the truth that a person should reveal the facts and research the meanings of the times and try hard to get its arguments, as is the practice of theologians. And extremism

¹ Fakhr al-Dīn Muḥammad ibn ‘Umar Rāzī, *Tafsīr al-Kabīr*, (Beirut: Dār al-Kutub al-‘ilmīyyah, 2011)

² Al Mā'idah 5-77

³ Abdul Reḥmān Qāsmī, “Madhabī Intehā Pasandī, *Al-Tafsīr*, 1, No 34(2019):219-234.

is falsehood, truth. Exceeding, disregarding Sharī‘ah’s arguments, and following doubts as those who follow desires and innovations do”¹

Therefore, a person who follows the whole religion and obeys all the commandments cannot be called an "extremist". The Qur’ān criticize the Jews for believing in some of the commandments of the Torah and negate some that were prohibited by law. The essence of the argument is that the Holy Qur’ān forbids radicalism (extremism). What is done within the realm of Islamic law is not called extremism and what goes beyond it is illegal because it goes into extremism. Allah has moderated the Ummah of Muḥammad PBUH. In the Holy Qur’ān Allah(SWT) has stated:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾²

“And so, we have made you follower a balanced, (Moderate) community so that you may be witnesses over humanity and that the Messenger may be a witness over you”.

Therefore, it is necessary for the Muslim Ummah to act in moderation and temperance in all matters and to stay away from all forms of extremism. Aḥādīth also prohibit "extremism" and radicalization. As a result, the people should be thoroughly informed that radical opinions are disapproved in the Ḥadīth and that accepting moderation is essential to counter the mounting radicalism in society and academia.

Another incident is mentioned in the ḥadīth which teaches moderation. He said to Ḥaḍhrat ‘Abdullah bin ‘Umar bin ‘Āṣ: O Abdullah, I know that you keep fast in the day and do qīyām at night. I said in affirmation, yes, O Messenger of Allah! He said: Don't do that, but instead fast sometimes and eat sometimes; pray during the night and sleep as well, for your body has a claim on you; your eyes have a claim on you; lack of sleep will weaken them; your wife and children and relatives have a claim on you, too.

﴿إِنَّ جِسَدَكَ عَلَيْكَ حَقًّا، وَإِنَّ لَعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرَوْحِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرَوْحِكَ عَلَيْكَ حَقًّا﴾³

"Surely your body has a right over you and your eyes have a right over you. Your wife and your guest have a right over you."

¹ Maḥmūd bin ‘Umar al-Zamkhsharī, *Tafsīr Kashāf* (Berit: Dār al Ma‘rifah, 2009), 376.

² Al Baqarah 2-143

³ Bukhārī, *al-Ṣaḥīḥ al-Bukhārī* (Riyadh: Darussalam, 1997), Ḥadīth no. 6484.

When a person inclines towards extremism, he gradually turns away from all the rights that are due to him, so it is forbidden to adopt such practices according to Sharī‘ah.

Therefore, it is necessary for the Muslim Ummah to act in moderation and temperance in all matters and to stay away from all forms of extremism. Aḥādīth also prohibit "extremism" and radicalization. As a result, the people should be thoroughly informed that immoderate views are disapproved in the Ḥadīths and that moderation is indispensable to counter the growing radicalism in society and academia.

A similar tradition is reported by Bukhari. Some companions of Allah's Messenger (peace be upon him) resolved to engage in worship; one said that he would pray all night; another said that he would always fast and never stop; the third said that he would never marry and never have any relations with women. Allah's Messenger (peace be upon him) heard about them and said, "I swear by Allah that I fear Allah and realize my responsibilities to Him more than you, but this is my way: I fast sometimes and sometimes I do not fast; I pray during the night and sleep as well; and marry women. Anyone who does not like my way has no relation with me."

Prophet of Allah, Muḥammad PBUH has said: It was narrated that Abu Al-Aliyah said:

وَأَيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ¹

“And you should avoid extremism in religion because the nations before you perished due to extremism in religion”.

There is another tradition in Bukhari and Muslim that it was narrated Anas (R.A): Allah's Messenger (Peace Be Upon Him) came into the mosque and noticed a rope stretched between two poles. He enquired, "What is this rope for?" He was told: "This is Zainab's rope. When during her voluntary prayer, she begins to feel tired, she grasps it for support." Allah's Messenger ~ said, Untie it. You should offer prayers so long as you feel active. When you feel tired, you should go to sleep.

Islam is a religion of moderation and a middle path with a strong just balanced approach. Anyone who reflects on Islamic teachings, whether they are Qur’ānic verses or Ḥadīth, will find that Islamic teachings are based on moderation, fairness, convenience, and openness. violence, torture, and extremism have nothing to do with it. Islam condemns all

¹ Al- Nasā’ī, Aḥmad Bin Shuaib, *al-Sunan Al- Nasā’ī*, Ḥadīth 3057.

forms of extremism and radicalism, warns against all forms of extremism, and urges Muslims to avoid it at all costs.

1.7.2. Concept of Al Wala wal Bara (WB):

The Arabic word Wala is derived from wow lam yaa root word which means to protect. The other meanings of wala' include loyalty, support, guardianship and friendship. The Arabic word wala' derives from its root letters of wow, lam and yaa. These three letters form the root word wala' which is also a past tense verb (wa-li-ya) that means "to protect". Hence, the noun of wa-li-ya is wala' or wilayah (protection). One who protects is called a walī, (plural: awliya') or mawlā. Both the terms walī and mawla can be used for the person who provides protection (the protector) or the person who receives it.¹ Due to the vastness of the Arabic language is really difficult to determine the exact meaning of the term. Here it is best suited to the context.

Ibne Farās in his Arabic dictionary Mu'ajam Maqīs al-Lughah said that the term Wala means "closeness".² This is the most accurate definition of the term Wala which I am dealing with in this research.

The term al-Bara is derived from the past tense Bar-ra a which means to be free from something. This word also carries different meanings in the Arabic Language such as creation, freedom and overcoming or clear of debts or faults. The essence of all these meanings is to "cut off the relationship with something or someone".³

In the Islamic context, Wala speaks of Muslim's beliefs, actions and words that revolve around loving and supporting God, His messenger and believers, while Bara means to distance from those who oppose God, His messenger and Muslims. This definition of Wala comes from Holy scripture,

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ﴾⁴

"Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer)".

¹ Ali Bin Mohamad, *The Islamic Doctrine of Al Wala wal Bara in Modern Salafism* (PhD thesis, The University of Exeter, 2012), 66.

² Ibn Faris Al-Qazwini, *Mu'jam Maqāyīs Al-Lughah*, (Beirut: Dār Al Fikr, 1979), 141

³ Muhammad Ibn Mukarram Ibn Manzur, *Lisān-al-'Arab*, (Beirut: Dār Al Fikr, 1982), 354-6. For the various meanings of all the derivations of the term bara-a, see Qur'ān 57: 22; 2: 54; 59: 24; 3: 49; 5: 110; 33: 69; 2:166-167. See also Qur'ān 8: 48; 9: 114; 28: 63; 59:16; 60: 4; 4: 112; 6:19; 11: 35; 24: 26; 26: 216.

⁴ Al-Mā'idah 5:55

On the other hand, distancing from enemies of God Bara comes from the Holy Qur’ān

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ
وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ
وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أُنَبِّئُكَ وَإِلَيْكَ الْمَصِيرُ¹﴾

“You already have an excellent example in Abraham and those with him, when they said to their people, “We totally dissociate ourselves from you and ‘shun’ whatever ‘idols’ you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone.” The only exception is when Abraham said to his father, “I will seek forgiveness for you, ” adding, “but’ I cannot protect you from Allah at all.” The believers prayed, “Our Lord! In You we trust. And to You we ‘always’ turn. And to You is the final return”.

Wala is for all Muslim Ummah as all are bound in one Millat, one nation, and one community. This bonding enables Muslim ummah to love, attach and always maintain the bond of brotherhood with each other. The Holy Qur’ān is witnessed on this by saying:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ²﴾

“The believers are but one brother-hood, so make peace among your brothers. And be aware of Allah so you may be shown clemency”.

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ³﴾

“Certainly, this your community (your religion) is one community (one religion). And I am your Lord, therefore become servants to Me”.

This idea of loyalty, love, and brotherhood can also be derived from the Prophetic traditions. Holy Prophet (PBUH) has said “The believer in

¹ Al-Mūmtaḥinah 60:4

² Al-Ḥujurāt 49:10

³ Al-Anbīyā’ 21:92

their common love and compassion are like a single body, if one part of the body aches, the rest suffers from insomnia and fever”.¹

On another occasion, the Prophet of Allah has said:

“The believers are to another believer are like bricks, each part supporting each other.”²

Bara is the opposite of Wala. In the Holy Qur’ān Bara is considered to declare himself free from shirk or associating partners with God in worshipping of Him, of disbelief and tyranny. Muslims are warned to worship other than Him in many times in the holy scripture.

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينٌ﴾³

“Say, “O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion”.

Attributes of al Wala wal Bara:

A Mowahid should only declare loyalty (Wala') if they consistently demonstrate and embody five essential components in their everyday behaviour: love (Al-Hubb), support (Al-Nusrah), honor (Al-Ikram), protection (Al-Himayah), and respect for fellow Muslims.

1. Al-Hubb: (Love) - the act of having affection and adoration towards Allah, Muhammad (SAW), and other Muslims.

2. Al-Nusrah: (Defend) - to provide support to the Muslim community in their struggle against non-Muslims or adversaries.

3. Al-Ikram: (Honor) - to raise and bestow honor upon the Muslims.

4. Al-Himayah refers to the duty of safeguarding and offering refuge to both identified and unidentified Muslims.

5. Refrain from engaging in slander against fellow Muslims and demonstrate respect for them in all aspects of life.

Bara' also encompasses five traits (Al-Bughud, Al-Khuzlan, Al-Izlal, Al-Tazlim, Humiliate the Non-Muslim) that a Salafi Muslim must demonstrate in their daily life.

1. Al-Bughud (Hatred): Bara' necessitates a steadfast disposition of animosity towards individuals who do not adhere to the Islamic faith.

2. Al-Khuzlan: (Enmity) - It necessitates a resolute stance of hostility against the Kuffar.

¹ Bukhārī, *Ṣaḥīḥ Al-Būkhārī*, Ḥadīth No. 6011; Al-Qushayrī, *Ṣaḥīḥ Muslim*, Ḥadīth no. 2586.

² Bukhārī, *Ṣaḥīḥ Al-Būkhārī*, Ḥadīth No. 481; Al-Qushayrī, *Ṣaḥīḥ Muslim*, Ḥadīth no. 2585.

³ Al-Qāfirūn ,109-1-6.

3. Al-Izlah: (Disgrace) - Do not bestow respect and honor onto Non-Muslims.
4. Al-Tazlim: (Grievance) Do not endorse or promote the beliefs and ideology of non-believers.
5. To degrade individuals who do not adhere to the Islamic faith.

The connection between Religious affiliations, Politics & Radicalization

To comprehend the link between extremism and power politics, we will closely examine our religious affiliations and their impact on Pakistan's political structure.

1. Growing Modern Salafism and Radicalization:
2. Sufi-Brahvi Mazhab and Radicalization:
3. Brief Shia Activism and Radicalization:

Growing Modern Salafism and Radicalization:

In modern Salafism, Bara does not only mean to be free from associating partners with God and avoid shirk but it also includes rebuffing everything which angers God or anything that is against the Sharī‘ah. Moreover, it is referred to as disavowal of anything that seems as un-Islamic or that can pose a threat to the religion of Islam. “Bara” according to Modern Salafism does not only mean which behavior is Islamic and un-Islamic but also to which human being it is religiously acceptable to have friends or Wala or Mowaddat.

Another important thing to understand is that Modern Salafism does not take these two concepts of Wala and Bara as separate units. One concept cannot exist without the other or is incomplete without the other. On the contrary, Qur’ān treats both terms distinctly.

The concept of WB has its roots in religious and historical bases from the primary sources of the Qur’ān and Sunnah. However, modern Salafī’s understanding of the term has taken its influence from the writing of medieval scholar Imam Ibne Taīymmīyyah whose work is a theological reference for many Salafī writers. Ibne Taīymmīyyah has developed the idea that dissimilarity between Muslims and Non-Muslim must be overall. In his book titled, Al Şirāt al-Mustaqīm, he narrated all sides of differences that should be drawn by Muslims in their meetings with non-Muslim with special reference to Jews and Christian. He is concerned about the influence of Jewish and Christian religious festivals and urges that Muslims must avoid these if they want to remain true to Islam. Otherwise,

Muslims might start showing Wala and Muwaddah to them, leading themselves away from the straight path.¹

One verse sums up his arguments, which states:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَن يَتَوَلَّهُمْ مِنكُمۡ
فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾²

“O believers! Take neither Jews nor Christians as guardians—they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people”

From the seventeenth century onwards, the practice of WB is advent from the teaching of Ibne ‘Abdul Wahāb, a well-known Islamic scholar of Wahabism. He was greatly influenced by the writings of Ibne Taīymmīyyah. Under the influence of WB and based on the writing of Ibne Taīymmīyyah, Ibne ‘Abdul Wahāb argued that it is not likeable for Muslim to be friend with non-Muslims and take them as ally. This is also considered wrong to copy non-Muslims or heretical Muslim in anything. Furthermore, this enmity needs to be advent and visible. For example, its unpleasant to greet the non-Muslims first, copy their dressing sense, language, and culture. Muslims are also forbidden to take part in festivals and social gatherings of non-Muslims as that can also lead the towards heretical tendencies or can make them infidel.

Ibne ‘Abdul Wahāb has strengthened the concept of WB, which serves as one of the pillars of ‘Aqīdah in Ḥanābilah. In his famous book Kitāb Kashf al-Shubuhāt fī al-‘Aqīdah, which is about the heretical practices according to Wahabism such as the intercession of Prophets and saints. In the Wahhabi traditions, WB takes an exclusive and religious line. Ibne ‘Abdul Wahāb named all Shiite as unbelievers and rafidah or rejectionists.³ In Wahhabi traditions, WB became a test for true faith and show loyalty to God as a part of the Islamic religion.

The tradition which started with Ibne ‘Abdul Wahāb has prevailed for centuries till the present time. Today WB is not only a vital religious

¹ Ali bin Muhammad, *The Islamic Doctrine of Al Wala wal Bara in Modern Salafism* (PhD thesis, The University of Exeter, 2012), 69.

² Al-Mā’idah 5:55

*The concept of WB is not new in Islam, the concept of loyalty to the tribal leaders existed in pre-Islamic Arabia and in early centuries of Islam. Early groups like Khawārij were believed to have applied elements of WB their belief and actions. See Joas Wage Makers, “The Transformation of a Radical Concept, Al-Wala’ wal Bara’ in the Ideology of Abu Muhammad Al-Maqdisi” *Global Salafism-Islam's New Religious Movement* (2009): 81-106.

³ Muhammad Bin Abdul Wahhab, *Risalah fī Al-Radd ‘al Al-Rafidah*, (Ṣan‘ā’ : Dār al-Āthār lil-Nashr wa-al-Tawzī’, 2006), 6-33.

doctrine but also acts as a shield for Muslims against unIslamic cultures and impacts that could harm the faith and Tawhīd. Interestingly it has also become a tool for some Salafī groups to reject the ideas of other Muslim scholars and political Muslim rulers, who were seen as apostates or traitors.

When we see the centrality of the concept of the WB in Salafī writings, we conclude that this concept determined to whom Muslims should love and to whom Muslims should hate. This can be called WB or the ‘concept of love and hate’. Salafī scholars also present this concept that if it is not practised religiously the wrath of God may incur on them.

The concept of WB in Salafism is not static or firm but it is evolving and transforming with various dimensions with the advancement of time. The multidimensional nature of WB is important and useful for this research and it will help to understand the realities and dynamics of this doctrine and how these dimensions create an exclusive approach to modern Salafism.

It has been noted that there appear to be three main subsets within the Salafī community¹. The first school of Salafis, the purists or quietists, place a premium on teaching the masses about the Salafī da‘wah and promoting internal Islamic purity (tazkīyah). They have little interest in politics and provide unquestioning loyalty to their government. However, another faction of Salafīs thinks that the spread of Salafism through da‘wah alone isn't enough, and that political components should be included. Thus, these Salafists are known as *politicos*. Finally, the Jihādī Salafīs, who see violence and uprising as the only means of bringing about change, are discussed.

Modern Salafism is a complicated idea in Islamic thought today. The research shows how complicated modern Salafism is in two ways: (1) Modern Salafism has different ideological trends and inclinations, and (2) modern Salafīs have different ideas about religion, society, and politics. The study has shown that even though modern Salafis use the same Islamic sources, they come up with different rulings and opinions based on how they see the current social and political situation.

For the past decade, one of the world's biggest problems has been how to handle the security danger posed by violent and militant Islamist movements like AQ and the like. Numerous studies have uncovered that actively spreading their ideology or religious ideas is one of these movements' primary techniques. The Internet, one example of a modern technological tool, has helped the extremist ideas to which these Islamists

¹From the purist camp, we have Ṣāliḥ Bin Fawzān Al-Fawzān; from the political realm, we have ‘Abdūl Raḥmān ‘Abdūl Khāliq; and from the Al-Qā’idah movement, we have the famed Jihādī Salafī Āyman Al-Zawāhirī.

belong to spread far beyond their original geographic origins. Ali's study and interactions with various Jihādī Salafī led him, to the conclusion that WB is a central tenet of the Jihādī Salafist ideology which the vast majority of modern militant Islamists adhere. Many governments and security organisations have come to recognise in recent years that questioning and refuting the theological beliefs of these militant Islamists is crucial in the fight against terrorism and in managing the threat presented by these individuals¹. To counter the danger posed by radical Islamists, it is necessary to challenge the religious beliefs of Jihādī Salafism, particularly the notion of WB. This is because Jihādī Salafis use WB to determine who their friends and opponents are, and to foster feelings of animosity toward their perceived enemies. Critically, the idea provides the justification for the murder of both Muslims and non-Muslims.

The idea that *wala'* in Islam is reserved exclusively for God, the Prophet, and fellow Muslims is not contested by mainstream or non-Salafī Muslims. All practising Muslims are obligated to uphold this tenet from the Qur'ān. In classical Islamic literature, *wala'* refers to the glory of being a close servant of God, rather than a promoter of animosity toward others. Although Muslims are commanded to be faithful to God, Islam, and Muslims in the Qur'ān, this does not imply that all non-Muslims should be rejected and oppressed. Also, the traditional interpretation of *bara'* is to renounce shirk and all that leads to it, since shirk is the sole sin God would not forgive. This is the generally agreed-upon interpretation of the word *bara'* found in the Qur'ān. Consider this verse in the context of the rest of Chapter Sixty of the Qur'ān, which focuses on Abraham and his people. While Muslims are commanded not to despise all non-Muslims, the Qur'ān also forbid them from befriending anyone who actively oppose Muslims. Since these non-Muslims were aggressively hostile against Abraham and his people, animosity and hostility developed between them.

In addition to dominating the Islamic world, the Modern Salafī form of WB has an overwhelming presence in cyberspace². On the topic of WB, there are more and more freely available books authored by contemporary Salafīs than by non-Salafī Muslim intellectuals. Moreover, what is worrisome is the widespread and growing influence of these works on the Muslim community as a whole, and in particular on militant Muslims and

¹ See report on the 'International Conference on Terrorist Rehabilitation' organized by the International Center for Political Violence and Terrorism Research (ICPVTR) of S. Rajaratnam School of International Studies (RSIS), Nanyang Technological University (NTU), Singapore on 24-26 February 2009 available at http://www.rsis.edu.sg/publications/conf_reports.htm (accessed December 30, 2022).

² Before the advent of the internet, the authoritative voices of Islam were disseminated through traditional learning methods, such as books, public lectures, and speeches. This substantially hindered non-mainstream Islamic thinking from reaching the public. However, the internet's accessibility and mostly unedited nature had the effect of filtering it and led to the blurring of authoritative lines in Islam.

Islamists. Abu Bakar Baashir, the influential leader of Jemaah Islamiyah in Indonesia, is claimed to have used Al Qahtani's book on WB in the theological school he established in Indonesia. 597 Jemaah Islamiyah members were executed for their role in the 2002 Bali bombings, which killed 202 people. However, the book has not been banned in many countries and is easily accessible online.

Muslim scholars and thinkers must challenge the present Salafi version of WB and build an understanding of WB based on Islamic principles and sources that will suit Muslims in all situations and help them face numerous obstacles.

Sufi-Brelvi Mazhab and Radicalization:

The confrontation between revivalists and Sufis in the nineteenth century gave rise to a new Sunni sect, the Barelwi¹. Precise data regarding the sectarian demographic distribution in Pakistan is currently unavailable. According to various estimations, the bulk of the country's population consists of members of Sufi Islam or the Barelvi sect, comprising over fifty percent. The remaining 50 percent is divided into two equal halves, with each part representing 25 percent. The Deobandis constitute approximately 15 to 20 percent of the population, while the Shias make up around 15 to 20 percent, and the Ahl-e-Hadith account for approximately 5 percent. Both the Deobandi² and Barelvi³ sects are part of the Fiqh-e-Hanafi and Sunni schools of thought. However, the division between these two schools originated during the British colonial era in the Indian Subcontinent. Both the groups are of opposing worldviews. The Brelvi termed Deobandis as ‘Gustakh’ (Blesphemer) in a famous decree of Ahmad Raza Brelvi and in response Deobandi ulema brought a fatwa against Brelvis and term them as Infidal⁴”.

Throughout history, both factions have fought tooth and nail to counteract the other's impact in all spheres of society, including religion, politics, and the economy. Some examples of contemporary Barelvi groups are Sunni Tehreek, Dawat-e-Islami, Pakistan Awami Tehreek, Minahaj-ul-Quran, Jamiat-e-Ulemai Pakistan (JUP), TehreekLabaikYa Rasool Allah, Sunni Ittehad Council, Tehreek e labaik Pakistan and many more. Their

¹ Ahmed, Arslan. and Ranjha, Bilal Zafar. "Salafising Barelwiyat: Salafi Doctrine of Al Wala'Wal Bara and TLP Politics in Pakistan." *Journal of Research in Humanities* 56, no.2 (2020): 26. http://pu.edu.pk/images/journal/english/PDF/10_56-2_Dec_20.pdf

² The term "Deobandi" originates from the renowned Madarssah 'Dar-ul-Aloom Deoband', founded in 1861 in the town of Deoband, India. Its primary aim was to propagate the authentic principles of Islam.

³ As a response, a different ideology arose led by Ahmad Raza Khan Barelvi (1856-1921).

⁴ Shahid, Muhammad Suleman, and Tahir Ahmad. "Institutionalization of Sufi Islam After 9/11 and Rise of Barelvi Extremism in Pakistan." *Pakistan Journal of Society, Education and Language (PJSEL)* 2, no. 1 (2016): 33-53.

primary goal is to establish and maintain control over the country's political system, economic system, ideology, and social fabric. As the majority, Barelvi clerics assert that they must contribute more to the distribution of power in the nation. Some members of different sects refuse to attend funerals and religious services for one another, illustrating how wide the gulf is on an interpersonal level as well.

The conceptual difference has frequently manifested as a violent conflict, to seize geographical authority by forcibly taking possession of mosques, particularly in Karachi, to establish dominance and propagate their doctrines. These conflicts resulted in devastating clashes between the two factions, resulting in the loss of several valuable lives.

The extensive history of division between Barelvi and orthodox groups has had detrimental effects on society. President Ayub Khan and Zulfikar Ali Bhutto utilised Sufi Islam for their political objectives, thereby politicising it within the context of Pakistan's history. The Musharraf government viewed Sufism as an ideology that portrayed a more compassionate aspect of Islam, and hence made a deliberate effort to encourage its promotion as 'Enlighten Moderation'. It was perceived as being more accepting and patient in terms of promoting harmony between different religions and within the same religion. It was also seen as robust and progressive for the state of Pakistan. Furthermore, alongside the Musharraf administration, the United States also had a vested interest in advancing mainstream Islam as a means to address the peril of religious radicalism in Muslim nations, particularly in Pakistan. The prominent think tanks in the United States have also performed studies on Sufi Islam and have determined that it is effective in resisting the increasing orthodoxy and militancy inside the country.

In 2003, the Rand Corporation¹ conducted a research which determined that Sufi Islam is advantageous for American interests in fostering the development of contemporary democratic Islam in Muslim nations, with the objective of mitigating the influence of religious extremists. In 2007, the Rand Corporation conducted a reassessment of its research and concluded that Sufi Islam can be considered a "natural ally" for the Western world in its efforts to address the threat posed by extremist Islamists. Nevertheless, the research also cautioned that the rise of extreme

¹ The **RAND Corporation** is an American nonprofit global policy think tank, research institute, and public sector consulting firm. RAND Corporation engages in research and development (R&D) across multiple fields and industries. Since the 1950s, RAND research has helped inform United States policy decisions on a wide variety of issues. https://en.wikipedia.org/wiki/RAND_Corporation

ideology has created a space for extremist and radical inclinations inside mainstream Islam.

In 2004, Musharraf advocated for his concept of "enlightened moderation". To ensure its success, he stressed the importance of his fellow people rejecting militancy and extremism, and instead promoting Islam as the champion of a fair, lawful, tolerant, and morally upright society. The promotion of Sufism as a countermeasure to extremism began in 2006, at a period of heightened extremism and terrorism in Pakistan. Yousaf Salahudin, the grandson of Allama Iqbal, proposed to General Pervez Musharraf that Sufism, with its liberal, secular, and tolerant characteristics, was the most effective tool to combat extremism in Pakistan, given the country's pluralistic society. He also expressed the view that western countries have a strong need for mystical experiences and that Pakistan has the capability to sell its Sufi Music to the West. In 2006, General Musharraf adopted Yousaf's plan and founded the National Council for the Promotion of Sufism (NCPS). In order to promote Sufi ideology, the government implemented a two-pronged approach. One aspect focused on the social level, aiming to integrate Sufi doctrine within the state's social framework. The second objective was to integrate Sufis, pirs, and Barelvi clerics into the realm of national politics. On Socialfront, the Sufi ideology was propagated through the observance of urs, which are celebratory events. In the realm of politics, efforts were made to bolster and empower pro-Sufi religious groups in order to challenge religious extremism and the ideology propagated by terrorists, primarily through organised rallies. These religious political organisations, which support Sufism, organised processions around the country and openly denounced the spread of Taliban ideology. Even these parties classify the Taliban as khawarji (deviant from Islam) and terrorists. Dr Tahir-ul-Qadri's politico-religious party, Pakistan Awami Tehreek (PAT), and his religious organisation, Minhaj-ul-Quran, were significant contributors.

Upon assuming office, the government of the Pakistan People's Party (PPP) implemented measures to foster the growth of Sufism inside the nation. In this particular situation, they emulated the actions of the Musharraf regime by creating the Sufi council, which they renamed as the 'Sufi Advisory Council' in June. August 2009. The Council comprised seven members, with the majority being clerics affiliated with the Barelvi political party, Jamiat-e-Ulemai-e-Pakistan (JUP). Haji Muhammad Hanif Tayab, the leader of the JUP, was designated as the Chairman of the council. The PPP government appointed Syed Yousaf Raza Gilani, a descendent of the MoosaPak Shaheed mausoleum, as the Prime Minister of Pakistan. Furthermore, Shah Mehmud Qureshi, who is responsible for

the upkeep of the Shah Rukn-e-Aalim shrine, was designated as the Foreign Minister. Similarly, Hamid Saeed Kazmi, who oversees the Ahmad Saeed Kazmi shrine in Multan, was named as the Federal Minister for Religious Affairs to address matters related to religion. Endowments and the promotion of religious tolerance and cooperation. This demonstrates PPP's strategy to foster concord among adherents of Sufi Islam. Kazmi expressed strong opposition to the Taliban and narrowly escaped an assassination attempt. Furthermore, in the realm of politics, the Sunni Tehreek and Sunni Ittehad Council (a coalition of various Barelvi religious groups) have experienced a boost in their influence and have acted against extremism and terrorism within the country.

However, experts assert that the Sufi ideology has the capacity to reduce the threat of extremism and terrorism throughout the nation because of its inclusive nature. Nevertheless, they also express concerns about granting more power to pro-Sufis, as this could have a detrimental effect on the social sector by exploiting the followers of their spiritual leaders. Ayesha Siddiqa, a renowned Pakistani author, issued a cautionary statement regarding this matter, stating, "The increase in power not only intensified the desire for more power, but also led to the corruption of the Sufi order¹." While some individuals also labelled it as "unfavourable news" and perceived it as a form of politicising religion, which has already caused several problems for the nation.

After the assassination of Governor of Punjab, Salman Taseer the Barelvi Tehreek has got more attention in the country. They strongly emphasised the importance of not making compromises on Article-295-C of the Pakistan Penal Code. They stated that if somebody were to commit blasphemy, the government should carry out the execution, or else the people would take matters into their own hands. Their processions consistently featured slogans that encapsulated their primary narrative, aim, and motto: "Gustakh-e-Rasool ki aik saza, sar tan say juda" (The only punishment for a blasphemer is decapitation). Their narratives and deeds have a profound influence on society by inciting individuals to adopt radical views on the subject of blasphemy. The years 2016 and 2017 witnessed a significant increase in human rights violations disguised as blasphemy issues in the country.

The adherents of the Barelvi School of Thought identify themselves as Aashiq-e-Rasool, meaning sincere admirers of the Prophet. They believe

¹ Ayesha Siddiqa, "Faith Wars" Dawn on February 14, 2009. Accessed on 14 Jan 2024
<https://www.dawn.com/news/833136/faith-wars>

that this devotion justifies taking all measures necessary to fulfil this aim. They arrange religious assemblies in various public venues and recount compelling religious anecdotes and emotional narratives to stir up the audience. Anecdotes of proactive individuals who acted against blasphemers are recounted to provoke the public. Not only are these stories meant to reassure followers of their promised high status in the next life, but they are also meant to make people feel like these promises are true so that they will be more likely to use violence against people they think are blaspheming. The politicisation of Sufi Islam is currently experiencing a slowdown due to many factors. One of the failures of Sufi Islam is its inability to fulfil its primary aim, which is to effectively combat violent extremism and terrorism. Instead, it introduced an additional aspect of armed discussion and disregard for the law.

The abrupt surge of Barelvi extremism in society has raised numerous inquiries, despite their previous reputation as a peaceful community. Possible solutions to address Barelvi extremism include enabling them to counter extremism, as well as addressing their popularity among the public. Additionally, it is important to address their sense of superiority stemming from their majority status, which may contribute to their feelings of inferiority and their desire to increase their influence in society. Their intention was twofold: firstly, to fight the influence of other sects, and secondly, to elevate their own standing in society by luring their fellow sect members, who constitute the majority. In order to achieve these objectives and capture the interest of Barelvi sect, they also employed the sensitive matter of religion as a means. The Barelvi clergy and their followers are devoted to Sufism, yet they have significant inclinations towards radicalization and extremism, particularly when it comes to religious matters such as the question of blasphemy.

The TLP¹ consistently seeks to establish itself as a prominent group within the Barelwi community, resorting to violence as a means to protect its interests. So far, it has been successful in achieving its goals. Furthermore, it maintains its adherence to the Barelwi theological principles in order to assert its exclusive representation as the political party of the Barelwis. They are exhibiting the same behavior as Salafis by openly displaying acts of violence. The Barelwi group consistently regards their ancestors as the guardians of authentic Islam. Instead of advocating for devotional Islam and promoting peace for all of humanity, they criticize and reject religious minorities, and express strong disapproval and condemnation towards those Sufis who do not share their interpretation of

¹ Tehreek e Labaik Pakistan, A political party

Islam¹. Despite their hateful rhetoric, they still identify themselves as advocates of 'authentic Islam'. Emulating the Salafi philosophy of WB, the TLP leadership envisions the Muslim society in terms of two distinct categories: pure and impure, and Islamic and un-Islamic. Their lectures and statements are exacerbating the religious milieu and exerting influence on the younger generation, leading them towards religious extremism over the matter of Namooos e Risalat. A male individual from the Charsadha district actively took part in a protest organized by TLP, which revolved around the matter of Namooos e Risalat. Consequently, this individual was not present at school. Upon his return to school, he assassinated the Principal by accusing him of erroneously recording my absence while I was protecting the sacredness of the Prophet. In addition, it has become a distinguishing characteristic of TLP Leadership to scrutinize the conduct of others through the perspective of Ishq e Rasool.

Allama Khadim Hussain Rizvi initiated a fresh discussion on the topic of authentic and false Sufis. It undermined the long-standing respect associated with the notion of Sufism, particularly among Barelwis who generally do not hold a sceptical perspective towards Sufis. Engage in deceit or falsehood. Khadim Hussain Rizvi has consistently criticised numerous Barelvi religious clerics and spiritual gurus who understand Sufism as a nonviolent aspect of Islam. As Salafis criticise many interpretations of Islam, and Khadim Hussain also criticises them as being cowardly, agents of the West, and false religious scholars who always seek to please foreign powers. In addition, he categorically rejected the idea of apologetic Islam and issued a strong warning to the Government, stating that there would be serious repercussions if any attempts were made to modify the Blasphemy law.

In addition to targeting Sufis, the vilification campaign of the TLP also extended to intellectuals inside the Barelwi-Sufi circles. Dr. Tahir ul Qadri is a follower of the Hanafi madhhab and practices Sufi Islam. Additionally, he strongly believes in peaceful coexistence with different religions.

The TLP group effectively occupied the political void left by the ST (Sunni Tehreek) among the Barelwis and eventually replaced it as a political force as well. The TLP clerics' utilisation of abusive language and violence as a fundamental method has not only reduced the divide between WB and

¹ Al Qadri, Shaykh Umar, The Emergence of Barelwi Extremism, Protecting of the Honour of the Prophet while Betraying His Tradition, 1-21, Chair of Irish Muslim Peace & Integration Council, www.impic.ie Head-Imam Islamic Centre Ireland www.islamiccentre.ie, <https://www.academia.edu/35257390/> Accessed on 15 Jan 2024.

Barelwis, but it has also established itself as a source of Salafi-inspired literalist Islam in Pakistan.

Brief Shia Activism and Radicalization:

The Pakistani Shia population¹, which is the second largest globally after Iran, has exerted a significant impact on Muslim history and politics in the Indian sub-continent, especially in Pakistan. Prior to the ascension of General Muhammad Zia-ul-Haq in 1977, the relationship between Pakistan's Shia and Sunni communities was largely harmonious. However, Pakistan's significant participation in the Afghan-Soviet conflict during the 1980s, the polemic 'Islamization' policies implemented by General Zia-ul-Haq, and the rise of Shia empowerment following the Islamic Revolution in Iran in 1979 collectively resulted in restricting the religious freedom of Shia Muslims and questioning their loyalty to Pakistan².

These advancements also played a role in the oppression of several Shia individuals by various extremist anti-Shia groups. A group of Shia factions resorted to violence as a means of safeguarding their community, retaliating with acts of terrorism against militant Sunni groups. Starting in the late 1980s and lasting until the 1990s, Pakistan served as the battleground for a proxy war.

The Shia tribes in Pakistan's Federally Administered Tribal Areas (FATA) are one of the most at-risk groups in the Shia community. This is because the Taliban and al-Qa'ida have been making progress there over the past few years, killing many Shia, especially in Parachinar (Kurram Agency). Shias have been pretty calm in response to these attacks so far, even though they have launched a number of attacks against local Taliban. In other places, the Sipah-e-Mohammad Pakistan (SMP), a Shia terrorist group that was banned, is said to have come back in 2008 and 2009.

The initial Shia community in the Indian sub-continent consisted of individuals of Arab descent who migrated and established themselves in the Sind region during the ninth century³. Annemarie Schimmel, a

¹ In this research study, "Shia" mostly refers to the Ithna Ashari, also known as the Twelver Shia. Also, it's important to remember that there are a lot of different opinions on what the real percentage of Shia Muslims in Pakistan is. Vali Nasr says that the Shia make up fifteen to twenty-five percent of the people. Nasr writes about "The Rise of Sunni Militancy in Pakistan: The Changing Role of Islamism and the Ulama in Society and Politics." In *Modern Asian Studies* 34, no. 1 (February 2000), 139

² Abbas, Hassan. "Shiism and sectarian conflict in Pakistan: identity politics, Iranian influence, and tit-for-tat violence." (2010). 1-51 <https://www.jstor.org/stable/resrep05604>

³ Annemarie Schimmel, *Islam in the Indian Sub-continent* (Boston: Brill Academic Publishers, 1980), 36-74. See especially chapter 2 ('The Time of Independent States – The Growth of Shia Islam')

distinguished German scholar of Islam, states that between the 13th and 15th centuries, Shia influence was significant in various autonomous small states and regions within the broader Indian sub-continent. These areas include Delhi, Malwa, Jaunpur, Kashmir, Bengal, Deccan (Bijapur and Golkanda), Carnatic, and Gujrat. Because many Mughal kings were generally liberal, Shia institutions grew stronger during the Mughal era, which ran from 1526 to 1857. but tensions between Shia and Sunni grew during the rule of Aurangzeb Alamgir, Sunni Mughal ruler (1659–1707). According to scholar Syed Athar Abbas Rizvi, these differences turned into full-on war by the turn of the 19th century, with both sides calling the other "heretics" and "infidels".¹

Before the late 1960s, Shia students did not take part in politics as Shia. Jamaat-e-Islami is one of the most important religious political parties in the country, and its student branch is called Islami Jamiat-e-Tulaba (IJT, the Islamic Society of Students). IJT has grown its activities and presence on college campuses by recruiting people to join its parent organisation. Inspired by the IJT, a small group of Shia medical and engineering students in Lahore, led by Mohammad Ali Naqvi, asked five smaller Shia groups to join together and form the Imamia Students Organisation. The twelve Shia Imams are called imamia. To become popular, the ISO would have to work hard because most Shia students at the time were part of left-leaning groups or the PPP's student wing.

The link between madrassas and militancy is not nearly as strong in the Shia community as it is in the Sunni community. Shia madaris in Pakistan are run by the Wafaq-al-Madaris al-Shia (WMS), which is a parent organisation that keeps an eye on all 415 of them. Shia in Pakistan were profoundly affected emotionally and psychologically by the Iranian revolution, which brought them renewed pride and a platform from which to declare their identity.

Allama Arif Hussaini may be thought of as the mastermind of the hard-line Shia movement in Pakistan. Because to his leadership, the Shia community was able to change its political stance and put an end to quietism. Hussaini gained the support of common Shia and the allegiance of the ISO (Imamiya Students Organization) cadres due to his rejection of the Zia dictatorship, anti-imperialist statements, and confrontation with tribal elders. Under his direction, TNFJ (Tehreek e Nifaz e Fikkah Jafiria) brought about numerous changes that benefited the Shia community in Pakistan. While Hussaini did his best to rally Sunnis, he also sought to unite Muslims in the battle against tyranny and for the establishment of a

¹ Abbas, Hassan. "Shiism and sectarian conflict in Pakistan: identity politics, Iranian influence, and tit-for-tat violence." (2010). 1-51, p12

just Islamic system. As time went on, sectarian rifts widened, rendering such endeavours fruitless. Attacks in Quetta in 1985 and other instances of anti-Shia violence demonstrated that Shia activity would face opposition.

During an interview, Mariam Abou Zahab contended that despite lacking clear direction and leadership, the Shia community in Pakistan is unlikely to resort to militant actions in response to anti-Shia violence. This is because they have recognised the futility of militancy and understand that it undermines their security interests within Pakistan¹.

Above mentioned religious affiliations have played their part in making Pakistani polity somehow inclined towards extreme ideologies that resulted in heightened emotional responses that turned into acts of violence. The intersection of religious affiliations and politics in Pakistan has indeed been a complex and sometimes contentious issue, contributing to the country's political landscape and social dynamics. Throughout Pakistan's history, various religious groups and movements have influenced political discourse, often leading to polarization and, in some cases, violence. Addressing the complex interplay between religion and politics in Pakistan requires careful consideration of historical, cultural, and socio-economic factors. Promoting tolerance, pluralism, and democratic values can help mitigate the negative consequences of religious extremism and foster a more inclusive and stable policy. Additionally, ensuring respect for human rights, the rule of law, and institutional accountability is essential for building a democratic society where diverse religious beliefs coexist peacefully.

Radicalization as defined by the respondents:

The majority of responders provided similar definitions of radicalization.

Islam promotes moderation. So, when a person's thoughts exceed or fall below a certain threshold, he departs from the path of moderation. therefore, radicalization occurs when someone deviates from the set norm, whether in the real world, theory, or thinking. Leaving the road of moderation can lead to radicalization and extremism.

Radicalization occurs when you solely care about your perspective or understanding, believing that everyone else's is incorrect or irrelevant. At some point, people begin calling one another "not Muslim." Aside from that, there is hostility, hatred, terrorism, intolerance, and violence. All of this is due to radicalism.

¹ Ibid, p 49

Radicalization can be described through religion, politics, and culture. When someone held an extreme viewpoint or deviated from conventional norms, there was no room for compromise and a rigid intellectual standpoint. When there is little tolerance for other people's beliefs, no flexibility in the position, and no willingness to listen to the contrary perspective, it is referred to as radicalization or extremism.

"Afaham-ur-Harfi lil Nusus" (Arabic for "interpretation of religious texts") is the practice of accepting the literal meanings of religious texts at face value without analyzing their underlying connotations. It's a frequent source of conflict. Individuals need to recognize a distinction between their understanding of a religious text and the religion itself since religious texts offer multiple valid interpretations, and individuals tend to believe their own. Adding one's interpretation to religious ideas can lead to extremism as well.

1.7.6. The Connection between Religious Radicalism and Terrorism:

Al-Irḥāb is the source of the verb Irḥāb Yarḥab, and its meaning is fear, and there is a saying in Surah Anfāl:

﴿تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾¹

“you terrify the enemy of Allah and your own enemy”.

﴿سَحَرُوا أَعْيُنَ النَّاسِ وَأَسْرَبَهُهُمْ﴾²

“they bewitched the eyes of the people, and made them frightened.”

Irḥāb can be translated in to “terrorize “or “create fear”. The term Terror is derived from latin, from Old French *terreur* (“terror, fear, dread”), from Latin *terror* (“fright, fear, terror”), from *terrere* “to frighten, terrify”³

According to encyclopedia Britannica “terrorism, the calculated use of violence to create a general climate of fear in a population and thereby to bring about a particular political objective. Terrorism has been practiced by political organizations with both rightist and leftist objectives, by

¹ Al Anfāl 8-60

² Al ‘Ā‘rāf 7-116

³ Alexander, Scott C. “Fear.” *Encyclopedia of the Qur’an*. eds. Jane Dammen McAuliffe. Vol. 2. (Leiden: Brill Publisher, 2002), 194-198.

nationalistic and religious groups, by revolutionaries, and even by state institutions such as armies, intelligence services, and police.¹

Its terminological meaning is 'Individuals or groups may use violence or threaten to use violence in the name of politics'².

Unlawful violence or the use of threats in many forms, such as murder, distortion, torture, disruption, or destruction, for the aim of political purposes.

1.8. Terrorism: *Irḥāb*

The criminal law defines terrorism in addition to common definitions of terrorism that refer to violent acts that aim to create an atmosphere of fear, are directed against certain religious and political followers, or an ideological goal, and include the deliberate targeting or disregard for the safety of civilians. Now included in some definitions are criminal acts of violence and war. Terrorist organizations frequently employ similar strategies to enforce their policies.

1.8.1. Historical Background:

Researchers believe that the roots of terrorism may be traced back to a control-obsessed human civilization that rebukes and intimidates others to achieve what they want in a manner that breaches established social norms. Non-combative and typically meant to sway public opinion.

Acts of terrorism span back hundreds of years and have not occurred recently in our history. According to the Old Testament, in the first century a group of extremists set out to frighten the wealthy Jews who collaborated with the Roman invaders of the eastern Mediterranean region. In the eleventh century, the Assassins did not fear instilling fear among the security forces through murder, and for two centuries, they resisted official efforts to repress them and neutralize their terror, and excelled at attaining their political objectives through terrorism.

According to historians, the era of the French Revolution, which covered the years 1789 to 1799 and is known as the time of terror, was so chaotic that the terrorism was defined as "state-sponsored terrorism." Panic and fear afflicted not only the French populace as a whole, but also the European aristocracy in general.

Some argue that one of the factors that makes a person or group a terrorist is their failure to bring about change through lawful means, such as economic or political protest, opposition, or demand and appeal for

¹Jenkins, J. Philip. "Terrorism." Encyclopedia Britannica, <https://www.britannica.com/topic/terrorism>. (accessed November 11, 2022)

² Ismā'īl 'Abdūl Fataḥ 'Abdūl Kāfī, *Al-Irḥāb fī'l 'Ālam Al-Ma'ss*, (Al Qahira: Kutan Arabia 2006), 17

change. Some feel that listening to the demands of the people (whether a majority or a minority) might defuse the fuse that enables terrorist activities to occur or intensify.

The War on Terror:

Some countries, led by the United States, managed to come up with the term "war on terror." They tried to get rid of terrorism and the countries that support it by using military, economic, and media campaigns. This campaign started after the events of September 11, 2001, in which al-Qaeda played a role. It became a central part of US President George W. Bush's policy both at home and abroad. This war was a turning point, and many people said it was destructive and had never happened before in history. This is because it isn't clear what it's about, and it's different from other wars in that it has many goals and dimensions.

In May 2010, the administration of US President Barack Obama decided to drop the phrase "war on terror" and instead focus on "domestic terrorism" in its new national security strategy. The document said that the US "is not in a state of global war against "terrorism" or against "Islam," but rather a war against a specific network called Al Qaeda and the "terrorists" who work with it.

The idea of terrorism is hard to understand because the Latin word 'Terror' was translated into English in a way that is not only flawed but also completely wrong. Terrorism today means specifically going after civilians, and if the laws of developed countries say that civilians can be killed if they are in the way of a military target, with the justification that the target was military and not civilian, then all Islamic jurists agree that it is not acceptable to kill a civilian. This is what the word "terror" means. No one disagrees that it's against the law.

In his lecture in Malaysia in 2004, Mahathir Muhammad stated:

Terrorism is not the same as conventional warfare. Terrorism cannot be defeated with sophisticated weapons or nuclear warheads. Terrorist attacks are a new type of conflict. It's a battle of the weak versus the strong. As long as there is a huge disparity in the ability to kill between the strong and the weak. Terrorist attacks must occur in response to the oppression inflicted on the weak by the powerful.

Conventional warfare is nothing more than legalized terrorism. The vast majority of those killed were unarmed civilians, not combatants. They are victims of bomb and missile terrorism, as well as terrorist attacks. Because conventional war terrorizes people, it must be classified alongside terrorist acts committed by irregular terrorists. No one has the right to proclaim himself the moral and truth king.

Sultān ‘Abdullah Al-Jāsmī has stated:

Terrorism's goal is to disrupt internal and external balances, which is perhaps one of the most important goals of terrorism given the importance of these balances. This criminal act may be carried out by some secret global organizations affiliated with individuals or countries in order to control certain countries known for their riches and wealth in preparation for their invasion, control of these riches, and plunder.¹

These are some of the sayings of the scholars who asserted their opinions about Jihad and terrorism. They not only defined the true meaning of Jihad but also explain terroristic tendencies of some fringe groups within Islam. following are some of the acts of violence after 9/11.

1.8.8. Islam’s Position on Extremism, Radicalism and Terrorism:

Jihad has become synonymous with killing non-Muslims in the Muslim and Western cultures by the propaganda machinery of western media. This study aims to dispel these myths in Jihad analysis. It will clarify Al-Qaeda and ISIS's hijacking of this phrase, which has no theological or classical Islamic law basis, using Dr Muhammad Tahir-ul-Qadri's Fatwa on Terrorism & Suicide Bombings. Al-Qaeda and ISIS misinterpreted Qur'anic scriptures, particularly verses 4:89 and 9:73 on jihad bi al-qital, "just warfare," and the severe criteria that must be observed before and during any combat.

Terrorism has raised jihad debates in recent years. Jihad is used by groups like ISIS and Al-Qaeda to justify their crimes and recruit others. Jihad is associated with massacres, suicide bombs, and the murder of innocent citizens. Thus, understanding jihad in its whole is crucial.

Dr. Tahir-ul- Qadri's Fatwa on Terrorism and Suicide Bombings, which explains Islam's war laws and suicide bombing ban, has made this task much easier.

Jihad is not a crime, fight, or torture. Jihad or its derivatives—jaahada, jahid, yujaahiduun—appear in 36 Qur'an verses. Only 32 verses mentioned jihad, but neither the text nor the context mentioned fighting or warfare. According to Islamic jurisprudence and usul al-Qur'an, the rules of the Quran, there are three ways to determine the meaning of a verse: by studying the literal text, by studying the context of the verse by studying previous and later verses, and by studying its historical background in books of exegesis. Using these three techniques to interpret jihad, 32 of 36 passages never mention killing or combat. The Qur'an calls combat qital,

¹an article in Al-Bayan newspaper, a copy preserved June 8, 2019 on the Wayback Machine .

but jihad implies to struggle, exert, and dedicate yourself to a righteous cause.

Jihad has five lexical aspects. Spiritual or jihad bi al-nafs is the first and most important. Self-purification, piety, and righteous behaviour towards oneself and others. It is to eliminate arrogance, greed, jealousy, malice, and violence and become a moderate, productive, and proactive member of society. It is a spiritual battle without arms.

The second is intellectual and educational jihad. Jihad comes from *ijtihad*—independent legal reasoning—and *mujtahid*—a great jurist who can deduce and apply legal values from the sources to present conditions. Thus, jihad is intellectual or legal work that links the past to the present. It's called jihad bi al- 'ilm.

The third part of jihad is social, called jihad bi al- 'amal. Political, educational, and cultural struggles are used to reform society. It eliminates social evils and corruption. It's a nonviolent, democratic effort to build a balanced community based on human rights, freedom, equality, and justice.

Charitable jihad bi al-mal comes fourth. Jihad's economic aspect. It involves generosity, fighting for wealth redistribution, eliminating poverty, spending one's money, and providing food, shelter, clothing, medicine, and protection to humanity.

Jihad bi al-qital—defensive warfare—is the fifth and final dimension. The UN Charter of Human Rights grants the right to self-defense and just war. Dr. Qadri notes that even jihad bi al-qital is only allowed if five crucial preconditions are met. If any of these elements are not met, the jihad bi al-qital is illegal in Islam and a crime of violence and terror¹.

First, no one can proclaim jihad bi al-qital. Only the state has that power. Only a state can authorize self-defense under Islam if it feels threatened. The Holy Prophet's practice supports this. He and his Companions spent the first 13 years of prophethood at Mecca. Non-Muslims cruelly, violently, and persecuted him and his Companions. But they were not allowed to take up arms.

Non-Muslim Meccans broke the Treaty of Hudaibiya, a "No War

¹ Mohi-ud-Din.H. Qadri "The Interpretation of Islamic Concept of Jihad drawn from the Fatwa on Terrorism & Suicide Bombings by Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri and the Delegitimization of the Terrorist Groups. Al-Irfan (Biannual Abstracted Research Journal) Vol. 1 Issue: 1 January – June, 2016" 1-30

Pact," for ten years. After this covenant was broken, God revealed that the Muslims might battle those who had started a war against them, allowing a defensive war anew. (10) A "just cause" is the second requirement for jihad bi alqital. The Holy Qur'an defines self-defense as a "just" cause.

But once the Sacred Months have passed, kill the polytheists 'who violated their treaties' wherever you find them,¹ capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers, and pay alms-tax, then set them free. Indeed, Allah is All-Forgiving, Most Merciful.¹

Fighting fitna—violence, brutality, and terrorism—is another legitimate cause. To end this fitna and restore peace, a just war is allowed.

A legitimate war can only occur when one state breaks a peace deal and resumes war. Thus, self-defense allows preemptive war against the other state.

Suicide bombings against civilians violate the fourth criterion, which prohibits murdering non-combatants. Dr. Qadri's fatwa describes how suicide bombs violate Islam's fundamental teachings.² Suicide is a crime, but killing noncombatants makes it worse. Dr Qadri's fatwa is based on Quran and Prophetic tradition/teachings.

The fifth and final criteria is proportionality. Warfare cannot violate limitations. Dr. Qadri's fatwa on the prohibition of killing women, children, religious leaders, farmers, traders, ambassadors, etc. Destroying homes, places of religion, trees, crops, or livestock is also forbidden.

This concise explanation distinguishes terrorism from jihad bi al-qital, a just fight in defense. This leaves the Al-Qaeda and ISIS narrative advocating mandatory jihad. It's regrettable that Al-Qaeda and other terrorist organizations purposefully misquote or misunderstand Qur'an verses by pulling phrases out of context. Even worse, most Muslims don't understand the Qur'an's interpretation principles or Arabic, thus they rely on translations.

Osama bin Laden's fatwas routinely misapply this. In one renowned fatwa, he commands Muslims to kill Americans, both military and civilian. Islam forbids individuals or groups from taking up arms instead of the state. Non-combatants and civilians cannot be targeted. Abu Bakr al-Baghdadi

¹ Quran, Al Tawbah 9:5

² Dr Muhammad Tahir-ul-, Fatwa on Terrorism and Suicide Bombings, (UK: Minhaj Publications, 2010) 91– 115

and Ayman Al-Zawahiri also used to misapply the verses of the Holy Quran¹.

Islamic jurisprudence promotes peace, security, discussion, moderation, equality, justice, and human rights through jihad, which is more than just an Arabic term. It promotes benevolence, bettering humanity, and preventing war and strife amongst communities, governments, and civilizations to integrate and unify human cultures.

The Qur'anic text and its idea have remained unchanged for fourteen centuries.

Terrorist groups and other extremists have hijacked this concept by misquoting or misinterpreting Qur'an verses to inspire bloodshed and hatred. Unfortunately, many Muslims worldwide are particularly receptive to such deceptive advertising due to their poor economic, social, and political conditions. They have nowhere to vent. Radical groups exploit anger and hatred caused by poverty and lack of education.

They focus on discriminatory foreign policy and the wealth gap. They exploit religious loyalty using emotive words. Thus, both Muslims and non-Muslims must strive hard to dispel jihad misconceptions and continue peace efforts.

From June 24th to the 28th of 2006, Amman, Jordan hosted seventeenth session of The International Islamic Fiqh Academy, an organ of Organization of the Islamic Conference. Islamic perspectives on extremism, radicalism, and terrorism were discussed, and questions were debated. Resolution 128 (2/14) was reviewed as well, which addressed "The Rights of Man." Terrorism is defined as "aggression, intimidation, material or psychological threat originating from states, groups, or individuals against people's religion, person, honor, intelligence, or property, committed wrongfully through various types of aggression and forms of corruption in the earth," according to "The Rights of Man and International Use of Force." After studying the proceedings of official and unofficial Islamic and Arabic conferences that have talked about the question, which have talked about fighting terrorism, figuring out what makes it happen, and attempting to remove the terrorists' tools, and which are in line with the Amman Message of 26/9/1425 ah or 9/11/2004, resolves the following:

¹ <https://irp.fas.org/world/para/docs/980223-fatwa.htm> (English Version)
<https://irp.fas.org/world/para/docs/980223-fatwa-orig.htm> (Arabic Text)

The following statement was published in al-Quds al-Arabi (London) on 23 February 1998, p. 3.

Terrorism is not allowed in any way, shape, or form. It is a crime that can be called a war crime, no matter where it happens or who does it. Terrorists are people, groups, or states that directly or indirectly support or fund terrorist acts, either by giving money or giving them help. There can also be terrorism between states.

Terrorism is different from legitimate resistance to occupation through legal means, because the latter is done to get rid of tyranny and get back rights that were taken away. This is a right that is supported by both the law and common sense. It is also backed up by international treaties.

Terrorism is caused by things like extremism, radicalism, tribalism, not knowing the rules of the Sharī'ah, not respecting the rights of people and their political and intellectual freedom, feeling like you don't belong, and having bad economic, social, and political conditions.

We restate what has already been said in this resolution: Jihad, which means "struggle," is not terrorism as long as it follows the rules of Islamic law. Jihād is used to defend Islamic beliefs and to protect or free a country from foreign occupation.¹

This conference suggested empowering scholars, legal experts, preachers, and other learned bodies to combat terrorism and address its causes.

All media to strive for greater accuracy in their reporting and broadcasting of news, especially on terrorism issues, and to avoid linking terrorism with Islam, because other religions and cultures have also committed terrorism.

All institutions of knowledge and learning are promoted to identify Islam's enlightened form, which encourages tolerance, love, and ties with others and mutual cooperation for the common good.

The conference called on the UN to stop terrorism, strengthen international cooperation in fighting it, and establish consistent international norms to decide the status of various forms of terrorism using one standard.

Muslim scholars called on the world's states and governments to prioritize peaceful coexistence, end international occupation and self-determination denial, and establish connections based on equality, peace, and justice.

¹<https://ammanmessage.com/resolution-154-islams-position-on-extremism-radicalism-and-terrorism/> (accessed on December 12, 2022).

Western countries should reexamine their educational methods and harmful portrayal of Islam, and to stop media practices that harm Islam and strengthen peaceful coexistence and dialogue and to hinder enmity and hate.

Understanding Genesis of Radicalization in Pakistan

Mr. George Bush called the September 11 assaults on the World-Trade Center and the Pentagon an act of war against the United States and stated war on AQ and the Ṭālibān, calling them sympathizers. He also requested logistical assistance, air operations at naval and air bases, intelligence collaboration, and distancing from the Ṭālibān from Pakistan. Pakistan would be labelled a terrorist state and ally of terrorists if it did not comply with American demands. After Pakistan caved to American pressure, the American-turned WOT wreaked havoc on Pakistan's security, peace, and criminal justice system.

Chaudhry Nisar Ali Khan's address at the International Institute for Strategic Studies London provides a clear and realistic assessment of Pakistan's terrorism problem, which has been mischaracterized by all Pakistani governments and security institutions as our own fight. 'Before 9/11, there had been no major acts of terrorism or suicide bombs, with a few isolated incidents involving sectarianism'.¹ His point was reaffirmed: even though Pakistan had nothing to do with 9/11, the blame, consequences, and retaliation were all directed at Pakistan and Afghanistan. Terrorism struck Pakistan, and 99.9 percent of the victims were Muslims. He noted that prior to the WOT, Pakistan was a peaceful, democratic nation, but since then, the terror threat has killed over 50,000 people and created an air of fear in every public place, including markets, places of worship, schools, and other educational institutions.²

Current and future sources of misery and worry in Pakistan are numerous. While addressing a joint session of Congress for the last time on January 12, 2016, Mr. Obama cautioned that "Many regions of the world, such as the Middle East, Afghanistan, and Pakistan, as well as sections of Central America, Africa, and Asia, will continue to experience uncertainty for many years to come. And he made the prediction that "some of these regions may become safe sanctuaries for new terrorist networks; other of these regions will fall victim to ethnic conflict or poverty, generating the next wave of migrants." This forecast from the American President, which may be grounded in credible intelligence or his own

¹ "Nisar urges the West to stop linking Islam with terrorism", Chaudhry Nisar Ali Khan, "At the International Institute for Strategic Studies London", *DAWN Islamabad*, February 26, 2015, (national edition), 1-5.

² Ibid.

opinion as the politician leading America or part of the 21st Century, American Century Doctrine, is enough to analyze the past and future suffering of Pakistan ever since it has taken part in WOT until a number of decades from now. Despite suffering the most and gaining the least in a conflict that was never its own but imposed upon it, a thorough examination of the WOT would reveal that Pakistan stayed the defeated plater in the American War on Terror. Pakistan agonized the most casualties in the WOT, yet it earned the least praise and appreciation from the international community, which continually pressured it to "do more".¹

However, it seems likely that American and NATO soldiers will remain in Afghanistan beyond 2020. As a result, Pakistan desperately must reconsider its ties with the United States and also revisit its Afghan policy. Pakistan needs to eliminate the RAW factor, which is posing a constant threat to Pakistan's national security, and plan for a gradual but early pullout from WOT and resorting to "the principles of policy" stated in the Constitution.² In this sense, it could be a good idea to follow the policy principle established in Article 40 of the Constitution.

Due to the widespread belief that the United States and its allies were encouraging terrorism by pointing and repressing Muslims without exception, including the government and public of Pakistan, the United States and its allies were forced to alter their perspective in order to protect their own interests and bring an end to the WOT.

After President Ashraf Ghani solidified his power in Afghanistan, the United States reached out to Pakistan in an effort to foster reconciliation between the Afghan government and the Taliban. In order to maintain stability in Pakistan and the regions bordering Afghanistan and Iran, the country had previously sought to limit India's influence in Afghanistan'.³ Nonetheless, Pakistan's initiative to involve the Taliban for resolution in Afghanistan and Pakistan was interpreted as regenerating or reconsidering coalition with American opponents and against Indian welfares. If Pakistan didn't want to disgrace itself or alienate its allies, it had to keep its cards close to its chest. But now, especially in South Asia, the time is right for a rebalancing of alliances, a paradigm shifts from war to diplomacy, and the

¹ See for example: "Lieutenant General Asim Bajwa's Recent interview in Germany", Pakistan World, who expressed Pakistan's grievances against the world, available at <http://youtu.be/Z70GdJXv20c>.

² Articles 29-40 describe the principles of policy. Special emphasis is required on "promotion of unity and observance of Islamic moral standards"; "discouragement of parochial, racial, tribal, sectarian and provincial prejudices"; "protection of women, family and minorities"; "promotion of social justice and eradication of social evils"; "ensure inexpensive and expeditious justice"; "promotion of social and economic wellbeing of people"; "participation of people in Armed Forces"; "strengthening fraternal relations among Muslim countries, promote international peace and security, and foster good will and friendly relations among all nations, and encourage resolution of international disputes through peaceful mean

³ Anwar Iqbal, "ISI Chief holds crucial talks in US", *DAWN Islamabad*, (February 26, 2015), 1.

promotion of interfaith harmony rather than animosity. In order to negotiate peace in Pakistan, Pakistan must play a rational game and interact with both the Taliban and the Afghan government. ‘A system of united security and increased intelligence input across the 33 intelligence bodies under the jurisdiction of the Ministry of Internal Affairs has been implemented, he said, allowing the government to take a preventative and long-term strategy to combating terrorism’.¹

Pakistan still has to deal with many internal and external sources of conflict. Extremism and intolerance of gap and dissent have grown in Pakistan because of a shallow understanding of the country's national identity. This is threatening the country's chances for social stability and unity. As a result of the state's ineffectiveness lack resolving conflicts, some groups have turned to violence. After the elections in 2013 and 2018, there was a smooth change of government. But the country's economy remains precarious, and domestic conflict is growing deeper, as it prepares for elections expected in 2023. Pakistan's vulnerability to climatic disasters and alarming flaws in governance and economic stability have been exposed by the disastrous flooding that swept the country in 2022, costing an estimated \$11 billion in damage and putting a strain on the agricultural and healthcare sectors.

Regionally, Pakistan is dealing with a revival of extremist groups along its border with Afghanistan, which has heightened tensions with Taliban-led Afghanistan.

Factors of growing Radicalization

- Drivers/Factors/Causes for Religious Radicalization
- Socio-Cultural Drivers Responsible for Radicalization
- Ethnic Drivers Responsible of Radicalization
- Political Drivers responsible for Radicalization
- Digital Drivers Responsible for Radicalization
- Educational Drivers responsible for Radicalization
- Economic Drivers Responsible for Radicalization
- Psychological Drivers Responsible for Radicalization

After explaining the terms used in Islamic jurisprudence for radicalization, extremism, and terrorism with their historical background in Pakistan, the essential drivers of radicalization have been discussed here.

¹ Chaudhry Nisar, “At the International Institute for Strategic Studies London”, 1-5

Extremism in Pakistan is deeply rooted in a complex interplay of historical, religious, and political factors. The country's religious landscape has been marred by sectarian tensions, contributing to an atmosphere conducive to extremism. The state's historical use of Islamic rhetoric, often intertwined with political objectives, has inadvertently fostered an environment supportive of radical ideologies. Political instability, governance challenges, and weak law enforcement have further created fertile ground for extremist ideologies to thrive. Global influences, particularly controversies surrounding caricatures of Prophet Muhammad and global jihadist movements, have shaped the narrative of local extremist groups, sometimes overshadowing local issues. The role of an unchecked educational system, including unregulated madrassas, has been significant in promoting intolerant ideologies among the youth. Inconsistent government policies, oscillating between appeasement and military operations, have perpetuated a cycle of violence and compromise without addressing core issues. Addressing these historical and contemporary factors is crucial for formulating effective strategies to counter extremism and fostering a resilient and peaceful society in Pakistan.

A society's national curriculum and the educators responsible for implementing it wield profound influence over the mindset of successive generations. Unfortunately, from the outset, Pakistan has grappled with the challenge of formulating a comprehensive and humane education policy. The existing educational framework has inadvertently perpetuated a narrative that emphasizes historical conflicts, fostering an environment where religious, sectarian, and geopolitical differences are magnified. In this context, the educational system has tended to focus disproportionately on the past rather than the future, nurturing a culture steeped in divisive narratives. Hindu-Muslim distinctions, sectarian biases, and aspirations of global dominance have become focal points within the curriculum, contributing to the emergence of a violent culture propagated by extremist groups within society.

The religious undertones embedded in the educational system play a pivotal role in shaping societal attitudes. The emphasis on historical grievances, particularly Hindu-Muslim differences, has sown seeds of discord rather than fostering understanding and tolerance. Sectarian prejudices, often fueled by an education system that magnifies religious differences, contribute to the deepening divisions within the society. Furthermore, the narrative of global dominance, sometimes propagated through the lens of religious superiority, can breed a sense of entitlement and exclusivity among certain segments of the population.

Presently, Pakistan's education system falls short in fostering social awareness and shaping human behavior, hindering our ability to transcend biased perspectives and emerge as esteemed contributors to the global community. Our current curriculum lacks resilience, compassion, and the ethical principles inherent in Muslim values. Consequently, we struggle to cultivate an environment characterized by peace, security, and brotherhood in the region. Regrettably, rather than addressing inherent shortcomings, our educational content remains laden with redundant material, perpetuating a cycle that hinders meaningful progress.

These constitute the fundamental drivers of radicalism in Pakistan. Beyond these origins, numerous factors perpetuate and sustain extremism, fostering an environment conducive to its survival. Within our societal framework, injustices, economic disparities, unemployment, the prevalence of class distinctions, oppressive power structures, the persistence of caste systems, the existence of religious factions, and ineffective legal measures against terrorists collectively offer justifications for resorting to violence in civilizations like ours. These factors intertwine to create a complex web that sustains and fuels the continued presence of extremism within the society.

We need to revisit the intellectual delusion that there is no radicalism among our youth. Many academics refute this, yet the fact remains that extremism is on the rise in the younger population. This extremism is not only religious, but also political, social, economic, linguistic, regional, communal, and injustice or deprivation are also very important to discuss. Radical elements mostly keep themselves away from reality, as a result, they are unable to comprehend the true situation. Extremism has evolved into a disease that cannot be addressed by a single organization, party, or group, but rather demands collaborative action and mutual cooperation. Radicalization is posing a serious threat to multicultural and multi-ethnic Pakistani society. Therefore, it is necessary to understand the phenomena in complete depth. Radicalization is not mainly religious it can have many other forms. The term 'Radicalization' depends on the ideology of a particular group or individual. To comprehend radicalization, one must grasp the political context and ideological perspective of the individual or group in question. Various scholars have identified diverse dynamics contributing to the prevailing radicalization in Pakistani society. Furthermore, understanding the reasons for radicalization requires consideration of religious, social, political, and economic factors. Universities in Pakistan seldom ever study young people or their perspectives about society. Rarely do studies mention the propensity of young individuals for radicalization or extreme attitudes. Instead, the issue of rising youth radicalization poses a risk in Pakistani campuses today, as

unemployed students are at serious risk of joining extremist or radicalized groups. With 64% of the total population of the country, this youth bulge is poised to determine the destiny of Pakistan. This youth population presents both a significant challenge and a great opportunity for the transformation of the region. We need to recognize the challenges facing the country and engage this youth force sustainably and effectively.

There are numerous factors/ determinants or drivers for growing radicalism in our younger people, the following details are some of the important points raised by our interviewees and other sources who reflect upon this phenomenon.

2.2. Religious Radicalization:

The term radicalism or extremism is a Western term that is matched in Islam by the term Ghuluv. Extremism or radicalism was mentioned in Islamic law by the words of the Prophet ﷺ “Beware of extremism in religion, for those before you were demolished by extremism in religion¹. “Extremism is the transgression of the limit in religion. The matter and the violation of the methodology, and extremism is the same as fanaticism, and it means not accepting the truth even if its evidence appears; Excessive bias and tendency towards adopted beliefs. Quran categorically warns against transgression, “Surely We destroyed the nations (which had risen to heights of glory in their times) before you when they indulged in wrongdoing (transgression) and refused to believe even when their Messengers brought clear signs to them. Thus, do We recompense the people who are guilty”².

The rise of religious extremism is one of the world's most pressing problems. When we look carefully into Islamic teachings we examine that Islam doesn't approve of extremism, particularly with regard to religion. Islam not only rejected extremes but also urges us to disassociate ourselves from extreme ideologies and advised us to adopt the middle path of moderation and temperance. Religious radicalism is defined as sacrificing religious teachings and things to such an extreme that they are contradictory to the spirit of Sharī'ah, ignoring the breadth and moderation of Islamic Sharī'ah. The Prophet ﷺ said, “Two types of people will not be included in my intercession: the tyrannical and iniquitous ruler, and the heretical extremist in matters of religion, who has digressed from it and who is neither repentant nor willing to give up [his heresy]³”.

¹ Al Nasa'I, Ahmed Bin Shuaib, al- Sunan Al Nasa'I, Hadith 3057.

² Quran 10:13, no 204, p.64

³ Qurb al-Isnad,

Radicalism and extremism are based on diverse factors there is no single variable involved in this process. It is important to conceptualize these determinants on three levels.

Macro-level: These factors encompass influences that operate at the country or community-wide level. Within the context of societal extremism or radicalism, macro-level determinants involve various elements such as economic conditions, the role of religion, religious conservatism, levels of religious knowledge, prevailing schools of thought, critical issues, media discourse, and the presence of violent tendencies. These broad-scale factors collectively contribute to shaping the societal landscape and influencing the potential for extremist tendencies.

Meso level: These factors operate within identity groups or smaller communities, playing a crucial role in shaping socio-cultural dynamics. At this intermediate level, various elements contribute to the emergence of extremist tendencies. These include the socio-political setting, leadership dynamics, ethnic structure, reward and incentive systems, media influence, and the role of the state. The interplay of these meso-level factors significantly influences the mindset and behaviour of individuals within smaller social units, contributing to the development of more extreme approaches.

Micro level: Micro-level factors operate at the individual level, influencing the development of extremist tendencies. Within this personal sphere, various elements contribute to the cultivation of radicalism. These factors include the individual's belief system, personal identity, affiliation with a specific sect, influence of religious teachers and teachings, social status, personal grievances, and intellectual ability. The interplay of these micro-level factors shapes the mindset and worldview of individuals, playing significant roles in fostering or mitigating radicalization.

These three levels are interconnected with each other. Recognizing and understanding these three levels determinants is crucial for implementing targeted interventions aimed at addressing and preventing the development of extremist attitudes in a society

Important Drivers Contributing Towards Radicalization in Higher Education Institutes (HEIs):

In the realm of higher education, the teacher assumes a pivotal role, particularly in the instruction of compulsory subjects such as Islamic Studies, Pakistan Studies, and history. The influence of the teacher is paramount, as their ideologies directly impact the students' perspectives, potentially leading to automatic radicalization. Unfortunately, at the

university level, teachers often fall short in fulfilling their duties, steering students toward sectarian ideas and fostering an undemocratic atmosphere within the classroom. Rather than serving the broader cause of Islam, some teachers propagate the doctrines of their specific school of thought, neglecting the diverse religious backgrounds of their students.

This subsection explores the significant drivers contributing to radicalization in Higher Education Institutes (HEIs), with a focus on the role of educators, historical perspectives, and the state of Islamic education. It delves into the repercussions of a neglected emphasis on Islamic philosophy, the prevalence of rote learning over critical thinking, and the urgent need for preparing young Muslims with intercultural understanding and a robust understanding of Islamic heritage to meet global challenges.

The following discussion outlines the essential causes that contribute to radicalization and extremism in Pakistani society, specifically within higher education institutions. The examination is organized into different domains, shedding light on the shortcomings in our educational model. Additionally, we propose an Islamic counter-radicalization framework designed to mitigate these elements within both society and academia.

Drivers/ Factors/Causes Responsible for Religious Radicalization:

There are many determinants of religious radicalization which are dangerous for the younger population and also for the unity of the Ummah. The following points are extracted from Islamic Studies faculty members' interviews. These are the causes of keeping extreme religious views in our students and teachers alike.

2.3.2. Literal interpretation of the scripture:

The meaning of adhering to the letter of the text is to take the words as they appear without delving into it and looking at its meaning. Worships - for example - must comply with God's commands without knowing the intent behind them, and therefore those sayings that have been included in recent times that say that giving money to the poor is better than the Hajj or better than building mosques and so on, and as for customs and transactions, it must from considering the causes and the realization of the mind in them.

Whoever takes the apparent meaning of the text will see that the ruling is not to carry the Qur'ān to the land of the enemies and the unbelievers, but whoever works his mind and strives in the text will find that the reason is to remove the Qur'ān from the abuse of the ignorant, but

the situation now is different from the past, so if Muslims were safe from insult, the deprivation would not be and a solution in this era is the attempt to deliver the Holy Books - from non-Muslims - to the people of disbelief so that they believe in their religions, but Islam is more important and first.

2.3.3. Misunderstanding:

The misunderstanding of religious texts poses a significant risk of radicalization within Higher Education Institutions (HEIs). Literal interpretations divorced from historical and cultural contexts can foster narrow and rigid perspectives, contributing to extremism. Selective reading, where individuals focus on specific passages while disregarding broader contexts, results in distorted understandings that support extremist ideologies. Insufficient religious literacy leaves individuals susceptible to manipulation and misinterpretation by extremists. Political manipulation further exacerbates the issue, with radicals distorting religious texts to serve political agendas. Social and economic factors, including feelings of marginalization, can heighten vulnerability to radicalization. Efforts to counteract this phenomenon should prioritize promoting religious literacy, critical thinking, and an understanding of cultural and historical contexts. Encouraging pluralistic interpretations and fostering an environment of respect for diverse perspectives is essential. Additionally, addressing underlying socio-economic issues is crucial to mitigating susceptibility to extremist ideologies in HEIs¹.

2.3.4. Adherence to personal opinion:

Adherence to personal opinions can lead to religious deviation, especially when those opinions come from individuals lacking knowledge and understanding of the purposes and meanings of things. Without the necessary knowledge, one may engage in misinterpretations, such as reaching inaccurate conclusions with limited understanding. While possessing some knowledge, it is crucial that it aligns with the comprehensive knowledge required by scholars, encompassing a deep understanding of preferences in legal rulings, the ability to discern between similarities and differences, and a precise grasp of the Arabic language and Islamic law. This comprehensive knowledge aids in understanding complex issues, passing accurate judgments, and avoiding misinterpretations. The importance of such knowledge is emphasized in a Hadith where the Messenger of Allah stated "Ibn Abbas reported: The Messenger of Allah said, 'Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away

¹ Ahmed, Zahid Shoaib and Jafri, Qamar Abbas, Drivers of violent conflict in HEIs in Pakistan, Routledge Tailor and Francis Group, August 2020

the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray.¹ "

It is understood that without scholars, people may turn to ignorant leaders, seeking guidance in religious matters, which can lead to misunderstandings and misapplications of Islamic teachings. So, when that man preached without knowledge, relying on his personal vision, he led himself astray and led others astray. This happens to be one of the causes of absence of guidance leading to radicalization.

2.3.5. Failure to refer to the Islamic rules:

Failure to refer to Islamic rules and principles can serve as a significant driver for radicalization within Higher Education Institutions (HEIs). When individuals within these institutions deviate from consulting the established Islamic guidelines in their pursuit of understanding and interpreting religious doctrines, they become vulnerable to extremist ideologies. This deviation may lead to a selective and distorted interpretation of religious texts, contributing to a skewed understanding of Islam. Without proper reference to the rich tradition of Islamic jurisprudence, ethics, and scholarly consensus, students may fall prey to charismatic but misinformed individuals who exploit their lack of grounding in authentic Islamic teachings. The absence of a strong foundation in Islamic principles within HEIs can create an intellectual vacuum, allowing radical ideologies to gain traction and flourish among students who lack proper guidance and adherence to the nuanced and balanced approach advocated by traditional Islamic scholarship.

The failure to refer to the Sharia rules in matters is likely to lead to religious extremism, and consequently the tightening and narrowing of the rulings and the expansion of the circle of the Haram, and thus contradicts the scholars of the Salaf who did not call Haram to an order except what was known to be Haram with absolute knowledge. About the Haram, but it is not correct;

“Do not falsely declare with your tongues, this is lawful, and that is unlawful, only fabricating lies against Allah. Indeed, those who construct lies against Allah will never succeed”².

¹ Sahin Muslim, Book 34, Hadith 6518

² Al Quran, Al Nahl, 16-116

2.3.6. Leaving the religious doctrine:

Abandoning adherence to religious doctrines emerges as a notable driver for radicalization within Higher Education Institutions (HEIs). When individuals within these institutions detach themselves from their religious foundations, there is a risk of creating a vacuum that can be filled by extremist ideologies. The absence of a strong connection to religious teachings may leave students susceptible to alternative, often more extreme interpretations of their faith. This detachment from religious doctrine can result in a lack of moral guidance and a weakened sense of identity, leaving individuals vulnerable to the influence of radical ideologies that purport to offer a seemingly coherent worldview. The departure from religious doctrines within HEIs can create an ideological void, allowing radical ideologies to gain traction and influence individuals who seek a sense of purpose or identity outside the bounds of traditional religious teachings. Addressing this driver necessitates a comprehensive approach that emphasizes religious education, spiritual development, and a nuanced understanding of faith within the academic environment.

The case of the radicalism in the religion is to make a fuss about matters that are no more than a branch in which the scholars differed about letting down a dress or shortening it and lengthening or shortening of the beard, while major Islamic issues - at the same time - are lost from their hands. To safeguard the faith, it requires individuals dedicated to defending it and reaching out to those who may be drifting away from the authentic Islamic approach rooted in belief, the fulfillment of religious duties, and the avoidance of major sins. This would induce division among Muslims and divide them into separate sects.

2.3.7. Weakness of a holistic perspective:

Al-Nazrah al-Shamuliyyah means that the Muslim has a comprehensive view of the matter that is in his hands, so that he can understand it and be fair in it. There are many other things that do not serve their personal interests, so a man's ignorance of all things and his knowledge of some of them only leads to a disturbance in the Islamic way of life.

2.3.8. Incompatibility between the texts and reality:

Islamic law encompasses unchanging rulings and timeless principles, while also addressing situational aspects that may evolve based on a person's context. The adjustment of secondary rulings to match the circumstances of one's life does not imply a modification of the fundamental Islamic law but rather reflects a renewal of these secondary elements while preserving the foundational proofs. When Islam was

revealed, it provided legislation containing texts with meanings, objectives, and concepts. To comprehend these Shari'i texts, understanding the overarching themes is essential. The primary focus is on humanity, as individuals are the central concern for all matters on Earth, with laws enacted to safeguard their well-being. Another crucial axis considered by Islam is the environment in which individuals live. It is imperative to not only scrutinize the text in relation to the person but also to consider the broader context—the time and place surrounding the individual. For instance, a person might find themselves compelled to be in a location serving alcohol, such as certain restaurants. In such cases, the application of Sharia rulings is contingent upon human capabilities. Judging solely based on the text without reconciling it with the practical reality could lead to religious extremism. As stated in the Holy Qur'an:

﴿وَمَا جَعَلَ عَلَيْكُمُ فِي الدِّينِ مِنْ حَرَجٍ﴾

He did not impose any hardship on you in the religion¹.

2.3.9. Disrespect for the scholars:

Disrespect for scholars represents a concerning trend that can have far-reaching consequences within a community or society. Scholars in various fields, particularly within the context of Islam, play a vital role in preserving and disseminating knowledge, providing guidance on religious matters, and contributing to intellectual and moral development. When individuals exhibit disrespect towards these learned figures, it not only undermines the value of knowledge and expertise but also jeopardizes the cultural and intellectual fabric of a community. Disregarding the insights and wisdom of scholars can lead to a decline in the pursuit of knowledge, hinder intellectual discourse, and create an atmosphere where misinformation and misunderstanding thrive. It is essential to foster a culture that respects and values the contributions of scholars, encouraging open dialogue, critical thinking, and a constructive exchange of ideas for the betterment of society as a whole.

Disregarding scholars is a direct path to religious deviation, given that scholars are the bearers of knowledge and guardians of the faith. Among extremists, disrespect for scholars often stems from the misguided belief that they alone possess the ultimate understanding and reject any contradiction from established scholars. This refusal to engage in constructive dialogue or debate reveals an inclination to cherry-pick information from various sources, devoid of a holistic understanding. Such

¹ Al Quran, Al Hajj 22-78

an approach risks distorting the true essence of religious teachings, as it is detached from the contextual depth that scholars provide through their extensive knowledge and wisdom. Acknowledging and respecting the authority of scholars is pivotal in maintaining the integrity and authenticity of religious interpretations, thereby preventing the spread of extremist ideologies.

2.3.10. Weakness in religious educational curricula:

A significant driver for radicalization within Higher Education Institutions (HEIs) is the weakness in religious educational curricula. Inadequacies in these curricula may fail to provide students with a comprehensive understanding of their faith, leaving them susceptible to extremist ideologies. When religious education lacks depth, nuance, and critical examination of various interpretations, students may seek alternative sources that offer simplistic and radical perspectives. A deficiency in addressing contemporary challenges, fostering critical thinking, and encouraging open discourse within religious studies can contribute to an environment where students are more prone to extremist influences. To counter this driver of radicalization, there is a pressing need to enhance religious education in HEIs, ensuring it encompasses a broad and balanced understanding of religious texts, historical contexts, and contemporary issues. Strengthening religious curricula can play a crucial role in equipping students with the knowledge and critical thinking skills necessary to resist radical ideologies and foster a more nuanced understanding of their faith.

The deficiency in educational curricula within Islamic law has significant implications from an Islamic perspective, potentially paving the way for individuals to slide towards radicalism. When one fails to delve into the rich teachings of Islamic books to grasp the profound meanings of concepts like disbelief, polytheism, hypocrisy, and ignorance, a critical gap in understanding emerges. This gap extends to discerning the distinctions between major and minor polytheism, comprehending the essence of faith, and distinguishing between absolute and incomplete Islam. Without this foundational knowledge, individuals may struggle to form accurate judgments, as insight and illumination are crucial in guiding such assessments. It becomes imperative, therefore, to intricately explain these concepts within Islamic education, eliminating any ambiguities and ensuring that learners possess the necessary insights to avoid misguided judgements and foster a more enlightened understanding of their faith.

2.3.11. Following the similarities:

The practice of the extremists in their religion is to rely on the ambiguous from the Sharī‘ah texts, and to leave the clear evidence. And that is an act that only those who want to adapt the radical group to his personal goals, and what is meant by the ambiguous from the texts. The meaning is understandable, so the extremist comes to the similarities of the texts and makes them a control in judging others with disbelief. Al-Khawārij followed this plan when they revolted against the honorable companion ‘Alī. bin Abī Ṭālib (RA). when ‘Alī(RA) accepted arbitration with them in order to spare the blood of Muslims, they said:

﴿إِن الْحُكْمُ إِلَّا لِلَّهِ﴾

“There is no judgment but God¹”

following the saying of God Almighty in Surat Yusuf: {The judgment is only for God. Ali bin Abi Talib said his well-known saying: A word of truth was intended to be false, as the matter was returned to God Almighty and that He alone is the ruler - glory be to Him - does not contradict with the slaves’ judgment of partial matters between each other, and from that is the saying of God Almighty in arbitration between the spouses.

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا﴾

“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Aware”².

So, extremism comes from adhering to one of the texts without looking at others and reflecting on them, and the implementation of thought and reference to the people of knowledge and agreement between all texts and belief in all of them, without deducting a verse or Ḥadīth and adopting it without understanding or studying.

2.3.12. Weakness in understanding Islamic history:

Among the reasons that lead a person to religious extremism is the attempt to change the entire nation by means that are illogical (radical

¹ Al Yusuf 12-67

² Al Nisa 4-35

change) and the results are not guaranteed, and their results may even be counterproductive. So, it falls into the same person to carry out a suicide attack that shakes - from his point of view - the pillars of disbelief, but whoever contemplates the prophetic history finds that the Messenger of God - may God's prayers and peace be upon him - stayed in Mecca calling for Islam for thirteen years, and he did not cut down a tree or expose his companions to danger. An unequal battle of forces, but he - may God's prayers and peace be upon him - deliberately softened the souls, healed them, and composed them around him, and established the firm foundations of faith in them. So, the Muslims rose up against them as one man, and an eye for an eye and a tooth for a tooth. It is not possible for an entire society, with its political, intellectual, and economic systems, its customs, morals, and feelings, to be changed by an ill-conceived act that requires daring, courage, and an appetite for death.

Adopting the view of a jurist or a scholar is not radicalism, but it is extremism if someone argues that only his opinion is correct and all other opinions in Islam are invalid. All of these attitudes are called extremism if you are unwilling to listen and attempt to eliminate those who have dissenting opinions from your ideas. Because nature demands moderation, Islam is the religion of nature, and extremist behavior is never the goal of Islamic ideology. Islam has denounced extremism and condemned this word as Violence and Ghuluw in the religious text.

Theoretically, Saigol traces the discussion of radicalization to the Enlightenment era of Europe, "By the Renaissance, Reformation, and Enlightenment in Europe, the impact of the divine in worldly matters decreased, and the secular began to take precedence over the sacred". Furthermore, the paper discusses the religion and power during the Pakistan movement, the post-partition debate of 'defining Pakistan,' next between power and religion from Pakistan's independence (1947 to 2015, and imagining a 'new State' for surviving in the world.

Islam is a faith of kindness for the whole world, Muslims, and non-Muslims indiscriminately, and it forbids all forms of hatred. However, because of fictitious religious leaders who have misinterpreted the true teachings of Islam and advocated violence, religious intolerance is widespread in Pakistani society. Conflicting opinions and even the tiniest hint of dissension results in murder and extermination from the community. Muḥammad (PBUH), the Prophet of Islam, showed love and graciousness to those who disagreed with him and forgave those who wronged him.

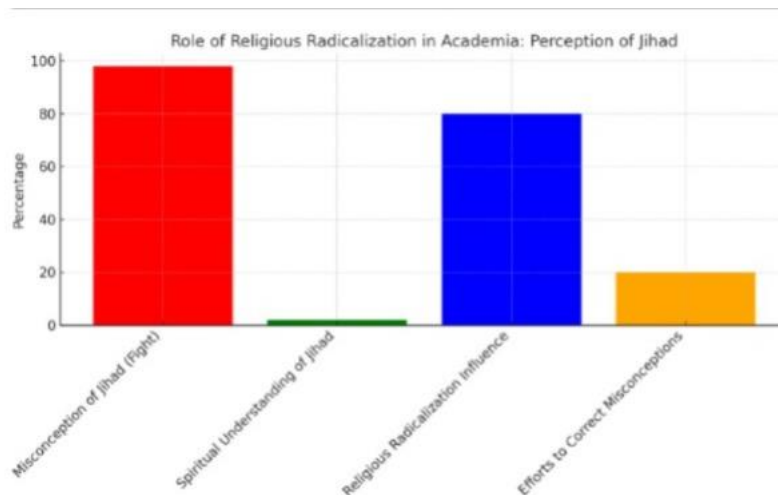
Syeda Rakhshanda Kokab in her Ph.D. dissertation “reasoned that Islam is incredibly accommodating with those who practice other religions. One of the most famous works by Marmaduke Pickthall, a Western Muslim scholar who converted to Islam from Christianity and translated the Qur’ān from Arabic into English. According to him, history has shown that religious tolerance is the greatest condition of culture inside a country. He said that the western civilizations only attained tolerance after they gave up on their religious ideals and principles, whereas, Muslims only turned to savagery/ extremism as a result of their separation from their faith. The Muslims' culture declined as a result of their separation from their faith. He agreed that, prior to Islam, there was no other religion that emphasized tolerance as a moral virtue that fulfilled man spiritually¹”.

Religion is not something that can be forced upon someone, as the Qur’ān explicitly states.

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

“Let there be no compulsion in religion”².

The consequence for individuals who resist is that they will be at a loss and move away from nūr, but mankind is free to select any path. Muslim intolerance is a deviation from the teachings of their Lord and the Qur’ān, which they fail to recognize.



The graph clearly shows the misconception about jihad is the main reason of religiously motivated radicalization. Clearly there is a religious illiteracy to promote such trends in society. The interviewee points out that Islam, a religion of moderation, has been misinterpreted by some individuals,

¹ Rakshanda, Determination of the factors, p22

² Al-Baqarah 2-256

leading to radicalization. The concept of "Jihad" is often misunderstood, with some considering it as unnecessary in the modern world, while others incorrectly equate it solely with armed struggle.

2.5. Socio-Cultural Drivers Responsible for Radicalization:

Socio-cultural determinants of radicalization are external yet crucial factors to consider when assessing their impact on Pakistani society. These determinants are intricately interwoven, encompassing political, religious, educational, and ideological dimensions within the broader societal and cultural context. Social drivers influencing the rise of radicalization are deeply connected to how individuals live their lives and their engagement with society, contributing to the formation of distinct lifestyles.

In the historical context of the region that later became Pakistan, a legacy of social cohesion and tolerance existed, exemplified by the coexistence of various communities, such as Sikhism. The Golden Temple, the most sacred shrine in Sikhism, stands in this region, and the poetry of Bābā Farīd Ganj Shakkar is an integral part of the Sikh holy book, 'Gurū Garānth Šāhib.' However, instances like the destruction of the Peshawar All Saints Church, built in 1882 with mosque-like architecture and Persian and Pushto engravings, underscore a shifting societal landscape incapable of preserving symbols of architectural unity. Narrow-mindedness, as evidenced by such incidents, erodes the fabric of unity and cohesion.

Studies on radicalization often view it as a political phenomenon, while some experts argue for its connection to the misinterpretation of religion. Madrassah teachers commonly perceive radicalization and extremism as political issues, attributing them to Pakistan's involvement in the US-led War on Terror. Public opinion is significantly shaped by widespread media coverage of religious and political leaders' perspectives on these matters. Neglected aspects such as a sluggish and inefficient justice system, scarcity of basic necessities, social inequalities, and imbalanced ideological attitudes also play pivotal roles.

Although poverty may not be the direct cause of radicalization, it can create conditions conducive to the flourishing of terrorist groups by fostering isolation. Increasing inflation in the country further exacerbates social disparities, as graduates from English medium schools gain preferential treatment over their counterparts from public sectors. This inequality has marginalized the middle class, leading to unemployment or underemployment and contributing to societal disparity. The resulting

sense of alienation among the poorly educated youth poses a growing challenge in Pakistani society¹.

Rana's research attempts to assess the response of litterateurs with a survey sample of 50, and the data pertains to the five capital cities of Pakistan to accommodate the diversity of viewpoints. The feedback of the respondents pertains to the definition of extremism, factors driving extremism, the reaction of litterateurs, and recommendations for eradicating extremism. The findings revealed that the major causes of extremism and radicalism are "misinterpretation of religion", "political and social, economic inequalities, and "lack of rational behavior"².

2.5.1. Ethnic Drivers Responsible for Radicalization

The significance of ethnic identities as a determinant of radicalization by extremist ideologues is frequently underestimated. Pakistan, with a population nearing 220 million, stands as a multicultural and multiethnic nation, where 40% of the populace resides below the poverty line. In certain regions of Pakistan, latent conflicts persist, wherein ethnic and minority groups engage in identity and ethnicity-based politics, fostering an environment conducive to the propagation of extremist ideologies. A tragic incident on April 27, 2022, serves as a stark illustration of this connection, wherein an ethnic identity-based female suicide bomber targeted Karachi University, resulting in the death of three Chinese teachers [source: Reuters, accessed July 16, 2022]. This event underscores the correlation between ethnic identity conflicts and the perpetuation of extremist acts.

The process of radicalization is inherently social, with identity playing a pivotal role when individuals become entwined in violent movements. Notably, the Baloch Liberation Army (BLA), a separatist group headquartered in southwestern Baluchistan province, claimed responsibility for the Karachi University blast, emphasizing the utilization of a female suicide bomber [source: Reuters, Ibid]. The Royal United Services Institute (RUSI) posits that religion and ethnicity serve as potent expressions of individual identity, with a charismatic leader's role in instrumentalizing identity being particularly noteworthy. Recent developments indicate the proliferation of ethnic-based nationalist political

¹ Yousaf, Moeed, The prospects of Radicalization in Pakistan, 2018, The Saban Center for Middle East Policy at Brookings, 1-38

https://www.brookings.edu/wpcontent/uploads/2016/06/10_pakistan_yusuf.pdf

² Rana, Muhammad Amir, "Litterateurs response to extremism in Pakistan", (2010):23-30

parties, a significant factor contributing to polarization within Pakistani society and academia¹.

2.5.2 Political Drivers Responsible for Radicalization:

In emerging nations like Pakistan, an environment conducive to the rise of radicalization has been fostered through inadequate political participation, dynastic politics, the dominance of the ruling elite, pervasive corruption across political echelons, and a lack of clarity regarding the future. Politicians, driven by the desire to expand their voter base, often align themselves with extremist ideologies. This atmosphere of confusion and frustration has subsequently paved the way for acts of violence.

Pakistan currently finds itself in a profound crisis, grappling with formidable challenges across economic, political, and ideological domains. Inflation emerges as a primary source of frustration for millions in the country. Additionally, issues like poor rule of law, ineffective economic policies, substantial internal and external debts, unemployment, underdeveloped agriculture, unskilled labor, income disparity, and corruption all contribute to the radicalization of the youth in Pakistan. Tanoli argue that socioeconomic factors as drivers of radicalization, and a concerning phenomenon in the case study of Pakistan². The analysis elaborates on the role of extreme religious, political, and, social views in ‘undermining and rejecting’ the law and order, freedom of speech, status quo, and even ideas within a particular society. Tanoli et al. employ ‘Human Needs Theory’ in explaining the phenomenon of radicalization within the context of Pakistan society. Humans’ theories represent a situation where the cause of conflict is deprivation of people from the ‘basic universal needs,’ and the authors conclude that the most basic needs of the ordinary citizens in Pakistan are not provided, which results in the radicalization of masses³

Every child in Pakistan is entitled to a high-quality public education. Today's youth pursue higher education at colleges and universities, aiming for advanced degrees and professional certifications to enhance their social and economic status. Unfortunately, politics often complicates matters within educational institutions, hindering the smooth progression of tasks. Pakistani political parties leverage the country's academic institutions as platforms to promote their agendas. Countries with sizable young

¹ Harriet, Alan, “Drivers of violent extremism: Hypotheses and Literaturereviews”, RUSI 2015:1-65

² Tanoli, Irfan, Sebastiao Pais, Joao Cordeiro, and Muhammad Luqman Jamil, “Detection of Radicalisation and Extremism Online: A survey”, Berlin: Springer Nature (2022),1-45

³ Ibid

populations become fertile grounds for political party recruitment, and universities, in particular, offer a significant pool of potential candidates.

Throughout the history of the country, various politicians, political parties, and leaders have utilized student groups or established student wings to further their individual agendas and objectives. Muslim political groups, particularly at Punjab University, deemed a campus presence crucial for realizing their vision of transforming Pakistan into an Islamic state. These parties assert that electoral politics alone is insufficient for cultivating support within an institution, necessitating the existence of active political student wings.

A retrospective analysis of our country's history reveals that ZA Bhutto, an exceptionally influential leader, skillfully harnessed the support of students aggressively recruited by his party for the Islamic communism movement in the late 1960s. In the 1970s, ideological conflicts between the Leftist and Rightist factions at Punjab University escalated, extending beyond student circles to involve professors and administration. This polarization resulted in significant bloodshed, dominating the decade. General Zia-ul-Haq implemented several changes when the military declared Military Law in 1979 and killed Zulfikar Ali Bhutto. General Zia wanted the cooperation of Islamic political parties to counter the PPP's power. Soon after assuming power, he also sponsored the student factions of these political groups. This move was primarily responsible for the widespread disagreement and violence at Punjabi universities, the consequences of which can still be seen today.

Syeda Farkhanda in her PhD dissertation argued that “the accomplishment and profitability of academies and campuses in developed countries is mostly due to the firm and successful measures that they have taken to ensure peace and the absence of political groupings. This results in an atmosphere that encourages research and wisdom. When studying the history of states, it is clear that the United States grew in prominence as a result of the significance placed on higher education there. Because of the presence of educated personnel in various professions, it has the potential to grow the economy, establish a technological edge, and achieve financial stability. The universities are regarded as islands of peace and are among the best in the world”. She further states that Pakistan needs significant reforms in its education system and the management of its main institutions if it is to compete on an equal foothold with the realm and be seen as a nation worthy of consideration. The first phase toward such restructurings

would be to eliminate political participation, de-weaponized students, and promote tolerance¹.

The majority of political maneuvering within academia is a significant contributor to radicalization across various levels. Many religious political parties pursue their political objectives by inflaming religious sentiments, contributing to the escalation of radicalization.

Political instability following a vote of no confidence can intensify political polarization and contribute to higher levels of radicalization, as seen in Pakistan's recent events. Here are some ways this instability can manifest and drive further polarization and radicalization: Heightened Political Tensions, Power Struggles, Leadership vacuums is a manifestation of deepen divisions and a hostile political environment. Imran Khan inflammatory political speeches and demonizing the opponents, 9th May 2024 riots can lead to more intimidating political environment.

2.5.3. Digital Drivers Responsible for Radicalization:

In this era of digitalization, the ease of message dissemination is unparalleled. The world has transformed into a global village, thanks to the communication revolution brought about by digital platforms, which has largely been beneficial. However, it has also presented a significant challenge as fringe groups exploit these platforms to propagate unauthenticated propaganda. Social media, in particular, has emerged as a powerful tool for the widespread dissemination of radical ideologies, aiding in recruitment and global organization of their agendas. Over time, social media has evolved into a vital instrument for mobilizing masses toward a singular agenda, goal, or movement².

The term "Collective Radicalization" denotes a comprehensive radicalization process within society, orchestrated by online communities with the aim of inspiring and converting individuals toward extremism. This multifaceted radicalism seeks to target as many people as possible through contemporary online platforms such as the dark web, social networks, and religious blogging. Prominent social media platforms like Twitter, Facebook, and YouTube play a pivotal role in disseminating hate speech and fostering radical tendencies. This poses a significant threat to Pakistani society and law enforcement institutions, with young minds being the most vulnerable victims. The literature analyzed consistently

¹ Rakshanda, Determination of the factors, 29

² Singer, P.W, and Emerson T.Brooking, Likewar: The Weaponization of Social Media, Place of Publication: Publisher, Houghton Mifflin Harcourt, 2018: 1-405

emphasizes the internet's role in fostering radicalization. The terminology used in scholarly discourse to characterize the internet's impact on radicalization varies from terms like "facilitative" (opening up new avenues) and "reinforcing" to descriptors like "accelerant" and "primary or sole driver" of radicalization. Following the completion of the literature review, an internal workshop was conducted to deliberate on the most crucial hypotheses uncovered. These include the notions that the internet creates more opportunities, accelerates the radicalization process, acts as an echo chamber, enhances opportunities for self-radicalization, and allows radicalization to occur without physical contact¹.

Digital platforms have provided banned websites with a means to connect with young college students, hiring them as new members and convincing them to propagate their messages. The emergence of secure digital communication apps poses an additional challenge for neutralization efforts. Identifying culprits becomes particularly challenging for law enforcement agencies due to their limited resources and adherence to traditional practices. Social networks significantly influence public opinion, enabling the organization of riots and mobs. Extremist groups easily find like-minded individuals to join them, with examples such as ISIS using online magazines disseminated through social media to recruit individuals and promote their ideologies. Hence, social media plays a crucial role in the process of radicalization and the spread of violent extremism.

2.5.4. Educational Drivers Responsible for Radicalization:

The theme of "educational driver to radicalization of youth" in the context of Pakistan reveals a complex and troubling scenario. Article 25-A of the Constitution of Pakistan ensures that all children have the right to access free and compulsory education from the age of 5 to 16 years. Following the 18th amendment in 2010, the responsibility for education was decentralized to the provinces from the federal government. In 1951, Pakistan had an overall literacy rate of 18%, with male and female literacy rates at 19% and 12%, respectively. However, by 2018-19, there was a substantial improvement, with the overall literacy rate increasing to 60%. Breakdowns for male and female literacy rates showed significant progress as well, reaching 71% for males and 49% for females. "The Human Development Index of the United Nations Development Program ranks

¹ Ines Von Behr, Anais Reding, Charlie Edwards, Luke Gribbon, "Radicalization in the Digital Era, The use of the internet in 15 cases of terrorism and extremism", (Belgium: RAND Europe, 2013, 1-76, www.rand.org)

Pakistan 152 out of 189 nations. According to the Human Development Report 2019, Pakistan has not improved in key educational indices such as literateness, gross admission ratio, and education expenditure when compared to regional nations¹.”

According to the United Nations Global Education Monitoring Report 2016, the country faces significant challenges, being 50 years behind in elementary education and 60 years behind in secondary education in terms of meeting educational goals. This educational lag has far-reaching consequences, particularly in the context of radicalization among the youth.

The historical roots of the problem can be traced back to the colonial era, where education was systematically divided between the wealthy and the poor, perpetuating a sense of class disparity. The English education system, introduced during colonization, catered exclusively to the elite class, fostering a false sense of superiority. The resulting feeling of deprivation among the impoverished class contributes to a class struggle, which becomes a breeding ground for radicalization and polarization in a country already divided along religious and ethnic lines.

The persisting legacy of the English education system, a remnant of colonial control, has given rise to multiple education systems across the country. The Elite Education system serves the ruling class, the Formal Education system (divided into Public and Private streams) caters to the middle class, and the Madrassah Education System addresses the underprivileged class. This stark division further exacerbates societal tensions and contributes to the challenges of radicalization and violent extremism in Pakistan.

Pakistan's standing in the Global Competitiveness Index 2016 reflects the impact of its educational challenges, ranking 126th out of 138 nations, with low scores in health and education. Alarmingly, 47% of the nation's children between the ages of 5 and 16 do not participate in any formal schooling, reflecting the lowest education budgets in South Asia. The disparities in the education system contribute significantly to radicalization, as asserted by Dilawar and Hafeez, who establish a substantial link between radicalization and various educational systems. Their study emphasizes the preventative role that balanced and unified education can play in reducing radicalization, countering the development of unbalanced and extremist thinking in society.

¹ Addus Sattar, “State of Education in Pakistan”<https://pide.org.pk/research/state-of-education-in-pakistan/> (accessed on September 19,2022)

Additionally, the statistics from Pakistan Education Statistics 2016-17 reveal that out of 52 million children aged 5 to 16 years, a staggering 44% are not in school. Gender disparities persist, with 50% of females out of school on average, compared to 40% of boys. The highest rates of out-of-school children are observed in Baluchistan (70%), contributing to the overall challenge of illiteracy in the country. Furthermore, over 12.5 million youngsters aged 10 to 14 are employed, particularly in rural areas, exacerbating the educational and socio-economic challenges that contribute to the potential for radicalization among the youth. The implementation of a balanced, inclusive, and unified educational system is identified as a critical measure to address these challenges and prevent the emergence of radicalized individuals in Pakistani society¹.

The role of the teacher is crucial when it comes to teaching compulsory subjects like Islamic Studies, Pakistan Studies and history. If the teacher has radical ideas, then there is no doubt that students will get radicalized automatically. Mostly it is observed that teachers do not perform their duties well at the university level. They usually drag the students towards their own sectarian ideas and hardly provide a democratic atmosphere inside the class. Teachers do not provide service to Islam but spread the message of their own school of thought. Teachers have their own reading of history and they have their own narrow-minded discourse which they try to impose on students without understanding the diverse religious background of the class. The essence of Islamic Education and Islamic philosophy have been neglected in past decades. Rote learning and reproduction of what has been learnt are emphasized without reflecting on the depth of Islamic literacy and critical thinking. Young Muslims must be prepared with intercultural understanding and our own Islamic heritage for global challenges. Our whole educational model needs to be overhauled.

The COVID-19 pandemic has decimated the world's developed and underdeveloped economies. It has also altered the human way of life. It also had negative effects on schooling. During COVID-19, all educational institutions stayed close.

2.5.5. Economic Driver Responsible for Radicalization:

Pakistan is presently grappling with a profound crisis, marked by formidable challenges spanning economic, political, and ideological dimensions. Inflation stands out as a prominent source of frustration, affecting millions of individuals across the nation. Beyond this, a myriad

¹ Ibid

of interconnected factors contributes to the multifaceted issue of radicalization among the youth.

A weakened rule of law, characterized by inefficiencies and shortcomings, amplifies the challenges faced by the country. Economic policies that lack robustness further exacerbate the situation, contributing to a state of economic instability. The burden of substantial internal and external debts adds another layer of complexity, hindering the nation's ability to address pressing issues.

Unemployment looms as a pervasive concern, casting a shadow over the prospects and aspirations of the youth. Agricultural underdevelopment compounds the challenges, particularly in a country where a significant portion of the population relies on agriculture for livelihood. The prevalence of untrained labour further hampers economic growth and societal development. Income inequality emerges as a stark reality, creating disparities that fuel discontent and frustration among various segments of the population. Corruption, entrenched in various facets of the society, acts as a corrosive force, eroding trust in institutions and exacerbating socio-economic challenges.

Yusuf describes the high potential for youth radicalization in Pakistan, while economic disparity, poor education system, and socioeconomic stratification of the society as key contributors to rising radicalization within youth. A few of the identified factors for the radicalization of youth in Pakistan are 'myopic U.S. policies,' coupled with widespread social networks of militants and Islamic political outfits; moreover, lacking the capacity for delivering credible results on behalf of the moderate forces in the society. The report suggests youth-specific interventions in Pakistan while providing guidelines to western powers like the United States, which ensures long-term peace in the region of South Asia where Pakistan is a key player. Yusuf highlights the need for utilizing the desire of young Pakistani men to attain education and pursue respectable livelihood opportunities; a strategy that could act as an "agent for positive change¹."

These things can't be thought of as the only reasons why people become radicalized, but they can help us understand the social and economic environment in our country that is making things worse. Authors think that social injustice and poverty, age and modernity, the role of the media, unemployment, and a lack of opportunities for human development

¹ Yusuf, Moeed, "Prospects of Youth Radicalization in Pakistan, Implication for U.S. Policy," Brookings14, no 7 (2008):1-27

are the main reasons why people in Pakistan are becoming more radical. The fact that Pakistani governments can't solve the social, economic, and political problems of the people has made it easy for people to become radicalised.

2.5.6. Psychological Drivers responsible for Radicalization:

Research indicates that marginalized groups within target communities are more susceptible to radical and often violent ideologies due to a perceived lack of practical and peaceful avenues to address their grievances. Participants in the study identified a link between high expectations unmet by the government and ongoing dissatisfaction, encompassing issues such as a dearth of economic opportunities, corruption, and governmental harassment. Factors like unemployment, unresponsiveness from local authorities, and the perception of widespread corruption contribute to stripping vulnerable segments of the population of their sense of agency and self-worth.

While resilient focus group participants demonstrated a somewhat more hopeful outlook compared to vulnerable individuals, they still expressed discontent with many of the same issues. Extremist recruiters capitalize on the perception that things will never improve, offering both negative outlets for frustrations and positive incentives such as a sense of self-worth and financial rewards.

A notable portion of respondents reported unpleasant interactions with law enforcement or security personnel, including instances of harassment and assault. These experiences fuel feelings of rage, frustration, and the belief that there are no practical, nonviolent means to seek redress for grievances within vulnerable population segments.

The absence of moderate religious leaders emerged as a significant factor contributing to the rise of extremism, with religious ignorance exploited as a recruitment tool by violent extremist groups and a justification for using violence to settle disputes. Efforts to address these multifaceted challenges should include measures to improve economic opportunities, enhance governance responsiveness, and promote moderate religious leadership to counter the appeal of extremist ideologies.

Radicalization is a complex process influenced by various psychological drivers. Understanding these drivers can help us in creating effective interventions and preventative measures. Interviewees highlighted some of the Psychological factors that contribute to radicalization that include:

Identity and belonging: To find a sense of purpose and belonging, individuals may seek radical groups to cope with an identity crisis.

Group Identity: The desire to belong to a group and be recognized and accepted by these groups may drive people toward radical ideologies.

Perceived injustice and grievance: Personal Grievances: Injustice, discrimination, or marginalization can fuel feelings of anger and resentment, making radical ideologies that promise revenge or justice appealing.

Collective Grievances: An individual's perception of injustice against a community or group to which they feel connected can result in radicalization, especially when this perception is amplified by the propaganda of charismatic leaders.

Cognitive and Emotional Factors: Cognitive Dissonance: When individuals face a conflict between their beliefs and reality, they may experience cognitive dissonance, leading them to seek out radical ideologies that provide clear, albeit extreme, answers and solutions.

Emotional Vulnerability: Feelings of isolation, depression, or hopelessness can make individuals more susceptible to radicalization, as extremist groups often provide a sense of hope, purpose, and camaraderie.

Social Influence and Peer Pressure: Social Networks: Radicalized friends, family, and community members can influence others to adopt similar beliefs through social pressure and modeling.

Charismatic Leaders: Individuals are more likely to join radical movements when leaders can articulate grievances, propose radical solutions, and inspire action.

Ideological and moral motivation: Moral Justification: Individuals may adopt radical ideologies as they provide a moral framework that justifies violence and extreme actions as necessary and righteous.

Ideological Appeal: The appeal of a coherent and comprehensive ideology that explains the world and prescribes solutions can attract individuals seeking answers to complex issues.

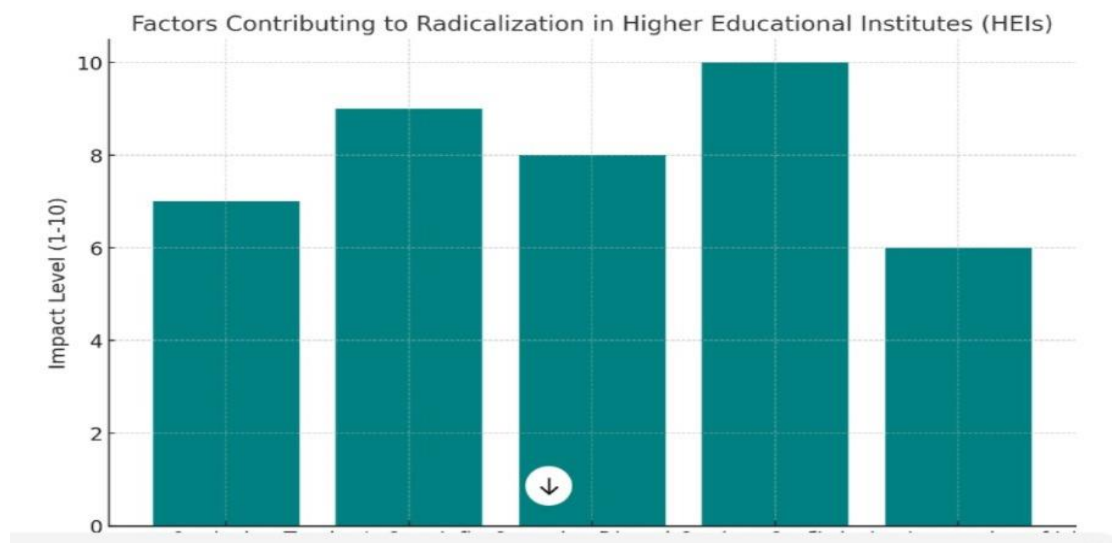
Social Marginalization: Feelings of exclusion from mainstream society, whether due to ethnicity, religion, or other factors, can drive individuals towards radical groups that promise empowerment and change.

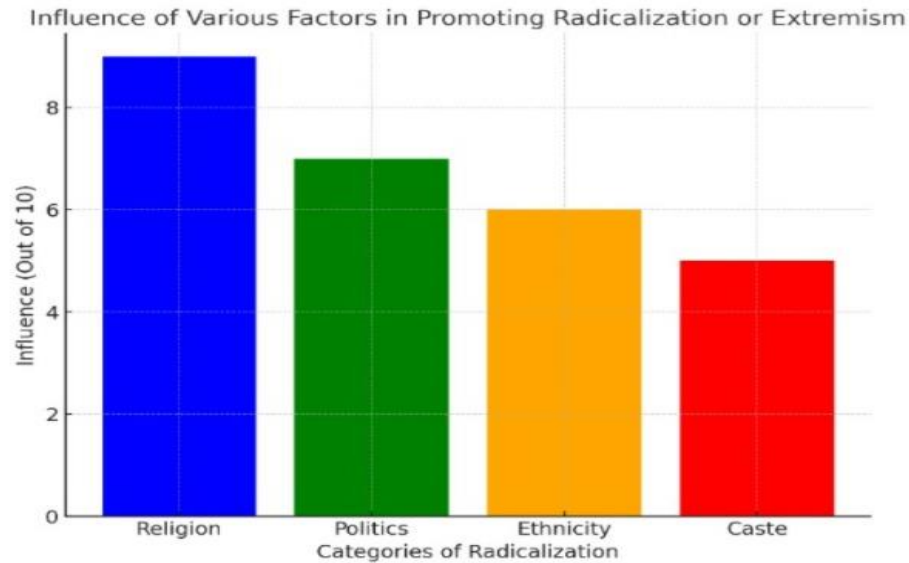
Trauma and Revenge: Personal Trauma: Experiences of trauma, such as violence or loss, can lead individuals to seek out radical groups that offer an outlet for their anger and a means of revenge.

Collective Trauma: Historical or ongoing traumas experienced by a community can foster a collective memory of persecution, which radical groups can exploit to recruit followers.

Understanding these psychological drivers can aid in developing targeted interventions to counter radicalization and support individuals at risk of being drawn into extremist ideologies.

The burgeoning radicalization within Pakistani society and academia is influenced by a multitude of factors, both direct and indirect. Direct contributors to the rise of radicalization include government policies, political initiatives, and the influence of international bodies. The socio-cultural landscape plays a significant role, evident in the skewed educational system and the polarization within the religious culture, marked by sectarian divisions. Economic disparities and exploitative realities further exacerbate the conditions conducive to radicalization.





Undemocratic institutional cultures and dictatorial attitudes within the country contribute to fostering an environment where extremism can take root. The misuse of religion, media outlets, and the education system as tools by both local and foreign actors further cultivates an atmosphere conducive to radicalization in Pakistan. The interplay of these various elements underscores the complex nature of the challenge, necessitating a comprehensive approach that addresses the multifaceted roots of radicalization within the society and academic institutions. All above mentioned factors show that the following things are happening in Pakistan:

- o State sovereignty is getting weaker
- o Deep State is getting stronger
- o Normal state institutions like Parliament will lose their legitimacy.
- o Rule of Law is Getting Worse
- o Powerful local Mafias are rising in Pakistani cities like they did in Karachi. Extremists and organized crime groups working together
- o A lot of global trade and services go on under the radar and without paying taxes and duties.
- o Extremists and radicals are sometimes used by criminal groups to hide what they are doing.

- o Criminal gangs have become regional and international in order to keep illegal businesses like drugs, human trafficking, kidnapping, and even normal trade out of the hands of the government.

- o with the help of radicals and extremists, the local police and military have been taken over by the gangs who take the state to a point where they are comfortable, where they can't get in the way of how criminal businesses and hegemonies work, but they can keep the ports and trade open to make money. This economy becomes a local economy that provides income and jobs for a very large number of people.

The discourse highlights the critical importance for Pakistan and its future generations to confront the growing challenges of extremism and radicalism, particularly among the educated youth. The fragmented education system and the absence of a comprehensive, cohesive, and progressive national narrative contribute to the increasing radicalization of Pakistani educated youth. There is a pressing need for a fundamental transformation in the educational curricula to address these issues

The lack of skilled and competent teachers to disseminate Pakistan's national narrative among the educated youth exacerbates the problem. While the government has attempted various deradicalization tactics and non-military approaches, their success has been limited, primarily due to the failure to establish a compelling national narrative. Without a modest, internationally-accepted, and locally-rooted revision of the educational curriculum, efforts to counter radicalization, especially among college-educated youth, are likely to be ineffective.

In the face of the recent resurgence of radicalism in Pakistan, securing access to trained and reliable educators become a crucial imperative. A concerted effort to reshape the educational landscape, foster a unified national narrative, and empower educators to counter radical ideologies is essential for steering the country towards a more tolerant and cohesive future.

Chapter Three:

Issues and Challenges of Higher Education Institutes and Radicalization

- Islam and Education
- Introduction of Pakistani Education Sector and Radicalization
- Historical Background of Education Sector
- Socio political context of Pakistan and Afghan War in 1979
- Radical ideological narrative influencing educated youth's worldview
- Characteristics of the Radicalized Youth
- Established Trends of Radicalization in Educated Youth

Chapter Three

Issues and Challenges of Higher Education Institutes and Radicalization

3.1. Introduction:

In this chapter, reasons that contribute to radicalization in Pakistani academia and society, as well as how Islam reacts to these threats are discussed. Islamic ideas and counter-radicalization strategies were vigorously debated at the university level to combat young people's tendencies toward radicalization. We shall examine Pakistan's various educational institutions and how young students are drawn to radicalization and extremism in the third chapter. We'll investigate the connection between radicalism and academic curricula.

3.1.1. Islam and Education:

The premise of the Islamic idea of knowledge is that humanity's journey began with knowledge. The first man in the world was immediately informed and educated by Allah. Because Prophet Ādam, when given a command, could mention things that angels could not, the Qur'ān emphasizes man's knowledge as his distinguishing quality, raising him above all other creatures, including angels. The angels were instructed to kneel before the Prophet Ādam (AS) when he was created by Allah (SWT). Everyone bowed down, except for Satan (Iblīs), saying that Prophet Ādam (AS) was created from clay and he from fire. How is fire able to yield to clay? The angels had a unique perspective on the situation. Because Allah (swt) granted knowledge to the Prophet Ādam (AS), they expressed their admiration for him.

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَتَذَكَّرُ أُنْثَاهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾¹

“He educated Adam the names of all things, then He presented them to the angels and said, Tell Me the names of these, if what you say is true? They replied, Glory be to You! We have no awareness except what You have taught us. You are truly the All-Knowing, All-Wise. Allah said, O Adam! Inform

¹ Al Baqarah 2:31-34

them of their names. Then when Adam did, Allah said, Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal? Furthermore, 'remember' when We said to the angels, "Prostrate before Adam, " so they all did—but not Iblis, who refused and acted arrogantly, becoming unfaithful".

The concept of knowing is clear and straightforward in the Qur'ān. The importance of education, knowledge, and the pen is emphasized in the first revealed verses of the Holy Qur'ān. The first verse indicates that education must be connected with the creator's name, i.e., his reverence and devotion.

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾¹

“Read, O Prophet, in the Name of your Lord Who created—created humans from a clinging clot. Read! And your Lord is the Most Generous, who taught by the pen— taught humanity what they knew not”.

The Qur'ān declares that God has knowledge of both the apparent and the secret and that nothing happens in the world that He is unaware of. Most people do not know anything about the man, and those who do know "They know what is visible in worldly life, "It means that whatever information they have is limited to the exterior elements of the world ("appearances") rather than the "reality" itself. The Qur'ān highlights the inherent character of all human knowledge, which God confers. The Qur'ān instructs Muslims to say the following prayer: "O My Lord! Improve my knowledge.”²

The Qur'ān establishes knowledge to be a standard of supremacy. The Qur'ān elevates persons of scholarship and knowledge much above the uneducated. The Qur'ān asks:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾³

"Say, O Prophet, are those who know equal to those who do not know?" None will be mindful of this except people of reason."

¹ Al 'Alaq, 96:1-5

² Taha, 20-114.

³ Az Zumer, 39-9

The Qur'ān refers to individuals of understanding as "men of sight," while the uninformed are referred to as "blind."

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ﴾¹

“Those blind to the truth and those who can see are not equal”.

Education has been recognized as a vital human need by Islam. In Islam, the term "education" is perceived and adapted completely differently than it is in Western countries. Within Western countries, an educated individual is defined as someone who has "greater access to accumulated information in numerous disciplines than the average person." In Islamic terms, an educated person may have similar characteristics; nevertheless, Islam's most important educational component is the belief and understanding of the Creator of the Universe and how to live life according to His commandments. Education is "the process of obtaining or imparting systematic instruction." Education is derived from the Latin words *Edex*, which means "to infer," and *Ducer-Duc*, which means "guidance."²

No word in Arabic describes "education," but scholars often use it in three dimensions: *Tarbīyah*, *Tā'dib*, and *Ta'lim*. *Tarbīyah* is derived from the term *rabba* (to grow, raise, rear, spiritually nurture), that suggests a state of principled and mystical nurturing in evolving a person's budding and guiding the kid to complete development. *Tā'dib* is derivative from the root term *adūba* (to be polished, disciplined, cultured, and well mannered), which refers to a person's social features, such as character advancement and good social conduct. *Ta'lim* is derived from the root word *'alima* (to know, be informed, perceive, acquire, and teach). which refers to knowledge, its transmission and reception through education and coaching. The Arabic word *'ilm* means "to know" and "to understand" literally. *Ta'lim* is a method of informing people constantly and frequently.³

3.1.2. Introduction of Pakistani Education Sector and Radicalization

Education is integral to the development of any society. Along with building an individual's personality, education has good political, economic, and social impacts on society, resulting in a pleasant and

¹ Al Fāṭir, 35:19

²Mahmood, Sultan, Sarfraz Ahmed, Muhammad Zubair, Quaid Ali, and Hashim Khan. "Educational systems of Pakistan, Critical analysis on Islamic perspective." *Asian Journal of Management Sciences & Education* 5, no. 3 (2016): 96–103. [http://www.ajmse.leena-luna.co.jp/AJMSEPDFs/Vol.5\(3\)/AJMSE2016\(5.3-11\).pdf](http://www.ajmse.leena-luna.co.jp/AJMSEPDFs/Vol.5(3)/AJMSE2016(5.3-11).pdf)

³ Ibid

enlightened society. The Pakistani constitution guarantees that all children between the ages of five and sixteen will receive free and compulsory education. “[25A The State shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by law]”.¹

However, following the 18th Amendment, education and 47 other sectors were assigned to the provinces.

"Steps should be made to enable the Muslims of Pakistan, individually and collectively, to organize their lives following the fundamental principles and basic concepts of Islam," it reads in the constitution of Pakistan. In addition, we want to make sure students have the resources they need to learn what the Holy Qur'ān and Sunnah have to say about life's significance.

Islamic culture should be emphasized in Pakistan's educational system. At the same time, the constitutional provision mandates that the nation's educational system aid pupils in understanding the life lessons included in the Qur'ān and the Sunnah. To strengthen society in accordance with Islamic beliefs and traditions, the State should boost education. Islam is not a traditional religion with rites and rituals; rather, it is a systematic and all-encompassing rule of conduct that governs all facets of life. As a result, maintaining the concepts that inspired Pakistan's founding should be a priority for the educational system. The constitution states that the goal of education in Pakistan should be to increase students' awareness of the Islamic system of life and give them a foundational knowledge of Islam.

3.1.3. Historical Background of Education Sector:

In 1947, Pakistan broke free from British colonial rule for religious reasons. Islamic philosophy served as the most potent impetus for the demand for Pakistan and its founding in 1947. To live according to Islamic ideology and to preserve and spread their culture, Muslims desired their own state. The roots of Pakistan can be found in religious nationalism. As a result, there were some conflicts throughout the transition from colonial rule to independence.

Rather, it was a bloodbath in which about one million people died on both sides.² One may claim that Pakistan has been involved in conflicts

¹ The Constitution of the Islamic Republic of Pakistan. 1973, National Assembly of Pakistan, 2012: no, 15, 1-222 https://na.gov.pk/uploads/documents/1333523681_951.pdf

² Kristian Gleditsch, "A Revised List of Wars Between and Within Independent States, 1816-2002." *International Interactions* 30, no. 3 (2004): 231-262.

and wars since its independence. As a result, political violence holds a special place in the national Pakistani consciousness.

Pakistan is a country in South of Asia, and because of its proximity to both Central Asia and the Middle East, its location has significant geopolitical and strategic implications. Pakistan's total land area is about 796,095 square miles. The 6,774 kilometers of land border that Pakistan shares with four neighboring countries. In the northwest, Pakistan, and Afghanistan, which is unstable politically, economically, and socially, are separated by a 2,430 kilometer border. The shared boundary between China and India spans 523 kilometers to the north east and 2,912 kilometers to the east. 90% of the population of the Shī'ah majority Islamic Republic of Iran live inside a 909 kilometer border with the West. Pakistan's 1,460 kilometer-long coastal south, which confronts the Arabian Sea, is situated there.¹

In 1947 'All Pakistan National Education Conference' mandated Urdu as the official language. Free and mandatory education for the primary five years was also stated as a significant priority for redressing colonial-era disparities.²

Pakistan is a society that is multi-ethnic, multi-religious, multi-cultural, and multilingual. With 220 million people, Pakistan is the second-most populous Muslim nation and the fifth-most populous nation in the world, behind China, India, the United States, and Indonesia. The majority of Muslims in Pakistan are Sunni, making up 80% of the population, while the Shī'ah make up 15% of the population. With roughly 2.0% of the population, Hinduism is the second most popular religion, followed by Christianity (1.6%). The official languages of Pakistan are Urdu and English.

In Jinnah's vision, Islam would remain to play a significant role in both legislation and education, yet Pakistan would not turn into a theocracy. Islam would be used to combat the rise of cultural identity. All scholars were required to learn Urdu, and the addition of Islamic courses to the curriculum was seen to bring the diverse country together.

A parallel system of English-teaching private schools and Dīnī Madāris (Islamic schools) already existed as the government worked to build a national education infrastructure. The three main objectives of education policy in 1949 were to improve quality, enroll 75% of children who were of school age, and achieve 80% literacy in 20 years.

¹ CIA World Fact Book", p. <https://www.cia.gov/library/publications/the-world>,
<https://user.iiasa.ac.at/~marek/fbook/04/print/pk.html>, accessed October 3, 2022.

²Pervaiz Hoodbhoy, *Education and the State: Fifty year. of Pakistan*. Vol. 50. (USA: Oxford University Press, 1998).

Through mass literacy initiatives, the nine subsequent five-year plans (1957–2003) aimed to increase the amount of educational infrastructure and the number of students enrolled in schools. However, these plans and goals were never carried out.¹

Modernizing Pakistani society was the government's main goal in 1959. The ruler at the time, Ayūb Khān, encouraged a version of Islam open to the contribution that science could make to Pakistan's modernization. The study also revealed a radical change in government policy that shifted responsibility for universal education to parents and increased the number of private schools that provide top-notch instruction at costs that are out of reach for most Pakistanis.

Islam was pushed through education to unite Pakistan. This was furthered after the war of 1971, when Bangladesh's secession put Pakistan's sense of national identity under strain. Islam's role in Pakistani society needs to be revised because it was unable to bring the state organized. Zulfikār 'Alī Bhutto arose to office amid political unrest with Islamic communist platform, hopeful to build a new Pakistan and deal with the nation's current political and economic concerns. To bring the country together, a "unique Pakistani identity" was emphasized, and the enemy was portrayed in a new light. His education developments included the right to education in the 1973 constitution [Article 37 (2) a & b]. However, he also introduced Pakistan studies to center the role of religion in the formation of national identity.

The education system underwent significant Islamization when General Dīā' -ul-Haq came to power in July 1977. General Zīā's goal after the coup in 1977 was to Islamize all facets of Pakistani people. This was completed to support his claim to political legitimacy as the military dictator who overthrew a democratically chosen government. A number of phases have been taken to eliminate un-Islamic practices. He distributed the Penal Code, the Islamic Hūdud, the Zakāt, and 'Ushr. The 'National education strategy and implementation program' (Government of Pakistan, 1979) sought to Islamize the youth by imbuing all textbooks (including the sciences and mathematics) with a religious bias. B.A., B.Sc., Engineering, M.B.A., Commerce, Law, and Nursing scholars were required to study Islamic Studies and Arabic. Additional points were given to those who had memorized the Qur'ān for professional study (Hāfīz-e-Qur'ān). Aligning

¹ Marie Lall, "Educate To Hate: *The Use of education in the creation of antagonistic national identities in India and Pakistan.*" *Compare* 38, no. 1 (2008):103-119.https://www.tandfonline.com/doi/pdf/10.1080/13057920701467834?casa_token=Kui72w4JbNIAAAAA?casa_token=Kui72w4JbNIAAAAA:p2S7kVtCDEGPhBAQuQS4gAOuevhi_T86bLjmK3Z7MUCV3oWJjIPd6WLLhWtUCbdhTW6qCP0r_wM,access December 25, 2022.

with Islamic principles was one of the new educational system's main objectives. Mawulānā Mauwdūdī, who was the driving force behind changes in Saudi Arabia, was the inspiration behind Ḍīā's Islamization Program. The new education program aims to promote a sense of identity with and understanding of the Ummah, the global Muslim Brotherhood. Pakistan joined the US as an ally in the conflict in Afghanistan with the Soviet Union at the same time. Government funding for the promotion of madrasahs as a result (International Crisis Group, 2002). As a result, Islam was used to defeat the modern enemy, communism.

Today, the effects of Zīā's time are still being felt. Islāmīyāt is not taught as a separate subject but is blended into the teaching of Urdu, English, and social studies in Pakistan's curriculum and textbooks, which shows that they are unaware of the religious variety of that country's society. Nayyar and Salim claim that "a lot of this information goes counter to national integration aims.

The two biggest political parties, the Pakistan Muslim League and the Pakistan People's Party, interchangeably reigned the country twice each after democracy was restored in 1988 until General Musharraf's military takeover in 1999. Divergent perspectives on the function and importance of the theological content of curricula and textbooks were held by the two parties because of different levels of commitment to the Islamization process started by General Ḍīā'-ul-Ḥaq.

The Muslim League vigorously backed the Islāmīst agenda. When a military coup overthrew Nawāz Sharīf's government in October 1999, it was prepared to draught a constitutional amendment for the implementation of Islāmīc Sharī'ah. It was doubtful that the Sharīf administration would stop the Islamization of education given their steadfast commitment. His administration's National Education Policy 1998-2010 was designed to: "Provide guidelines for reinforcing Pakistan's ideological borders in accordance with Islamic teachings and educate the people with the requisite knowledge and skills."¹

Although Benazir Bhutto's government was less committed to Islamization, efforts to erase the ideological content of education throughout her two terms were neither well organized, prioritized nor scrutinized. After General Pervīz Musharraf made a clear statement opposing religious extremism, his military administration launched an ambitious plan to reform the educational sector. As a result, the President has approved a thorough Education Sector Reform (ESR) Action Plan that has been established. It is backed by a promise to expand education spending to an unprecedented 3 percent of GDP and aims to revamp all

¹ The National Educational Policy, 1998 – 2010, *Pakistan. Ministry of Education* (Islamabad: Ministry of Education, 1998), 134

facets of education. There has not been a significant reform. Unless a significant increase in attention is given to a thorough overhaul of curricula and texts, Pakistani youth will continue to be brainwashed in bigotry, violence, and hatred as they have for the past 20 years.

Analyzing Pakistan's educational system is crucial to comprehend why reform initiatives failed.

- i. Since Pakistan has a centralized organization for creating educational policies and curricula, it is perfect for ideological indoctrination. The Ministry of Curriculum Wing of the Ministry of Education is solely responsible for creating the national curriculum, while the Ministry of Education develops educational policy.
- ii. Provincial textbook boards, each of which maintains a list of textbook authors, oversee developing textbooks in accordance with the norms and specifications established by the Curriculum Wing.
- iii. Comprehensive guidelines direct efforts to improve the government. The many bureaucratic compartments are responsible with producing the interpretations of crucial aspects that convert policy into implementation. The education bureaucracy might interpret these in complex ways. The uniformity shown over the past few decades among the various national curricula points to the curriculum wing as the group in charge of making sure that the curriculums are not successfully modified.
- iv. Because they are not familiar with the specifics of earlier education planning documents or the Ministry's internal policy-making procedure, education ministers are unable to intervene effectively.
- v. The curriculum wing develops standards for the provincial textbook boards, which in each province have the only authority to approve texts for use in public schools. Due to the monopoly, textbook boards can act as ideological censors, making sure that only materials they deem to be appropriate for classroom use are distributed.
- vi. The Boards are also able to exert control over authors and ensure that they follow the rules thanks to the ongoing revision and publication of textbooks. The "approved" authors go much further on doctrinal topics than is necessary for curriculum in their bid for recognition.
- vii. The monopoly also fosters a variety of board corruption schemes and gangs of textbook authors. Although some books are produced and written poorly, teachers and students are nonetheless expected to use them. Since the books are often updated, low-income parents are unable to buy used volumes.

The stability of the Pakistani state itself has been seriously threatened by these differences. As a result, politics and society in Pakistan are still dominated by war and violence. Islam served as the main unifying factor during Pakistan's independence, but this changed in 1971 when Bangladesh earned independence based on a distinct culture and language. The quiet majority of Pakistani Muslims and non-Muslims have suffered enormously because of religious viciousness and xenophobia within the lines of many sects. The Pakistani civilian-military governance maintains that "Islam is the crucial cornerstone of Pakistan's national identity" notwithstanding these serious difficulties."¹

Higher Educational Institutes of Islamabad:

There are altogether 35 higher education institutes² in Islamabad. There are broadly divide into public, private and religious seminaries. In this research some important higher learning institutes were considered as the center of knowledge where students from different strata of society gather together for knowledge learning. The researcher examined universities situated in Islamabad, the capital city of Pakistan. Islamabad is regarded as a prosperous and comparatively secure city in Pakistan. The educational institutes situated in Islamabad are endeavoring to offer education of a commendable standard. Policymakers, educators, and administrators regard the city as providing a superior standard of higher education compared to other cities in the country.

Furthermore, the higher education commission is situated within the city. Islamabad has recently witnessed substantial progress and expansion in both public and private sector universities. According to HEC (2007), a total of 12 universities have been established in Islamabad from the year 2000.

Their details are as under. The recent increase has prompted students from other provinces and areas in Pakistan to pursue education in Islamabad. HEC (2008) states that there is a total of 17 universities in Islamabad, with 14 being in the public sector and 3 in the private sector. Out of the 17 universities, 8 were selected for the study. Four of the universities belong to the public sector, while one belongs to the private sector. The universities were selected based on their convenient location and the researcher's familiarity with the lecturers and staff members.

Air University Pakistan

¹Marie. "Educate to hate" 103-119.

² https://en.wikipedia.org/wiki/Category:Universities_and_colleges_in_Islamabad

Al-Kauthar Islamic University
Allama Iqbal Open University
Capital University of Science & Technology
Sir Syed CASE Institute of Technology
COMSATS University Islamabad
Federal Medical and Dental College
Federal Urdu University
Foundation University Islamabad
Hunerkada College of Visual and Performing Arts
International Islamic University, Islamabad
Islamabad Medical and Dental College
Institute of Space Technology
Jamia Faridia
Jamia Hafsa
King Hamad University of Nursing and Associated Medical Sciences
National Skills University
National University of Computer and Emerging Sciences
National University of Modern Languages
National University of Pakistan
NUST School of Electrical Engineering and Computer Science
NUST School of Natural Sciences
Pakistan Institute of Development Economics
Quaid-i-Azam University
Riphah International University
Roots Ivy International University
Shaheed Zulfikar Ali Bhutto Institute of Science and Technology
Shaheed Zulfiqar Ali Bhutto Medical University

Shifa College of Medicine

Shifa Tameer-e-Millat University

South Asian Strategic Stability Institute University

Universal College Islamabad

Women's Institute of Science & Humanities

Issues and Challenges of HEIs:

Universities in Islamabad, like those across the world, face several concerns and challenges that can have an impact on their operations, educational quality, and ability to contribute to social progress. Here are some of the main concerns and challenges as reflected from Islamic studies teaching faculty during interviews.

I. Funding and financial constraints.

Many universities in Islamabad have a lack of money, which has an impact on infrastructural development, research activities, and the availability of educational resources.

Overreliance on government financing can cause financial instability, particularly during economic downturns or political changes.

II. Education Quality and Relevance: Making curricula current with industry standards and societal demands is a struggle.

III. Infrastructure & Facilities:

Many colleges confront issues with inadequate physical infrastructure, such as classrooms, laboratories, and libraries.

It is critical to incorporate contemporary technology into teaching, learning, and administrative procedures, yet this is frequently overlooked.

IV. Student Issues

Providing equal access to higher education for students from various socioeconomic origins is a big concern.

Providing proper student support services, such as career counseling, mental health treatment, and academic guidance, is frequently insufficient.

V. Governance and Management:

Universities encounter governance and autonomy challenges, including influence from political and bureaucratic bodies that impact decision-making.

Having efficient and transparent administrative processes is critical to the successful operation of universities.

VI. Research & Development

Limited funding for research projects limits universities' ability to contribute to innovation and progress.

A lack of collaboration between universities and industry can limit the practical implementation of research and reduce prospects for students and staff.

VII. Political influence.

Political interference in university operations can undermine academic integrity and cause administrative inefficiencies.

Political activities on campus can disturb the academic environment and cause unrest.

VIII. Internationalization.

Establishing multinational relationships and collaborations is critical, but difficult owing to finance and regulatory difficulties.

In order to compete with worldwide institutions for international students, colleges must improve their overall quality and reputation.

IX. Socioeconomic and Cultural Factors

Balancing societal expectations with academic independence and new teaching methods can be difficult.

Universities must handle cultural differences while fostering a progressive and inclusive educational environment.

X. Regulatory and Accreditation Challenges.

Ensuring conformity with national and international certification standards can be time-consuming and demanding.

Maintaining stringent quality assurance systems is critical for upholding educational standards.

3.1.4. Anomalies in curriculum:

Pakistan is a multiethnic, multilingual, and multi-religious nation that also has a sizeable minority of non-Muslims. Due to its predominately Muslim population, Pakistan has always had a Muslim majority. Curriculums were updated and texts were revised as part of the Islamization process to create a cohesive view of Pakistan as an Islamic state populated solely by Muslims. This makes it very evident to young non-Muslim pupils that they do not contribute to the national identity. According to conservative Islāmists, non-Muslims who reside in an Islamic society where Islamic law is in effect are dhimmis who are subject to protection money taxes (jizyah), exempt from performing military service (Jihād), and doomed to live in a society with limited rights. Therefore, under this worldview, Pakistan's religious minorities might not be granted equal national identity. Courses and texts used in the educational process serve to promote this denial. Regardless of a student's religion, the educational curriculum aims to instill Islāmīyāt in them through the obligatory subjects of social/Pakistan studies, Urdu, and English. The themes of Jihād and Shahādāt significantly differentiate educational content from before and after 1979. The pre-Islamization time curricula and textbooks had no mention of Jihad and Shahadat, whereas the post-1979 curricula and schoolbooks praise Jihād, martyrdom and encourage pupils to become mujahids and martyrs”.¹

K.K. Aziz's outstanding book: “Murder of History in Pakistani Textbooks” details the main errors, exaggerations, distortions, and biases prevalent in each official textbook as well as in a representative sample of privately produced textbooks and commercial works that are frequently used as textbooks. He has created an exhaustive list of their flaws in his thorough and interesting review of 66 Pakistan Studies and History textbooks. The eight categories of these errors demonstrated the various ways that history has been misinterpreted, tainted, misapplied, and trampled underfoot.²

Khurshid Hasnain and A.H. Nayyar have tried to show in their study on conflict and violence in the educational system that the State's educational practices of commission and omission have produced an intolerant mindset that is highly susceptible to chauvinistic slogans and calls to violence and is unwilling to tolerate the country's religious and cultural diversity. The researchers concluded that Pakistan's government has influenced education primarily in two ways. It has first motivated.

Students are trained to be uncritical, defer to authority, and see learning as merely a memory exercise. Furthermore, it motivates educators

¹ Ibid

² Ibid, 64

to adopt the authoritarian posture required to establish the finality of their pronouncements and textbooks.

Additionally, it has imposed the fabrication of historical truths in textbooks and encouraged militarism and religious chauvinism. Additionally, it has deprived them of the role models that might have encouraged and inspired them to be imaginative and deal with the issues they face in their community with humanism, compassion, and intelligence¹.

Pakistan's greatest and most pressing need is peace. Due to the ongoing absence of peace, both internally and regarding external players, the nation's material and human growth have suffered tremendously. But peace, like war, is a mental state. Whether in a particular civilization the forces of war or peace prevail depends on who has won the hearts and minds of the masses. In this game of mind capture, the young minds are also the most fragile. In addition to the media, educational materials are the most effective means of shaping views about war and peace.

3.2. Socio political context of Pakistan and Afghan War in 1979

It is essential to recognize 1979's importance. The domestic and international events of this year affected billions of people's lives, brought about millions of people's suffering, and changed the landscape of international policy and security. The Iranian Revolution of 1979 presented a religious test for Western secularism. The battle that inspired Muslims worldwide to join the Jihad against infidels was ignited by the Soviet invasion of Afghanistan in 1979. A group of Muslim revivalists and puritans captured the Masjid al-Harrām in Makkah, Saudi Arabia, in 1979 as Muslims celebrated the new era according to the Islamic calendar, to "religiously and morally purify" Saudi and Muslim culture.

Due to the butterfly effect, these events have changed how modern terrorism has historically been portrayed. The butterfly effect was developed against the backdrop of several facts and circumstances to establish the cause-and-effect link among factors.

The idea that ideology developed in that era has influenced terrorism in many other sectors now is backed by a lot of evidence.

Pakistan joined the United States as an ally after the Soviet Union invaded Afghanistan in 1979. Pakistan provided a refuge for covert

¹ Tariq Rahman, *Language-Teaching and World View in Urdu Medium Schools in Pakistan* (Islamabad: Sustainable Development Policy Institute, 1998), 1-16
<https://sdpi.org/sdpiweb/publications/files/R15LanguageTeaching%20and%20World%20View%20in%20Urdu.pdf>

operations and provided Mujāhidīn training to counter the communist threat. To confront the "freedom fighters" (Mujāhidīn), who had turned into "terrorists," Pakistan once more forged a solid alliance with the United States in 2001. (Taliban). Suddenly, the United States was engaged in combat with an insurgency in Afghanistan that had its headquarters in Pakistan and still does. Despite changing sides, Pakistan remained an ally of the United States.

Iran, a Shī'ah-majority country next door, staged a revolution in 1979 that resulted in the establishment of an Islamic republic. The Iranian spiritual leader foresaw parallel political change in Iraq and other nations where Shī'ah Muslims are present. Despite having a Sunni majority, Pakistan has the second-largest Shī'ah Muslim population after Iran.

Significant interest was generated by the phenomena of the predominantly Sunni Muslim population, especially in Saudi Arabia. Billions of dollars were donated to Pakistani madāris for the purpose of teaching Sunni beliefs, particularly those of the Salafī or Wahābī Sunni sub-sects. In Pakistan, where sectarian extremism had led to a significant schism, sectarian violence substantially rose after the completion of the Afghanistan war in the mid-1990s.

Pakistan's civilian government was overthrown by a military dictatorship in 1977, and the elected civilian prime minister was put to death the following year. At the time, Pakistan was experiencing political unrest. A narrow-minded plan was developed in a desperate effort to legitimize martial law and achieve international acceptance.

The military administration used every tactic at its disposal to maintain political survival as a result of all the significant events in the neighboring nations and the internal political power struggle. The then-government and subsequent administrations changed the curriculum to achieve their long-term political goal.

3.2.1. Education in Pakistan:

Analytical thinking, self-development, and interpersonal communication are all part of education. According to Lucy Beckett, education has traditionally been used to help pupils "search for God" and develop reasonable, good judgement¹. Sir Kenneth Robinson, a British educationalist, contends that the current educational system was designed for the era of industrial revolution and enlightenment. He claims that the

¹ Lucy Beckett, "What Is Education?" Literature Resource Center. Contemporary Review. 262 (1993): 24-51.

educational process is compared to an industrial one. Children learn in groups, and they are admitted to any grade mostly based on their age rather than their aptitude. One could argue that giving people the skills they need to complete their daily jobs is education's main objective. They changed into "commercial and industrial supervisors, gaffers, timekeepers, and cash registers," instead. Students were given instructions on how to become supervisors who would watch over the work of others. One may argue that the desire to land a well-paying job is the main driver behind earning a degree. Madāris, schools, colleges, and universities have all evolved along with civilization. The bigger educational system included several institutions. The consensus is that mass schooling predates human civilization. The importance of education in the construction of ethnic, religious, and national identities is one political element of education. Additionally, education is important for socialization since it fosters the idea of inter-group ties. Children's education is a nation-building process, say Nayyar and Salim, that fosters a sense of cohesion and belonging. History, language studies, social studies, and religious studies are taught in primary classes to help pupils better comprehend the culture, religion, and languages of the nation.

3.2.2. Introduction of Education System of Pakistan:

Pakistan is a federal state that grants high amounts of autonomy to its provinces. The four provinces in charge of managing education, which is a provincial duty, are Punjab, Sindh, Khyber Pakhtunkhwa, and Baluchistan. Every province has its own curriculum bureau, textbook board, and education ministry. The national educational board is in Islamabad, the capital of Pakistan. Through the Federal Ministry of Education, Islamabad also oversees three more territories: The Islamabad Capital Territory, Federally Administered Tribal Areas, and Federally Administered Northern Areas. The Federal Ministry of Education is responsible for developing curricula and formulating policies. Additionally, it makes certain that the teaching materials in textbooks comply to "nationalist rhetoric based on the "Ideology of Pakistan." 59 Additionally, all provinces are required to get approval from the curriculum office of the Federal Ministry of Education in Islamabad prior to issuing any textbooks.

As per Pakistan's Constitution, all citizens are required to attend free primary education.¹ This constitutional obligation, though, has not yet been

¹ Rubina Saigol, "Radicalization of state and society in Pakistan, (Heinrich Boll Stiftung Pakistan" (2010).1-22,

achieved. In 2012, the World Bank noted that just 93% of kids were enrolled in school. If one includes fictional organizations like ghost institutes that occur only on paper to get resources from IGOs and NGOs, the true quantity may be far lesser. The survey also offers a depressing image of Pakistan's education spending, which is 2.2% of GDP, the lowest in South Asia and the world. As for Pakistan's educational metrics, Hathway claimed that "there was little sign of change" and that they were among the lowest in the Asian zone.

Pakistan is ranked 142 out of 177 countries in the world by the United Nations Human Development Index. Pakistan's dedication to education is shown in the country's low position. 63 social structures in the society, such as "(rich and the deprived), place of residence (countryside or metropolitan), and sexual category (male vs female)" greatly exacerbate the issue in addition to the aforementioned problems.⁶⁴ The educational system in Pakistan is also divided into three socioeconomic classes. Poor rural children are required to attend madrasah schools because they cannot access public education. Public schools enroll pupils from lower socioeconomic classes. The private sector is preferred by the middle and upper classes. In the educational field, there is debate over the teaching method. Madrasahs and one stream of public education utilize Urdu, while the rest of the public and private sectors use English. As a result, there is a class gap due to language differences in the medium of instruction. English is highly desirable for obtaining a good job and for social standing. In addition, there are philosophical and pedagogical differences between the Madrasahs and contemporary educational systems.

As a result, this learning system produces two separate societal divisions with opposing world perspectives. Sacred school pupils want a theocratic Pakistan, whilst secular school students prefer a secular Pakistan¹.

The diagram below depicts the division of Pakistan's educational system into three streams: madrasah, private, and public education.

https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=Rubina%2C+Saigol%2C+%22Radicalization+of+state+and+society+in+Pakistan&btnG=

¹Azhar Hussain, Ahmad Salim, and Arif Naveed. "Connecting the Dots: Education and religious discrimination in Pakistan: A study of public schools and madrasahs." (Washington DC: United States Commission on International Religious Freedoms, 2011), 1-139 [https://www.uscifr.gov/sites/default/files/resources/Pakistan-ConnectingTheDots-Email\(3\).pdf](https://www.uscifr.gov/sites/default/files/resources/Pakistan-ConnectingTheDots-Email(3).pdf)

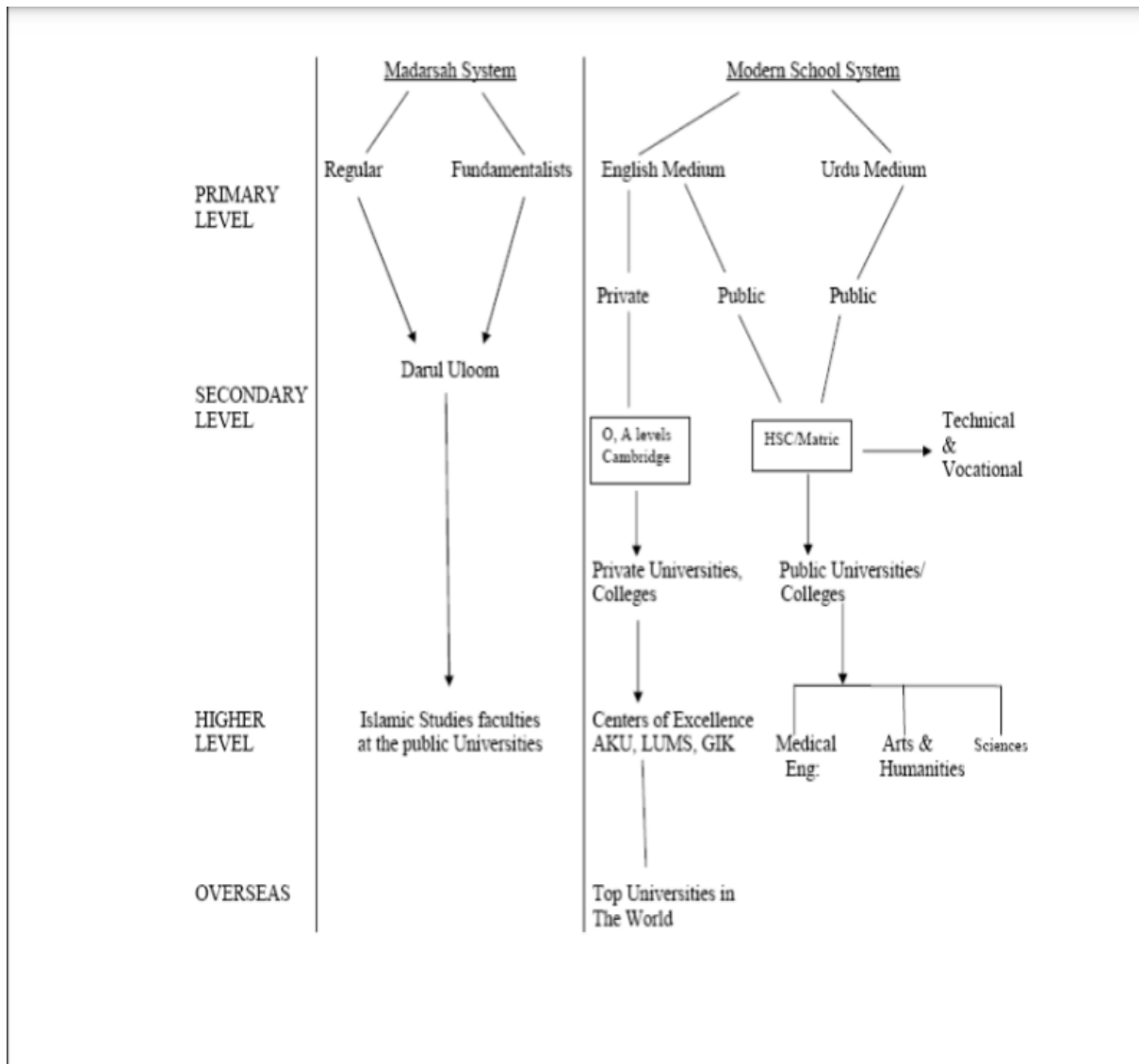


Figure 1, Fragmentation and Segmentation of Education System (Hussein, 2015).

According to educationalist Riaz, Pakistan's education system is separated into “five distinct levels: primary, middle, secondary, higher secondary, and university.”¹ Primary education comprises grades from one to five. The middle school spans grade six to eight, while the secondary school extends grades nine to ten, Higher secondary education includes grades eleven and twelve, whereas tertiary education includes university education².

¹ Riaz Ali, *Faithful education: madrassahs in South Asia*, (New Jersey: Rutgers University Press, 2008), 289.

² Ibid.,

3.2.3. Madrassah Education: History and Development.

Islam has always stressed two distinct sorts of knowledge: revealed knowledge, which originates directly from God, and earthly knowledge, which is acquired via human exploration and discovery. Islam regards both aspects as crucial and instructs its adherents, regardless of gender, to actively pursue knowledge.

The mosque served as a Centre of worship and education in the early days of Islam. Even after the Prophet's demise, the mosque remained the focal point of knowledge and education. The mosque-centered approach to information acquisition and comprehension was highly effective for the Muslims residing in the Arabian Peninsula. This was due to the successful integration of tribal customs with the teachings of the Koran, which adequately governed the lives of individuals sharing a common language and cultural heritage. As Islam spread to different areas and encountered various local traditions and languages, it became imperative to establish a group of knowledgeable Muslim scholars who would produce advanced literature and instructional materials on various aspects of Islamic law (Fiqa), the Prophet's traditions (Sunna), the Prophet's sayings (Hadith), and the interpretation of the Koran (Tafseer). This was done to meet the specific requirements of non-Arab Muslim communities. Thus, the tradition of Madrassa started as a place for advanced education, originally intended to uphold religious conformity by imparting standardized teachings of Islam to all.

This custom has persisted over the years and has a particular place in Pakistan. There are mosques in every town, city, and village. After prayer, it is typical for mosques to teach the Qur'ān, and kids are encouraged to take part. Children's religious education was at the control of their families and the local community up until the late 1970s. However, a policy was put into place in 1979 to build Madrasahs inside or close to mosques. The main objective was to fill the breach left by the deficiency of public schools by providing only religious education.

The earliest documented Madrassa is believed to have been founded in 1005 AD under the patronage of the Fatimid caliphs in Egypt. The Madrassa only instructed the Shi'ite minority's interpretation of Islam. It possessed all the components of an educational establishment. The establishment had a library, where instructors specialized in various areas were assigned. Additionally, enrolled pupils were furnished with complimentary ink, pens, and papers. An intriguing aspect of this Madrassa is that a comprehensive inventory compiled in 1045 disclosed that it possessed 6500 books covering many disciplines, such as astronomy,

architecture, and philosophy¹. Upon their conquest of Egypt, the Sunni Muslims reformed the Shi'ite interpretation of Islam in the Madrassa and substituted it with the Sunni interpretation. They eradicated the books and manuscripts that contradicted their own interpretation of Islam, while safeguarding the volumes that contained worldly wisdom. In 1067, a vast quantity of literature was sent to Baghdad, where Nizam-ul-Mulk Hassan Bin Al-Tusi, a Seljuk Vizier, founded the inaugural structured Madrassa².

The newly constructed Madrassa by Nizam-ul-Mulk offered two forms of education: scholastic theology to train spiritual leaders, and practical knowledge to prepare government officials who would serve in many nations and territories of the Islamic empire. Subsequently, Nizam-ul-Mulk founded other Madrassas across the empire. These institutions not only offered Islamic education, but also provided secular instruction in areas such as sciences, philosophy, public administration, and government. Nizam-ul-Mulk is widely regarded as the father of the Islamic public education system³. He is the sole author of a prestigious book (among early Muslims) on public administration titled "Siyasat Nama". (method of governance)

While most Madrassas in the following centuries continued to serve as Islamic learning institutes, a significant number of them also produced notable academics and philosophers who made valuable contributions to secular knowledge.

Ijtihad, which refers to the practice of autonomous thinking, was a distinctive characteristic of these Madrassas. This particularly applies to Madrassas in Spain, where Muslims reigned for about 800 years. This era is commonly known as the Golden Age of Islamic and Jewish progress in the fields of science, technology, and philosophy. Andalusia, Spain is said to be the birthplace of several intellectuals who merged spiritual and worldly knowledge, thereby playing a crucial role in safeguarding Greek and European knowledge from extinction. Muslim academics, together with their Jewish counterparts, were at the forefront of advancing the fields of rational sciences, mathematics, and medicine. Several thinkers, including Averroes (Ibn Rushd), Arzachel (al-Zarqali), Alpetragius (al-

¹ AHMED, MUNIR D. "MUSLIM EDUCATION PRIOR TO THE ESTABLISHMENT OF MADRASAH." *Islamic Studies* 26, no. 4 (1987): 321–349. <http://www.jstor.org/stable/20839857>.

² Anzar, Uzma. "Islamic education: A brief history of madrassas with comments on curricula and current pedagogical practices." *Paper for the University of Vermont, Environmental Programme* 55, no. 2 (2003): 23

³ Haqqani, Husain. "Islam's medieval outposts." *Foreign policy* 133 (2002): 58.

Bitruji), and Avenzoar (Ibn Zuhr), have gained recognition among students in the western world under their Latin names.

Simultaneously, as Islam expanded towards the eastern regions, the Sufi sects of the Muslim religion were constructing educational institutions known as Madrassas throughout the Indian Sub-Continent and Central Asia. These Sufi Madrassas provided instruction in several subjects like as grammar, poetry, literature, logic, mathematics, and other disciplines of Islam and general knowledge. Due to the majority of Islamic knowledge being documented in Arabic and Persian, Madrassas in the Indian Sub-Continent emerged as institutions for studying these languages.

Following the successive defeats of Muslim empires at the hands of the crusaders and due to political disputes among Muslim leaders, Muslim learning and scholarship experienced a period of decline, from which it has regrettably not recovered. The Muslims' defeat and humiliation, encompassing the loss of financial riches, power, and spiritual integrity, drove the later-day Muslim Ulema (meaning scholars) to renounce the pursuit of worldly knowledge and return to fundamental principles. Essentially, they prohibited the practice of Ijtihad, which involves autonomous thinking. For this group of Muslim thinkers, going back to the basics meant following the same themes and becoming as spiritual as the early Muslims, who were able to get a lot of power and authority.

During the European Renaissance, the Muslim education system was in a state of decay. Depression, sadness, and yearning for the previous era were prevalent. In this situation of complete hopelessness, Muslim Ulema gradually acquired influence by assuming the roles of spiritual mentors and custodians of the remaining educational and political structures. The chaotic periods in the history of Islam had a significant influence on the functioning and ideology of Madrassas across the Muslim world. A significant number of individuals ceased their pursuit of logical sciences and instead devoted their attention only to the teachings of Islam as outlined in the Quran.

The final blow to higher education in Islamic schools occurred when European colonial forces assumed control over the remaining Muslim territories. Colonialism introduced a new and contemporary educational system aimed at replacing the function of Madrassas in all forms of progress. Only individuals from the privileged class were selectively asked to enrol in the new institutions since they possessed the necessary skills to effectively support the colonial apparatus. This led to a division in the school system, with secular education being provided to the privileged class and religious education being offered to the underprivileged. The

introduction of the new Western powers also introduced the concept of the separation of state and religion, which the Muslim authorities regarded as synonymous with heresy. The introduction of a new style of government that did not rely on religious legitimization was perceived by Islamic academics as a direct challenge to the established code of behaviour for Muslim rulers and their authority. They weren't happy with the recent changes.

The Indian Sub-Continent witnessed a significant transformation in Madrassa philosophy. During the period of British control in this region, a new educational system was implemented. This system was seen as a challenge to the Islamic identity of the Muslims. In response, the Madrassa system in India took on the responsibility of resisting the cultural and educational dominance of the British. It is crucial to note that the Madrassa system in the Indian Subcontinent was the sole system that saw significant transformations in terms of Islamic education curriculum, teaching methods, and quality, as well as the abandonment of secular scientific studies. The Madrassas in the Arab world have undergone some changes in terms of the focus of the Islamic curriculum, but they have essentially maintained the same educational system that was established in the early development of the Madrassa in Baghdad. These Madrassas continue to include the teaching of secular subjects. This is particularly true for Egypt, where the secular topics serve as a complement to the Islamic education inside the Al-Azhar education system¹.

The Arabic word for "school" is the source of the name "Madrasahs." Madāris is the plural form of Madrasah in Urdu. Madrasahs are exclusive religious institutions that offer underprivileged students an alternative to public schools.

In Pakistan, madrasah education is not uniform and varies by province. These Madrasahs don't follow the curriculum that the Ministry of Education has created. However, the educational board of Madrasahs develops its curricula based on the theories and interpretations of Islam held by intellectuals in the seventeenth century like Shah Walīullah and Nizāmī.² During the 18th century, educational themes were aimed to

¹ Anzar, Uzma. "Islamic education: A brief history of madrassas with comments on curricula and current pedagogical practices." *Paper for the University of Vermont, Environmental Programme* 55 (2003).p.5

² Ayesha Jalal, *Partisans of Allah: Jihad in South Asia* (Cambridge: Harvard University Press, 2009)

inculcate confidence and hope in students in the face of anticolonial resistance through Jihad¹.

Religious education provided by madrasahs meets the needs of a sizable population, and madrasahs play an important role in Pakistani people. Pakistan is an impoverished, difficult to governed country where education for the common people is not a top priority. Countryside and remote areas are the most underserved. Under these conditions, Madrasahs provide youngsters hope for an education.

In Pakistan, the madrasah teaching system was designed in a way that made students, professors, and other participants victims of "state-constructed poverty." It is brought up as to why parents send their kids to these madrasahs. There are, in my opinion, two main causes. In his piece, Alexander Evans offered the following brief response: "For young country youngsters, it may be their only path to literacy." Madrasahs offer vital social services, including as education and housing, to many orphans and the rural poor who might otherwise be subjected to forced labor, sex trafficking, or other forms of abuse. Second, middle-class kids go to madrasah schools to learn Islam in the hopes of becoming Muslims themselves.

Despite these drawbacks, cultural sensitivity shows that madrasahs have a long history. In Pakistani society, madrasahs are still commonly utilized. People who are suffering from extreme poverty and hardship, as well as those who want to receive an Islamic education, can find some respite, and hope through madrasah education. Despite its issues, Madrasah still gives its former students and pupils some opportunities. Others work for Islamic political groups, while some become preachers to spread their religion's message and educate others.

During the Middle Ages, Muslim culture was preserved and developed in madrasahs. Institutions of higher study and knowledge hubs, madrasahs were highly regarded. However, some Madrasahs radicalized throughout the colonial era in an effort to pursue self-determination. Later, Madrasahs were separated along sectarian ranks, and in Pakistan, fundamentalist ideas are "considered holy." By far the most insightful statement about the madrasah system of education and the global perspective it fosters is made by Khalid Ahmed, the highly educated editor

¹ Jonathan P. Berkey, "Madrasahs medieval and modern: Politics, education, and the problem of Muslim identity." *Schooling Islam: The culture and politics of modern Muslim education* (Princeton: Princeton University Press, 2007): 40-60.

of the Newspaper Times English daily in Lahore. According to him, madrassas foster a psyche that rejects modernity and outside discourses.

Central Boards of Madrassas in Pakistan			
Name	Sub-Sect	Place	Date Established
Wafāq ul Madāris	Deobandī	Multān	1959
Tanzīm ul Madāris	Barīylvī	Lāhore	1960
Wafāq ul Madāris (Shī‘ah)	Shī‘ah	Lāhore	1959
Rabṭah al-Madāris al-Islāmīyah	Jamā ‘t-i-Islāmī	Lāhore	1983
Wafaq al-Madāris al-Salafīyyah	Ahl-i-Ḥadīth	Faīsalābād	1955

Figure 2. Dr Tariq Rehman, *Madrassahs: The Potential of Violence in Pakistan*, October 2013, Vol 12 No 2, CQ, Criterion Quarterly.

There are four main schools of Islam in Pakistan: Deobandī, Barīylvī, Ahl-i-Ḥadīth and Shī‘ah. Every sect has its particular Madrassa where it teaches Islam according to its own interpretation. Two Sunni Islam sects, Deobandī and Barīylvī, control the madrassa scheme in Pakistan. Deobandī schools are particularly common in urban areas and close to the Pakistan-Afghanistan border. In reply to an alleged grand attempt to eradicate Islam and its adherents by imposing its individual brand of education, the Deobandī and Barīylvī sects emerged in the colonial Indian subcontinent. The most conservative and anti-Western sect is Deobandi. With the exception of a few additional books in Persian, the primary religious curriculum at Pakistani Madrassas is comparable to that of any other Madrassa on the planet. It emphasizes Islamic teachings found in the Ḥadīth, Fiqh, Tafsīr, and Sunnah. The following is a typical example of what is qualified at Pakistani Madrassa seminaries:

3.2.4. Dār-ul-‘Ulūm Deoband Course Contents¹:

First Year, Biography of the Prophet (Sīrah), Conjugation-Grammar (Şarf), Syntax (Naḥv), Arabic Literature, Chirography, Chant illation (Tajvīd)

Second-Year Conjugation-Grammar (Şarf), Syntax (Naḥv), Arabic Literature, Jurisprudence (Fiqh), Logic, Chirography (Khush-navīsī), Chant illation, and (David)

Third-year Qur’ānic Exegesis, Jurisprudence (Fiqh), Syntax (Naḥv), Arabic Literature, Ḥadīth, Logic, Islamic Brotherhood, External study (Tarīkh Millat and Khilafāt-e-Rāshidah- both Indian Islamic groups).

Fourth-year Qur’ānic Exegesis, Jurisprudence (Fiqh), Principles of Jurisprudence, Rhetoric, Ḥadīth, Logic, History, and Islamic Studies Chant illation, Modern Sciences (Arabian city sciences, Arab Peninsula geography, and other Islamic countries)

Fifth-year Qur’ānic Exegesis, Jurisprudence, Principles of Jurisprudence, Rhetoric, Beliefs (‘Āqā‘id), Logic, Arabic Literature, Chant illation, and Islamic Law. External investigation (History of Indian Kings)

Sixth Year Qur’ānic Interpretation, Jurisprudence, Principles of Interpretation and Jurisprudence, Arabic Literature, Philosophy, Cantillation, and Study of Prophet's Traditions

Seventh Year Sayings of the Prophet, Jurisprudence, Belief (‘Āqā‘id), Responsibility (Frā‘id), Chant illation, External Study (Urdu texts)

Eighth Year Ten volumes by diverse authors focusing on the Prophet's sayings.

Mūllaṇ Nizām ud dīn Sihālvi (d. 1748) founded the Dars-i-Nizāmī at Farangī Maḥall, a well-known seminary of an Islamic school (‘Ulemā’) in Lucknow. The Dars-i-Nizāmī course lasts eight years. Students start after school (*maktab*). Not all madrassas teach the entire course. Those who do so are known as Dār-ul-‘Ulūm. The medium of teaching is primarily Urdu, however in some parts of the NWFP, Pashto is used, and in rural Sindh, Sindhi is used. However, answers to central board examinations can only be delivered in Urdu and Arabic. As a result, on the whole, madrassas encourage the spread of Urdu in Pakistan.²

Madrassa students and teachers were asked about their income in a December 2002 and January 2003 study. Many people did not respond to these questions, but those who did indicate that they are predominantly (76.62 percent) from low-income families. Most madrassa teachers (61.11

¹ Course Contents of the Dār-ul-‘Ulūm Deoband, India, <http://www.darululoomdeoband.com/english> (accessed on October 11, 2022)

² Ibid

percent) are from the same socioeconomic class as their students. All these underprivileged folks are fed by the madrassas¹.

In a nutshell, madrassas function as the nation's welfare state. As a result, as poverty rises, their influence over rural residents and the poorer echelons of the urban proletariat will grow.

Arabic and Persian language instruction is highly valued in Pakistani madrassas. In Pakistani madrassas, language instruction is focused on facilitating religious mastery and being essential for Alim. Naturally, Arabic takes front stage for this reason. Persian is still taught in schools since it was important both socially and intellectually in Muslim India. The majority of the time, Pakistani madrassas teach in Urdu. On the other hand, Sindhi is the language of education in several madrassas in Sindhi-speaking regions while Pashto is the medium of instruction in the Pashto-speaking regions of the NWFP. In fact, most madrassas train their pupils to be the most proficient in Urdu.

The educational methods in Madrassas, as they are in most other places around the world, place a strong emphasis on rote memorization and promote minimal critical thinking. Particularly in the lower classes, a typical Pakistani madrassa instructor has an extremely authoritarian teaching approach, and young students who disobey the rules face consequences. The norm is severe corporal punishment, which contributes to high dropout rates. Male instructors who came out of the madrassa system make up the majority of the staff. A few number have studied at Cairo's Al Azhar University to get advanced Islamic understanding.

Perhaps only the Indian Sub-Continent (India, Pakistan, and Bangladesh) has seen politicians from all over the world use madrassas as a platform to further their political objectives over the past 20 years. The same phenomenon is already occurring in Indonesia, where religious leaders are increasingly attacking rivals or other interests by utilising madrassas as launching platforms. In the Arab world, including Egypt, madrassas are, at the very least, not seen to be significantly contributing to politics.

Other sectarian madrassas in Pakistan developed at the same period as those that were founded to assist the Afghan struggle. These sectarian

¹ Tariq Rehman, "Madrasas: the potential for violence in Pakistan?" *In Madrasas in South Asia*, 2 no. 2(2013):71-94.

The information presented in this debate about the curriculum in Madrassas in Pakistan is primarily based on Tariq Rahman's article titled "Language, Religion and Identity in Pakistan: Language-Teaching in Pakistan Madrassas," *Ethnic Studies Report*, Volume XVI, in July 1998. This is the sole resource available that addresses a particular area of pedagogy in Pakistani Madrassas.

madrassas' primary goal was to preserve and spread their particular interpretation of Islam.

The Soviet Union's defeat in Afghanistan in the late 1980s, the Iranian revolution of 1979, and the Taliban's subsequent rise to power persuaded Pakistan's ulema that Islam might be a force unto itself. In conclusion, the ulema were moving from conservatism to revivalism, and then activity.

Following the fall of the Russian Empire, the emphasis on enmity in madrassas switched from Russia to the West in general, which is an important outcome of this transition in Pakistan's Islamic education system. Once confined to Russia, the godless enemy, the border of resentment grew to encompass the West generally and the United States specifically.

In summary, a number of factors contributed to the current state of the madrassa system in Pakistan, including the inability of the Pakistani government to meet the demand for education from young Muslim males, the country's declining economy, the events in Afghanistan, external financial support for the expansion of religious education, and US interests in the use of mujahidins to bring about the fall of the Soviet Union. Too many cooks may ruin the cake, as the adage goes. The religious education system in Pakistan had a similar situation where too many participants were pursuing their own recipes without considering the end result.

Islamic education seeks to enhance and provide significance to life by illuminating it with the principles of the Islamic religion as found in the Quran. The advancement and strengthening of human societies is another goal. Nonetheless, Islamic education's fundamental purpose of advancing and strengthening human communities has not been successful over time. Although science and technology have advanced at a swift pace in the developed world, the Islamic world today appears incapable of adapting both culturally and educationally to the prevalent Western development methodologies.

3.2.5. Public Education:

All Pakistanis may attend public schools, which are run by the government with money from the federal and provincial governments. In Pakistan, there are around 155,000 public schools that cater to the demands of the huge population. The management of 32 educational organizations is under government supervision. Additionally, the University of Agha Khan administers one private Agha Khan Board. Except for Army schools, the general perception is that public schools frequently perform below

expectations, do not provide high-quality education, are badly run, and use inadequately prepared curricula. Public schools are further complicated by elements including rapid population increase, high dropout rates, and lack of accountability.

3.2.6. Private Education:

The best substitute for the state-run educational system is regarded as being private schools. Private schools are typically regarded to provide high-quality education. About 23% of Pakistani youngsters are educated in more than 45,000 private institutions. Private schools are more expensive, but the public continues to prefer them. Former State Bank Governor of Pakistan Ishrat Husain writes in an essay on education, employment, and economic development in Pakistan that the number of private schools improved by about "tenfold between 1983 and 2000, from 3,300 to 32,000."

Christian missionary institutes gave the upper class western-style education before Pakistan was founded. Although neighborhood private schools compete with missionary institutions, this pattern still exists. The curriculum for pricey private schools and Christian missionary schools is based on a globally recognized school diploma, such Cambridge O and A Level. Other affordable private schools follow interim and national curricula. Co-education works better in private schools than in public ones.

3.2.7. Issues and Challenges at HEIs:

Anti-state elements often convince youth that Pakistan's constitution and political structure are un-Islamic. Unlikely, the objectives resolution underpins Pakistan's Islamic and democratic identity. The country was titled "Islamic Republic" under the 1956, 1962, and 1973 constitutions, and no law could contradict the Qur'ān and Sunnah. In 1962, constitutional Council of Islamic Ideology was founded to align laws with the Holy Qur'ān and Sunnah. In 1997, the Council issued its final report to the Government of Pakistan, declaring that 95% of Pakistan's laws do not violate the Holy Qur'ān and Sunnah and recommending Islamization of the remaining legislation. Declaring Pakistani laws un-Islamic is false and shows their Constitutional ignorance as 95% of them are Islamic. Pakistan has made progress; however, the objectives resolution goals are still unmet¹.

Curiosity and the desire to seek and find better answers to everyday problems or explanations for whatever occurs are stimulated by research. Numerous publications have been produced over the years about the dearth

¹ Munir, "Paighham-e-Pakistan, *Islamic Studies*, 142.

of research in Pakistan. The topic is also widely explored in academic institutions. In almost all of these debates, inadequate funds and facilities are cited as the primary reasons why research has not been done. Perhaps the greatest barrier to research and quality higher education in Pakistan is the near-total intolerance of dissent in educational institutions. A hierarchical system exists at all levels of society, including the home, school, college, university, and workplace. A 'critical mass' of critical thinkers is most conducive to the growth of research in a social setting. Ideally, the group should not consist of individuals from the same limited field, but rather from several fields. This facilitates the cross-pollination of ideas. Here, universities have the advantage over single-discipline institutions. Now that the government provides substantial research funding to public universities, a significant barrier has been eliminated. The action is long overdue and is therefore recommended. The universities must now generate the intended outcome.

3.2.8. Dichotomy between Modernist and Religious Groups

The concept of Islamic education as provided by religious organizations, especially on a regional level, does not always contradict with the modernist view of knowledge. While religious organizations prioritize Islam in the curriculum, modernists view Islam as a secondary subject. What creates friction between the modernizing elite and religious organizations is the message that ceded human sovereignty to Allah and gave the state the authority to let Muslims to manage their lives in harmony with the precepts and requirements of Dīn. Both liberal and conventional Islamists benefit from this. Religious organizations work to advance the notion that Islamic law is supreme, but liberal Muslims regard these ideas as public policies rather than laws. The contrast between Islamic fundamentalism and the modern democratic state enabled the struggle for political and intellectual domination among religious and modernist elites.

The history of this region has had an effect on the politics of supremacy. Muslims ruled India from the 12th century until the beginning of the 19th, when the British came to be recognized as the country's sole rightful rulers. Islam was never made India's official religion when it was under Muslim rule. Before Pakistan was founded, adoption of Islam as the official religion was not a socio-religious phenomenon.

Global viewpoints have influenced conversations regarding education. Countries are collaborating to improve their educational systems so that kids can learn in settings that are rich in opportunity and diversity. Therefore, it is difficult to overlook how the global environment affects the educational systems of any nation. However, the conflict between traditionalists and modernists, which already exists, might

become more acrimonious because of the global impact. Modernists may view this modernist approach as a fresh opportunity to research and learn, while traditionalists may regard it as a threat to their values. Analyses of the Pakistani educational system reveals similar patterns.

The majority of the money used to support Islamic education at madrassas is provided by international donors from different nations. Most of the students in these institutions are from low-income households, and they favor religious teaching for two main reasons: first, it is free and meets their needs for food and other daily essentials; and second, they will continue to practice their religion after receiving their education. Secular education, in their eyes, is an odd commercialization of religion that has no place in Islamic society. As a result, the Madrassa educational system overlooks change, the only agent of growth and development, in addition to modernist ideas that downplay the negative effects of globalization and consider it as a catalyst for advancement. The bulk of the founders of Madrassas did not consider science and other practical disciplines to be essential for students to learn, hence the curriculum and syllabus have not altered significantly through the years. Religious organizations do not frequently welcome innovation and change like contemporary educational organizations do.

Many Islamic movements hold the view that Western customs and culture should be embraced by Muslim nations to modernize. This idea has made traditionalists and modernists more hostile to one another. Throughout order to create a world market for their goods and services, Western countries strive to advance Western norms in the contemporary world. Traditionalists, however, take offence and perceive this as a danger. Madrassas held the view that they were the sole thing preventing the spread of Western civilization. In terms of Western ideals and traditions, this may be seen as a type of cultural globalization. However, this process of cultural globalization must also evaluate the internal value of the contemporary world and redesign the system to meet the demands of the students and the greater community if it is to sustain the defensive force. Traditionalists should consider their own preferences and accept any change that would be advantageous to their society rather than rejecting changes because they are the result of opposing viewpoints.

Throughout its history, Pakistan has tried to build a unique aspect of its identity. Modernists see Islam as a progressive faith that promotes social equality and intellectual progress. But the nation's religious fundamentalists favor the implementation of sharī'ah (Islamic law) in all areas of life and are hostile to capitalism and any Western influence on society. This theological conflict serves to highlight the necessity of

religious literacy because religion has a large societal influence on Pakistan's educational system. Because religion is something that individuals believe for better or worse, this clash emphasizes the value of religious literacy. Instead, people must comprehend its role in society. Understanding religion is therefore essential for comprehending both the nation and the rest of the globe.

The government's lack of oversight of the private school sector also degrades educational quality. However, the government has never given education top priority. The standard of public universities has declined because of the government's obvious lack of interest and care. People seek out private tutors because they feel their public education system is failing them. Private universities now exist in a monopoly due to rising demand. The deteriorating Pakistani educational system is lamented by the decreasing demand for Pakistani college graduates overseas. In an effort to secure financing, public schools boost student grades through rote memorization. Under the current standards and this system, children are not equipped for international competitiveness.

A student's future is significantly impacted by the caliber of their lecturers. The efficacy of a teacher's instruction is not as heavily stressed in Pakistan. There is a major shortage of trained teachers in the systems that certify instructors right now. There is no trustworthy framework in place to monitor student development, and contemporary teaching practices are ignored. If there is no recognized organization that validates instructors' credentials, anyone with a certificate or diploma may apply for a teaching position.

The official language of Pakistan will eventually be Urdu rather than English, according to the country's constitution. However, the deadline for changing from English to Urdu was frequently missed. Now that English is the language taught in every educational institution in Pakistan, the English language is more prevalent there. We must keep in mind that a language's influence extends beyond its ability to facilitate communication. Language is one way that identity is expressed. When a youngster is taught that speaking his native language in public is improper and punishable, he or she develops a stigma against doing so. He disdains anything that is connected to his identity, past, and culture. Cultural shame starts to set in. The facts are on the wealthy's side. When the wealthy set a standard, the disadvantaged are immediately made to feel inferior. They feel inferior because they lack something they were never intended to have. In a nutshell, this degeneration could result in the extinction of a language. The Pakistani educational system must consider the effects of utilizing a foreign language as its primary instructional medium.

The primary emphasis of Pakistan's educational system is memorization. Students are taught how to give the right answers on tests. The easiest strategy is this one. Continuous paper production is difficult. The findings of the study are irrelevant to anyone in Pakistan. Pakistan encourages this fashion. As a result, none of Pakistan's universities were listed among the top 500 universities in the world by Time Higher Education. The largest obstacles to research-based education are frequently a lack of money and adequate research facilities. The biggest obstacle to research in Pakistan is the absence of higher education. Students who want to pass the exam must precisely and memorably transcribe passages from the textbook onto the exam paper. Any deviation from the norms is severely rebuked. Efforts have been made by the government to finance important research at public universities. The colleges now must decide how to spend these cash.

3.2.9. Curriculum:

State political beliefs are frequently propagated and communicated through formal schooling. The use of education as a political instrument in Pakistan increased after 1971 because of the need to redefine Pakistan following East Pakistan's political crisis and the creation of Pakistan as a smaller nation. The military regime under General Dīā' ul Ḥaq had its own legitimacy issues after the coup in 1977, which it attempted to bury behind a deliberate campaign to convert the entire public to Islam. Education was one of the first casualties. Political religious organizations eagerly supported this initiative. This resulted in gender prejudice, exaggerated praise for war and the military, historical inaccuracies, factual errors, the growth of hate speech, and an excessive infusion of Islamic studies into other fields of study. Later governments failed to monitor them or consciously made things worse.

The overt brainwashing that was taking place in the educational system was exposed in essays, research articles, and books published by educators. Pervīz Hoodbhoy, K. K. Azīz, I. A. Raḥmān, Mubarak Ali, and A. H. Nayyar made significant contributions to the first question, which dealt with historical errors. Pervīz Hoodbhoy and A. H. Nayyar wrote the earliest documented study on the ideologically motivated distortion of history. They identified the policy directive that led to the alteration and subsequent distortion of Pakistan Studies textbooks, the primary target of the Islamization of education. The Society for the Advancement of Education (SAHE), which has its headquarters in Lahore, released a study of Pakistan's curriculum in 1986 based on a nationwide interview with several distinguished Pakistani educators.

Through his books in both English and Urdu, as well as through media pieces and pamphlets, Mubarak Ali's provocative work revealed the inconsistencies, mistakes, and prejudices present in textbooks. K.K. Aziz talked about issues with history textbooks in a chapter of his early 1990s book "Historians of Pakistan." Professor Aziz looked through 66 school textbooks for his well-known book *Murder of History in Pakistan* and found historical inaccuracies and inconsistencies.

A well-known journalist and human rights activist named I. A. Rahman has also talked about the problem of historical falsification in books concerning the disaster of 1971. (Dhaka's Fall)

A content analysis of language and social studies textbooks was performed in 1993 by Rubina Saigol to ascertain the prevalence of hate speech, nationalistic viewpoints, and military ideology. For her Ph.D. dissertation in the early 1990s and subsequent research papers, books, and monographs, she carried out a thorough analysis of social studies, civics, history, and Pakistan Studies textbooks. When she compared textbooks from the pre-Ayūb and pre-Bhutto eras, she discovered new categories of problems with curriculum and textbooks, like "military glorification."

The first investigation on gender bias in textbooks was carried out by the Simorgh and 'Aurat Foundation, which specializes in women's issues.

Other authors like Tariq Rahman, Khurshid Hasanain, Yvette Rosser, Ahmed Salim, Zafarullah Khan, and Ajmal Kamal have also highlighted the difficulties. The Shaheed Zulfikar Ali Bhutto Institute of Science and Technology has compiled a report on the subjects covered in Pakistan Studies textbooks at all academic levels (SZABIST). The Social Policy and Development Center in Karachi has published a complete evaluation of the quality of education in Pakistan, which also includes a review of the instructional materials.

The public education system in Pakistan is a crucial determinant of whether we will be successful in reaching our aim of a progressive, moderate, and democratic Pakistan. Children must be taught this objective and the attendant principles of sincerity, honesty, accountability, equality, justice, and peace. From Class I to Class XII, children's identities and value systems are significantly influenced by the national Social Studies, English, Urdu, and Civics curricula and literature. They were developed by the Curriculum Wing of the Federal Ministry of Education and the provincial Textbook Boards. All pre-university curricula must be developed by the Curriculum Wing, which also provides guidelines to textbook authors and educators. The provincial textbook boards order the

composition and printing of the textbooks after the Curriculum Wing has approved their content. According to a thorough assessment by a group of independent researchers, the curricula and mandatory textbooks in these areas have been using content for more than 20 years that is straight antithetical to the ideals and values of an enlightened, reasonable, and independent Pakistan.

Our investigation revealed that few of the most serious issues with the present curriculum and text books include factual errors and omissions¹ that materially change the nature and significance of actual historical events, such as disregard for the country's existing religious plurality, provocation to militancy and violence, as well as inspiration of Jihad and Shahadat, and viewpoints that promote prejudice, intolerance, and discrimination against fellow citizens. an encouragement of conflict and violence as well as the exclusion of concepts, information, and experiences that would help pupils develop their critical self-awareness. teaching methods that are out-of-date and illogical and stop students from becoming interested and understanding.

3.2.10. Teaching of Islamic Studies as a subject at tertiary level:

“In 2019-20, there are 218 universities and 58.0 thousand instructors working in both the public and private divisions. In 2019-20, the total number of students enrolled in higher education institutions (universities) grew to 1.91 million, up from 1.86 million in 2018-19. Enrollment is predicted to rise from 1.91 million in 2019-20 to 1.96 million (a 2.8 percent increase) in 2020-21”.²

The emphasis on Islamic studies considerably increased in the early aftermath of General Zīā’ ul Ḥaq's coup in 1977. Formerly a subject that was taught in Grades I through X, Islamiyat is now covered in the Bachelor of Arts/Science degree program, which is the equivalent of 14 years of schooling. Students who take professional exams like the CSS (competition examinations for the Federal civil services) or MBBS (Bachelor of Medicine, Bachelor of Surgery) must study Islamīyāt as a

¹ Yates, Lyn, and Madeleine Grumet. "Images of the 'Other' in school textbooks and Islamic Reading Material in Pakistan." In *World Yearbook of Education 2011*, pp. 195-212. Routledge, 2011.

Please read: Zubair, Shirin. "Tariq Rehman (2004) Denizens of Alien Worlds." *Journal of Research (Faculty of Languages & Islamic Studies)* 8 (2005).

Further Reading; Aziz, Khursheed Kamal. "The murder of history in Pakistan." *Lahore: Vanguard Books* (1993): 1.

² Pakistan Economics Survey 2021-2022, https://www.finance.gov.pk/survey/chapter_22/PES10-EDUCATION.pdf, 186.

single subject and can only succeed if they pass this exam as well. This is true even though it is not required at the M.A. level. General Dīā' mandated that all students, regardless of their allegiance with a particular religion, take Arabic from Class VI through Class VIII. The justification was to assist Muslim students in better understanding the Qur'ān's teachings. Previously, studying Arabic was optional.

Dīnīyāt (Religious Studies) was included in the curriculum of government schools from Class I to Class VIII. However, the subject of Islamiyat (Islamic Studies) was launched in 1997. The former subject could have included discussion of other religions, but it doesn't seem that this was done frequently in the classrooms. There are few realistic opportunities for students of other religions to learn Islāmīyāt. Minority students are permitted to take a specific civics exam in Class VIII that is only open to non-Muslim students. However, there aren't many teaching materials for this subject available in schools. For students from marginalized groups, the Sindh Textbook Board and the Punjab Textbook Board separately published an ethics textbook in 1987. Furthermore, it is no longer reachable. Non-Muslim students usually enroll in Islāmīyāt even though they are not required to.

In universities, Islāmīyāt classes are frequently scheduled for two or three 45-minute sessions per week, if not more. The Islāmīyāt curriculum emphasizes the need of instilling a Muslim identity in Pakistani children. Concepts like jihād are portrayed in terms of fighting unbelievers, as opposed to the more expansive sense that would prioritize Jihad against poverty, ignorance, or inequality in the context of Islāmīyāt.

A Historical Study of the Causes and Advancement of the Islamic Structure of Education looks at the elements that have aided in and continue to hold the foundation for a robust educational system in Pakistan. Islam as a conviction is completely at odds with the way that religion is viewed in Europe. It encompasses all areas of Muslim life that are impacted by the Qur'ān and Sunnah. There is a significant conceptual gap between the two systems, one of which appears to be individualistic and the other socialistic. Islam has been thoroughly investigated, with all its manifestations, through its fundamental roots, according to the Islamic philosophy of life, which validates the socioeconomic, political, intellectual, and ethical basis. This should be evident to the liberal mind. The debate we have today will strengthen the foundation upon which the structure of Islamic Education is created since Pakistan's ideology, which continues to be a strong force in our country, adequately articulates various aspects of life.

Every Muslim civilization has a number of these traits, including as the Islamic view of knowledge, curricular goals, teaching techniques, evaluation, teacher-student interaction, educational travel, women's education, and the Masjid's function in society (mosque). A wide range of study utilizing different approaches is intended to be stimulated and encouraged by organizing and researching these features. This might eventually give instructors a baseline to show the active participation of educational institutions and think tanks.

The main reasons why Islamic Studies is ineffective at the undergraduate level, aside from financial considerations, include a lack of parental interest, the separate family system, the negative influence of the media, illiteracy, parents' busy schedules, the scarcity of information about Islamic values in textbooks, the lack of a connection between any subject and Islamic values, teachers' lack of sincerity in their professional development, and other factors.

The development and implementation of the curriculum in higher education is the responsibility of specific departments. For each degree program, HEC establishes the minimal requirements, including the minimum credit hours, course types, course weights, and evaluation methods.

3.3. Radical ideological narrative influencing educated youth's worldview:

This chapter looks at the qualities and main trends that educated Pakistani youth share as well as the radical ideological narrative that influences their attitudes. The chapter drew on primary and secondary sources that have been published, such as book chapters, journal articles, newspaper stories, profiles of well-known young people who have become radicalized, and book chapters.

In Pakistan, Haque describes teenage radicalization as "an exclusive Islamic identity—youth identifying via their religious identification above nationality—combined with a broader movement composed of militant, religio-political, and missionary organizations." Siddiqa asserts that in extreme cases, this might develop into militancy, which she refers to as "latent or passive radicalism," even if it might not manifest itself in behavior. It manifests as a way of thinking and acting that gives rise to biases against "the religious other."¹

¹ Ayesha Siddiqa-Agha, *Red hot chilli peppers Islam: Is the youth in elite universities in Pakistan radical?* (Berlin: Heinrich Böll Stiftung, 2010)

Yusuf characterizes it as being characterized by "young attitudes of religiosity, their exclusionary thinking, religious intolerance, a level of kindness for—or at least a lack of active disagreement to—Islamist violence among groups, 'a us vs them' worldview, and disappointment with the country's circumstances."

The loosely coordinated technique promotes interaction in a group setting between sympathizers, sympathizers, and militant organizations. Typically, militant organizations comb educational institutions, public forums, religious communities, and places of worship in search of new members. Young people who need protection, want spirituality, atonement for past wrongs, and fulfilment of a greater purpose in life are sought after by recruiters. Organizations like Tablīghī Jamā't (TJ), Tablīghī Ijtimā' (TI), HT, and Al-Huda, as well as missionary and modern Islamist groups like these, have promoted connections between political militants and low-level sympathizers.

Terrorist violence rarely occurs in a vacuum; rather, it typically has its origins in a particular political and social environment. The active terrorist is at the top of the violent radicalization pyramid, followed by religious-political organizations and missionary Islamic organizations. Because of the interconnection of these three realms, youth may get radicalized toward potentially violent reasons, advancing a social movement based on Islamic identity.

The bridge strategy consists of institutions and groups that serve as a conduit between potential Jihādīsts and violent organizations. Jamā't-e-Islāmī (JI) and its student branch Islāmī Jamī'at-e-Ṭalbah (IJT), as well as Jamī'at 'Ulamā-i-Islām Fazal-ur-Rehman (JUI-F) and Jamī'at 'Ulamā-i-Islam Samī' ul Haq (JUI-S), are religious-political organizations that have served as a conduit and political advisor for potential radical recruits to terrorist organizations like (LeJ¹). These organizations are a part of a larger network of missionary and charitable organizations in addition to Deobandī mosques and madrassas. These organizations' more radicalized members and groups have also erred toward excessive militarism.

The overarching strategy alludes to the development of a sizable social network in order to establish a significant organization. These organizations comprise missionary outfits that disseminate ideological narratives as well as militant groups that engage in militancy. charitable organizations that appeal to society's sympathies by providing social

¹ Lashkar e Jhangvi: <https://cisac.fsi.stanford.edu/mappingmilitants/profiles/lashkar-e-jhangvi-lej> , <https://www.satp.org/satporgtp/countries/pakistan/terroristoutfits/lej.htm>

benefits and services. This category includes organizations like Jamā‘t-ud-Da‘wah(JuD) and Jāīysh-e-Muḥammed (JeM). For instance, JuD is made up of several items bearing the same name. It has a network of universities, madrassas, and mosques along with the Falah-e-Insānīyat Foundation, a non-governmental organization that offers humanitarian aid (FIF). The Milli Muslim League is the organization's political party (MML).

All over Pakistan, the JeM operates a network of mosques and madrassas, but south Punjab is where it is most prevalent. To advance its ideological goals, the organization runs the Al-Akhtar Trust, a philanthropic organization, as well as Darb-e-Mu‘min, a prestigious newspaper. JeM had a close relationship with Jāmia’ Binurīah, a renowned Deobandī madrassa in Karāchī. Mas‘ud Aẓhar, the JeM's leader, studied under Muftī Nizām-ud-Dīn Shamāzī who inspired him to form the terrorist organization after he was released from Indian imprisonment.

3.4. Characteristics of the Radicalized Youth:

Young people's radicalization and embrace of extremist ideology is influenced by a variety of variables. The radicalization of educated Pakistani youth may be explained by some of the qualities discussed below, including fury and frustration, intellectual closure, in-group and out-group disparities, simplism (the simplifying of a topic), and exclusivity. We will go into great length on the relationship between personality qualities and political beliefs and perceptions.

3.4.1. Anger/ Frustration:

It stands for exclusivism, rigidity, opposition to innovation, and puritanical views on politics, culture, and religion. Most rage-related issues are related to religious purity and ideals. This worldview holds that foreigners have a corrupting influence.

Islamists are primarily concerned with upholding law and order. To purify Muslim society, ideas like "takfīr" (excommunicating Muslims from Islam) are adopted. For instance, the Yazīdī population in Iraq was slaughtered by the Islamic State after it established its self-declared Caliphate in June 2014. Other examples of contempt include the denial of innovation under the term "bid‘ah," opposition to modernity under the term "Westernism," and secularism as a foe of Islamic political and governing values.

Traditionalists and modernists have divergent views on the situation of Muslims in South Asia. Modernists like Sir Syed Ahmed Khan promoted embracing science and technology as well as being proficient in English in order for the community to once again thrive. He founded the

Aligarh movement and Aligarh University to advance scientific learning, critical thinking, and a research culture. Additionally, he advocated for the need to reexamine, revitalize, and reorganize religious customs, identities, and beliefs.

Learning English, science, and technology, in the opinion of traditionalists like Mawlānā Shiblī Nu‘mānī, Mawlānā Mawdūdī, and others, promoted the embrace of Western civilization. Traditionalists were offended by these ideas and urged adhering to the customs of Muslim ancestors in order to regain lost respect. To reestablish the Shari‘ah system, traditionalists created Nadwatul ‘Ulamā’ and the Deoband madrasa. This confrontation between modernists and traditionalists, represented by the ‘Ulema and a bureaucracy with British training, occurred in Pakistan in 1947. This polarization has continued in Pakistan in a variety of ways.

3.4.2. Intellectual Closure:

The pursuit of certainty, organization, and closure in thought. Authoritarianism has a connection to the concept of "tolerance of ambiguity or misunderstanding." It also shows a very restricted and intolerable point of view that is characterized by political conservatism and a perception of a hierarchical and authoritarian social order.

Traditionalists gain from cognitive closure's sense of coherence and direction. It simplifies a complex world filled with disorder, uncertainty, and disturbance into comprehensible patterns that enable others to understand their message verbally. Traditionalists despise a world that is evolving and allows for the coexistence of various identities and narratives. They emphasize the puritanical interpretation of Qur’ānic verses, the Prophetic tradition of Aḥadīth, and the purest form of Islam in order to get beyond this problem (Salf aṣ-Ṣāliḥīn).

The rebels' rejection of Ṣūfī Islām as bid‘ah and emphasis on literalism are signs of this transformation in Pakistan. Equal rights for minorities in society and hostility to women's participation in public life are also perceived as schemes against Pakistan and Islam. It is common to employ the catchphrases "Islam in jeopardy" and "war on Islam" to block attempts to confront this restrictive and narrow-minded mindset.

3.4.3. In-group and Out-group Difference:

This characteristic is linked to shyness and a strong sense of community, in which outside interference—whether it takes the form of ideas or actual people—is vehemently resisted. Externalities are considered as undesirable and are believed to have a corrupting effect on all aspects of society.

High conceptual closure individuals choose groupings with distinct boundaries. People who are motivated by in-group prejudices and hostility toward the outsider may resort to violence in response to any threat, real or imagined.

This type of thinking fosters constant worry and skepticism that "Islam is in risk." Conspiracy theories are encouraged by this sort of isolated thinking because it prevents the sharing of novel ideas and knowledge.

Intellectual closure and hostility to outsiders are related. People are more likely to view interactions between groups as "us vs. them" because of their strong drive for closure, which promotes conflict. For instance, Islamists defend their in-group by defending the cultural or doctrinal purity of their in-group while criticizing Western civilization. *Al wala wal bara*, which prevents engaging with or collaborating with anyone outside of the community of pure Muslims, is promoted by Salafists.

3.4.4. Simplism / Oversimplification of an Issue:

It alludes to a viewpoint that favors straightforward, basic answers and sees everything as either black or white. This point of view is based on diametrically opposed ideas such as good and evil, right, and wrong, Muslims and non-Muslims, etc. The manuals and literature of militant organizations exhibit a preference for simplification, according to a preliminary study. Overly simple beliefs can lead to ideological extremism. This characteristic is especially prevalent among suicide bombers who have been brainwashed into believing that their sacrifices are heroic martyrdoms that are honoring Islam and would otherwise achieve paradise and 72 virgins.

Islamists propagate the oversimplified notion that reviving Sharī'ah and the Caliphate will immediately resolve a variety of complex issues afflicting the Muslim world. They provide no concrete information regarding how the Sharī'ah system would function or how a consensus would be reached between the numerous Islamic schools of thought, each of which has its own interpretation of the Sharī'ah. Between AQ and IS, the global Jihādīst movement is divided internally, and there has been internal conflict and squabbling in several militant organizations around the world. Because of this, various militant organizations are unable to explain how non-state violence can benefit a unified world Caliphate. One can observe the dreadful state of law and order in Afghanistan, the persistent possibility of a split between the Taliban and IS-K, the frequent bombings of the Shī'ah Hazārah community, the internal power struggles in Kābūl and Qandahār, and more.

3.5. Established Trends of Radicalization in Educated Youth:

Keeping in view all the unfortunate incidents of youth involvement in the acts of violent extremism in Pakistani higher education institutes, we are presenting previously held research on established trends of radicalization in academia.

3.5.1. Student's Cells of Militant Groups:

We have discussed how the variety of educational avenues has given rise to a generation that is largely fractured and at odds with one another. Militant groups were active in educational institutions for a variety of causes. The National Action Plan of the government initially placed Madrassah youth under observation (NAP). Terrorist organizations now primarily target universities and colleges for recruitment instead of Madrassahs. In order to recruit employees and radicalize educated youth, IS has focused more of its efforts on metropolitan regions.

Farhan Zahid asserts that several esteemed institutions and universities, including the University of Karachi, Punjab University (PU), International Islamic University (IIU), NED University of Engineering and Technology, Institute of Business Administration (IBA), and Bahauddin Zakariya University (BZU), have exposed Jihādīst cells linked to various militant groups.¹

Jamā't-e-Islāmī (JI) was criticized internally after 9/11 for not adopting a firm stance against US involvement in Afghanistan.² 'Atta ur Rehman, the founder of the terrorist organization Jandullah at the University of Karachi, is the leader of the Islāmī Jamī'at-e-Talbah (IJT). In Karachi, this organization was behind a few attacks on government facilities and security officers.³ Rehman was a statistics major at the University of Karachi. Like this, Shahid Khan was a key player in the IJT and was the mastermind behind the attack on the Mehran Naval base in May 2011.⁴ He was a journalist who held a master's degree in political science from the University of Karachi. At first, groups like Al Qaeda and

¹ Zahid, Farhan. "Radicalisation of campuses in Pakistan." *Counter Terrorist Trends and Analyses* 9, no. 11 (2017): 12-15.

² Madeeha Anwar, "Pakistan's Emerging Threat: Highly Educated Youth Gravitate to Radicalization," Voice of America, May 6, 2017. <https://www.voanews.com/a/pakistan-emerging-threat-highly-educated-youth-gravitate-to-radicalization/3840686.html>

³ Saad Rasool, "IJT and Educational Militancy," Pakistan Today, (accessed September 21, 2013). <https://archive.pakistantoday.com.pk/2013/09/21/ijt-and-educational-militancy/>

⁴ Naimat Khan, "Tha Al-Qaida Sleeper cells in Karachi", 29 May 2015, TFT-archive, Friday Time, Naya Daur <https://www.thefridaytimes.com/2015/05/29/the-al-qaeda-sleeper-cells-of-karachi/>

Hizbut Tahrir only worked with people who were already Islamic and worked for religious parties. They turned these people against their own organizations, especially when it came to voting. "After the early recruitment in 2007, religious parties started to disown those working with Al Qaeda, and support for the group dropped sharply," says Noman Ahmed¹, a journalist who closely follows the activities of religious groups. He says that the Jamaat-e-Islami even came up with a counter-story to what Al Qaeda was preaching. So, Al Qaeda turned to the best colleges and universities in the city to find young people from the middle class and upper class. However, certain madrassas still inspire such terrorist attacks. Munawar Burki, a security expert from Kaniguram, South Waziristan, believes Tahir Minhas, the perpetrator of the Ismaili massacre, attended a madrassa. Hafiz Nasir had a master's degree in Islamic Studies from the University of Karachi.

Muhammad Amir Rana, the head of the Pakistan Institute for Peace Studies (PIPS) in Islamabad, and a security analyst, claims² that the involvement of educated individuals from well-off families in terrorist activities is nothing new. He claims that many prominent terrorists, such as Omar Saeed Sheikh (who killed Daniel Pearl), Naeem Noor Khan (who was an IT expert for Al Qaeda), Faisal Shahzad (who planned the bombing of Times Square), Hamad Adil (who bombed the Danish embassy), and Owais Jakhani (who hijacked a navy warship at the Karachi dockyard), all came from Pakistan's educated middle class. Ali Sher Jakhani, an additional IG of the Sindh police force, was Jakhani's father.

A second International Islamic University (IIU) cell with ties to the AQ was discovered in Islamabad in 2013. The group has been operating since 2007, and it has worked with AQ on several terrorist assaults, including the assassination of Shahbaz Bhatti, a former minister for minorities and PPP member. It was led by Abdullah Omar³, an IIU student studying Shari'ah and law and a direct descendent of Colonel Abbasi, a former military officer. 2013 saw the destruction of another nine-person AQ cell at Punjab University in Lahore. IJT and AQ once more seem to be connected. IJT assisted in finding the AQ members after they had been imprisoned and had been hiding at a Punjab University dorm. Along with the cell's head and two other members proficient in computer technology

¹ Ibid

² Ibid

³ Abdul Basit Radicalization of Educated Youth in Pakistan: Traits, Narratives and Trends Pakistan *Journal of Terrorism Research*, Vol 1, 1, (2019), 1-32, <https://nacta.gov.pk/wp-content/uploads/2017/09/Nacta-Journal-Volume-I.pdf>

and IED manufacturing, six of the nine terrorists apprehended were suicide bombers.¹ On campus is where the cell's members initially met.

Following the 2015 assault on a bus carrying Ismā'īlī Shī'ah community members in Safoora Chorangi,² a self-initiated pro-IS cell of university students was disbanded in Karachi. Saad Aziz, the cell's mastermind, was a family man from Pakistan's upper middle class who had graduated from the prestigious Institute of Business Administration (IBA). Aziz was also the member of IBA religious society "Iqra" where Rehman introduced him to TI and later an AQ person recruited him in 2010³. In 2011 Aziz was trained in North Waziristan under the guardianship of Ustad Ahmed Rarooq, A graduate of PU himself.⁴ This cell also included Azhar Ishrat, Allure Rehman, and other engineering graduates from SSUET and the University of Science and Technology (NUST). This group also targeted prominent social workers Sabeen Mahmood and Debra Lobo, a US citizen and vice principal of Jinnah Medical and Dental College at the time of her assassination.

3.5.2. Connection of Militancy with Religious-political Parties:

Religious-political groupings connected to sectarian organizations and Jihādīst organizations in Afghanistan functioned as channels for radicalized youth's deliberate or unintentional transition from pacifism to violent extremism in the 1980s and 1990s. Because of their quiet or ambiguous stance on Pakistan's decision to back the US in the war on terror, as well as their support for the TTP and other similar organizations, these parties' young people were encouraged to switch from the so-called "good Taliban" to the "bad Taliban" after 9/11.

JI has connections to other terrorist groups because it supported Gulbuddin Hekmatyar's Hizb-i-Islāmī during the Afghan Jihād. The party disapproves of Hizb-ul-Mujāhidīn (HM), which is regarded to be the

¹ Asad Kharal, "Startling Revelations: Nine Al-Qaeda suspects arrested," Express Tribune, September 11, 2013. <https://tribune.com.pk/story/602715/startling-revelations-nine-al-qaeda-suspects-arrested> access on Feb , 2023.

² Basit, *Radicalization of Educated Youth in Pakistan*, 25

³ Hussain Nadeem, "Pakistan's New Breed of Militants" *Foreign Policy*, 9, (2015). <https://foreignpolicy.com/2015/06/09/pakistans-new-breed-of-militants/>

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⁴ Ustad Farooq was killed in a US drone attack in South Waziristan in 2015.

militant arm of the JI. One of the 23 most wanted AQ members that were apprehended from JI officials' homes across Pakistan included Khalid Sheikh Muhammad, the architect of the 9/11 attacks. As was already said, the student arm of JI, IJT, served as a gateway for some educated radicals to enter the military.

Radical youth on the path to militancy continue to look to them as political mentors and facilitators, much like they do the JUI (F) and JUI (S). For instance, former TTP deputy chief Walī ur Rehṁān was a member of the JUI before joining the military (F). He passed away close to 2013, the result of a drone attack in Miranshah, the North Waziristan Agency's capital. Ḥafīz Gul Bahādūr, the militant leader and head of his own faction, shared a history with the JUI (F).

Another well-known aspect of the JUI (S) of the late Maulānā Samī-ul-Haq is its connections to and support for the Afghan Taliban. Samī was acknowledged as the Taliban movement's chief theologian and spiritual guide. Several Ṭālibān Rahbarī Shura (executive council) members attended Samī's Jāmi'a Ḥaqqānīyah in the Nowshera neighborhood.

3.5.3. Networks of Modern Islamists:

Some missionary organizations and Islamist networks active in Pakistan's urban areas have helped aspiring radicals make the crossover from moderation to violent extremism. To facilitate communication among militant facilitators, recruiters, and potential radicals, these groups have created gathering locations and online forums. Due to the remarkable similarities in their worldviews and ideological outlooks, the most ambitious young people within these organizations have a tendency toward militancy. The struggle between the more disobedient and critical youth leaving for militant organizations may be influenced by the tension between the older and younger generations within these organizations. The older generation is seen by the younger generation as being out of touch, complacent, and stuck in their ways.

One of these is TI, a group of urban missionaries whose members have joined several terrorist organizations. TI has been caught in the crossfire as AQ and IS fight for educated recruits in Pakistan's major cities to expand their networks. The Ṭālibān have long supported the establishment of an Islamic Caliphate in Pakistan. For instance, the Sa'ad 'Azīz cell was associated with TI. 'Adil Mas'ood Butt, the primary financier of this cell and the proprietor of Karachi's College of

Accountancy and Management Sciences, was a former TI member (CAMS).¹

Overly ambitious HT members have previously change sides to AQ. The fragment cell was destroyed after these fruitless attempts. The educated young of Pakistan who are attending colleges, universities, and other higher education institutions are the focus of HT. It romanticizes the Caliphate as the ultimate system of government that might address the problems facing young people today. In Pakistan, the gang maintains a high level of secrecy in order to prevent arrests and crackdowns.²

Punjab's Counter Terrorism Department (PCTD)³ caught a lecturer at Lahore University of Management Sciences (LUMS) in April 2015 because to his associations with HT. Owaīs Raḥīl was detained by Karachi police in October 2015 for distributing HT flyers in mosques in the affluent Clifton and Defense neighborhoods of the city. Like this, three academics and a student from Punjab University were held by Punjab's CTD in December 2015 on suspicion of having ties to HT.

Summary:

In Pakistan, there are three types of secondary education, and each one has a different curriculum. In private schools, Islamic education is required but only covers Islamic teachings. In government secondary schools, Islamic studies is required along with other mandatory and optional subjects. In madrasas, most of the curriculum is based on Islamic studies. If we look closely at the Islamic Studies classes at the secondary level in Pakistan, we can see that they touch on Islamic values to some extent, but very few students know everything there is to know about Islamic civilization. Teachers use charts in the classroom to show how Islamic values show up in the mandatory subjects of Islamic Studies.

Aside from money, the main reasons why Islamic Studies at the secondary level don't work well are that parents aren't interested, families are separated, the media has a negative effect, parents don't know how to read or write, parents are busy at work, text books don't have enough

¹ "Al-Qaeda financier arrested in Karachi's Defence raid," Pakistan Today, September 17, 2015. <https://archive.pakistantoday.com.pk/2015/09/17/al-qaeda-financier-arrested-in-karachis-defence-raid/> accessed on Feb 11, 2023

² Ibid., 28.

³ Imran Gabol, "Two more PU teachers, student held for links with Hizbut Tahrir," Pakistan Today, December 15, 2015. <https://www.dawn.com/news/1226297> accessed on Feb 11, 2023.

information about Islamic values, all subjects don't have much to do with Islamic values, teachers aren't serious about their training, etc.

On the other hand, the education system in traditional religious schools called madrasas, madāris, or Islamic religious schools has been the focus of Western media and the intelligentsia for more than 30 years. Almost nothing has changed in the curriculum of Pakistani madrasas.

The government says that the failure of its reforms is due to the way madrasas are run. But these changes were made quickly by government officials who didn't know much about traditional education and didn't ask the madrasa ulama for their input. The government then used the fact that the ulama were against these reforms to explain why it was not willing to follow through. The lessons taught in madrasas may have helped make the world a place where people are more likely to be hostile or at least have bad feelings about "the other." But to say that there is a direct link between madrasa education on the one hand and anti-Americanism or anti-Westernism on the other is, at best, a weak argument. Madrasa education has nothing at all to do with politics. With the same lessons, it was not clear until the 1990s that madrasa students were anti-American. Also, being anti-American is not something that only happens in madrasas or, for that matter, only among Muslims. The policies of the Bush administration in the Middle East, the U.S. invasion and occupation of Afghanistan and Iraq, the Abu Ghraib and Guantanamo Bay scandals, the widely reported stories of torture and "extraordinary renditions," and the general belief that the "global war on terror" is mostly aimed at Muslims have all hurt the moral standing of the U.S. among Muslims in a way that can't be fixed. There is a lot of pessimism among the madrasa ulama, and most of them think that things won't "get better."

For the higher levels of Islamic education systems (in madrassas) to offer more advanced and scientific learning, big changes would have to be made. For example, adding math and computer classes to Pakistani madrassas will not change how the students think about society and the world. Students in madrassas cannot change much about the way they think through computer and English language classes. In this case, the first thing to think about is how the Islamic education curriculum is set up. Islamic scholars and teachers need to be asked what kinds of religious ideas and beliefs are being taught in different Madrassas through the Islamic curriculum. Are they in line with the existing political, religious, human rights, and women's rights realities in the Muslim countries? How can Muslim countries move forward in the 21st century with the help of Islamic education systems and scientific advances? Could the Madrassas be taken

back to the point where they lead the discussion on Ijtihād (free reasoning) and help Muslim societies move forward?

The leaders and scholars of Islam should be the ones to answer these questions. Now, it would be smart for international donors and teachers to help make this conversation happen. The world could see another Islamic renaissance only if Islamic leaders and scholars are able to answer the questions above and are willing to make changes.

In Pakistan, the radicalization of educated young people is closely tied to the State's previous pro-militancy policies, which fostered an environment conducive to the creation of radicalism. The strategic model that has given various militant organizations room to operate both physically and intellectually needs to be reexamined. Theoretically, a simple doctrinal shift in approaches to countering radicalization and terrorism can provide short-term relief, but structural changes are required for a long-term fix.

For the next thirty years, Pakistan's existing youth bulge is expected to persist. Pakistan is projected to have 230 million residents by 2030 and 280 million by 2050. The youth make up the majority of Pakistan's population, and depending on how we use our human resources, this could either be a benefit or a drawback. The policy suggestions that follow highlight a few areas that need more attention in order to combat young radicalization.

Islam is the guiding philosophy in Pakistan. To be in line with Islamic beliefs and civilization, the educational system of the country must be created. The state has a responsibility to help Muslims understand what Islam all is about and support them in living lives that are consistent with it, with Islamic tradition, history, and values. Even though Pakistan's educational plans are commonly attributed to Islam as their inspiration, concrete steps still need to be taken to make these ambitions a reality. Education policy should be modified to include suggestions on how to help pupils build moral character in line with Islamic beliefs. All inequalities should be eliminated by the government, especially those brought on by the provincial and federal ministries of education. In accordance with the Islamic content of educational policy, the committee in charge of establishing the curriculum should take steps to include lessons from the Qur'ān and Sunnah in the curriculum. Regulations for education should also make clear what society, including parents, teachers, textbooks, and society at large, may do to assist children in learning about Islam.

Islamic education is a system that incorporates all educational elements that work together to accomplish its objectives in an integrated

way. The constituent parts of Islamic education are functionally connected to one another as a system. The system will function or run optimally if the parts cooperate well with one another. Because of this, a systems approach must be used in the planning, development, and preparation of Islamic education. Three primary foundations must form the cornerstone of the Islamic education system: religious, philosophical, and scientific. The formulation of different educational components, such as the creation and development of the curriculum, must be based primarily on these three principles.

The National Counter Terrorism Authority's (NACTA) first-ever Counter Violent Extremism (CVE) strategy is therefore a very positive step in the right direction. Equally crucial is a rethinking of existing curriculum and a deeper dive into university matters by the Higher Education Commission and the Ministry of Education. Furthermore, it is essential to establish and enforce a uniform education system and curriculum throughout the nation, encompassing both schools and madrassahs. This text should be entirely free from bigotry, prejudice based on religion, violence, and intolerance. The curriculum should encompass a balance of religious, spiritual, moral, and contemporary education. The inflexibility exhibited by the younger generations about religion and religious concepts must be reduced to foster their receptiveness to alternative views.

Chapter Four:

Islamic DE-Radicalization Strategies/ Principles

- Principle of Waṣaṭīya in Islam and DE radicalization
- Principle of Ṣabr (Patience) and de-radicalization
- Principles of ‘Ilm and Iḥsān (Spirituality) and DE radicalization
- Principle of *T‘āwun ‘‘ala -Birr wat-Taḳwa’* (Cooperation in Goodness & Piety) and de-radicalization
- Application of Waṣaṭīya
- Understanding the Culture of Jihād
- Role of ‘Ulemā’

Chapter Four:

Islamic DE-Radicalization Strategies / Principles

How religious radicalization is dealt with; What must be done to get rid of extremism as a problem? Society's dedication to what Islam says. Youth extremism can happen when morals and religion become less serious in the Islamic society. In fact, the society hardly knows that it is Islamic unless it goes back to the identity. The Islamic society is in the same situation as the Children of Israel when they took some parts of the Book and left other parts. Because of this, the community needs to work towards being committed to all of Islam's teachings and putting them into practice so that bad things do not happen.

Islam has even rejected it, which stirs up the zeal of Muslim youth and leads them to the depths of extremism. The media and culture of the Islamic state must be under control, and Islamic customs must be followed in all parts of life. The idea of separating religion from the state must be rejected in Islamic countries because the Islamic Sharī'ah is the tolerant Sharī'ah that God revealed to His servants, which takes into account all factions.

Treating extremists with kindness is the most important step in the handling the issue of extremism. Muslims must treat extremists in a spirit of brotherhood, so they are not talked from above the ivory towers that some people used to talk for them. Then they launch their judgments right and left and distort their image and do not do justice to them in judgments but the accused may be someone else, with extremism, he himself is an extremist in his judgment of them. The correct way is for one to deliberately talk to them and discuss with them with kindness and softness in speech, and clarify the arguments without arrogance or accusing them

of falsehood. all of these would bridge the gap between the extremists and the people.

One of the first ways to deal with extremism in an Islamic society is to not exaggerate or misrepresent them. People should also be judged fairly on the issue of extremism. For example, if someone asks them about extremism, they should not be rude or say things like, "You're like the Kharijites because you have a bad idea." Extremists are not all the same. Some of them choose to stop being radicals when the facts are shown to them. Because of this, people should not be scared of them or overestimate how bad they are. He says what he wants about his thoughts and ideas, and other people are free to agree or not. As for hurting people on purpose, torturing them, and making them disappear, that would lead to more and more extremist movements. May God have mercy on ‘Umar bin Al-Khaṭṭāb when one of the men in a council told him, "Fear God, Commander of the Faithful." One of the men scolded him, so Umar told him, "Leave him alone. There is still good in you as long as you say it, and there is still good in us as long as we hear it.”¹

One of the most important remedies through which extremism can be erased from the Islamic circle is, not to meet them with takfīr when they are doing takfīr, whoever it is, and this is the principle in Islamic law. On their behalf, if they do not comply with God’s command, they will be fought, but the attempt to avoid killing is first, and the Companions are a good example by which the Muslim will be enlightened. That is ‘Alī - may God be pleased with him - when one of the men came to him asking him about some of those with whom there was a war, and he said to him: They are the most infidels. ‘Alī said: From infidelity they fled, so he said: So,

¹Yusuf Al Qardhavi, Al Hayat al Hawa Al Islamiya bain al Jahud wal Tatarruf.p.112

¹Yusuf Al Qardhavi, Al Hayat al Hawa Al Islamiya bain al Jahud wal Tatarruf.p.118

what are they? ‘Alī said to him: Our brothers yesterday, transgressed against us today¹.

Considering all the varied factors of increasing radicalization in society we will study the counter-radicalism vision and methods that Islam has to offer to curb this great danger. We will examine the Islamic move to de-radicalize society and academia alike.

- Principle of Waṣaṭīya (Moderation) and de-radicalization
- Principle of Ṣabr (Patience) and de-radicalization
- Principles of ‘Ilm and Iḥsān (Spirituality) and DE radicalization
- Principle of *T’āwun* ‘‘*ala -Birr wat-Taḡwa*’ (Cooperation in Goodness & Piety) and de-radicalization
- Understanding the Culture of Jihād
- Role of ‘Ulemā’

5.1.1. Principle of Waṣaṭīya in Islam and DE radicalization

The phrase "radicalization" in English refers to the action or method of encouraging someone to adopt more extreme or radical views on issues of politics, society, or religion. Extremism is another word for radicalization. This English word extremism means feeling different from others as much as possible. It is also used in the meaning of either end of anything.²

Al-Tashaddud means to be arrogant, violent, or extremely strict and *Al-Tanatta* views for excessive and overly stern. When we look carefully into Islamic teachings we examine that Islam doesn’t approve of

¹⁶⁶ Muḥammad Bāqir al Majlasī, *Biḥār al-Anwar*, (Beruit: Idārah e Dār-ul-Iḥyā’ al-Turath al-‘Arbī, 2021), vol. 32, 324.

²Oxford Advance Dictionary, <https://www.oxfordlearnersdictionaries.com/definition/english/extremism?q=extremism>

extremism, particularly with regard to religion. Islam not only rejected extremes but also urges us to disassociate ourselves from extreme ideologies and advised us to adopt the middle path of moderation and temperance.

According to the above definition, religious extremism is defined as; sacrificing religious teachings and things to such an extreme that they are contradictory to the spirit of Sharī‘ah, ignoring the breadth and moderation of Islamic Law. A study of Islamic teachings makes it very clear that all its commands and prohibitions have a moderate proportion, including extremism, and radicalism.

5.1.2. Concept of Waṣaṭīya in Islam:

Moderation is one of the most important parts of Islam, and it is also the main pillar of Islam and its laws and rules. In Arabic, Waṣaṭīya has three meanings:

1. The word Waṣaṭīya is used in the meaning of “Al ‘Adal” just or about justice. As mentioned in Surah al-Qalam:

﴿قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ﴾¹

“Said he who was the best among them, Did I not say to you, why do you not pronounce tasbih (Allah's purity)”.

At another place in the Holy Qur’ān it is mentioned in Surah al-Baqarah:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾²

¹ Qalam 68-28.

² Al Baqarah 2-143

“And in the same way We have made you a moderate Ummah (community), so that you should be eyewitnesses over the persons, and the Messenger is a watcher(witness) to you.”

2. At another place the word Waṣaṭīya has been mentioned in terms of “Khayīr or best” as mentioned in the Holy Qur’ān:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾¹

“You are the best Ummah raised for mankind.”

3. The third meaning of the word Waṣaṭīya is the middle between two extremes, virtue between two vices, or goodness between two bad deeds. It was the protected center. As mentioned in Surah al-Isrā’:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾²

“And do not keep your hand tied to your neck, nor extend it to the full extent, lest you should be sitting reproached, empty-handed.”

Also mentioned in Surah al-Fūrqān:

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

“and those who, when they spend, are neither prodigal nor stingy, and it (i.e. their spending) is moderate in between (the two extremes)”³

¹ Āle-Imrān 3-110

² Al Isrā’ 17-29

³ Al Fūrqān 25-67

The idiomatic meaning of the concept of moderation is that it means balance and moderation between the extremes of extremism and negligence, excess and neglect, extravagance, and miserliness.

Moderation has many manifestations and applications in the religion of Islam in doctrine/ ‘Aqīdah, law/ Sharī‘ah, morals / Akhlāqīyāt, deeds / Āmāl, and transactions/ M‘uāmalāt, to the extent that it has obtained from each of these aspects its good/ Khayīr, the best/ Afḍal, and the very best/ Iḥsān. Among the manifestations of moderation in Islam:

1. Moderation in faith: *Al Waṣafīya fil ‘Aqīdah*

The first thing that enters this moderation is the moderation of belief, whose foundations are based on two things: consideration of instinct and respect for reason, and enlightenment with the light of revelation. Because God has created the creation in the natural, steadfast and upright way, as stated in the Holy Qur’ān

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾¹

“So be steadfast in faith in all uprightness O Prophet, the natural Way of Allah which He has instilled in all people. Let there be no change in this creation of Allah. That is the straight way, but most people do not know”.

But since this instinct ‘fiṭrah’ (nature) does not stand alone with the knowledge of good and evil, and knowledge of the unseen, God sent the Messengers and revealed books to them and legislated the laws in order for the instinct or fiṭrah to be upright on God’s law,

¹ Ar-Rūm 30-30.

and to explain to people what was absent from them that minds alone do not comprehend, and for that He, Glory be to Him, said Light upon Light i.e. The light of revelation is with the light of instinct or *fiṭrah*. So what the mind cannot be independent with its knowledge is provided by the *Sharī'ah* with the light of guidance in it, showing right from wrong, and *ḥaq* from *bāṭil* until God's argument is established against people and excuses are cut off from them. So, between God's visible universe and God's written book, *fiṭrah* is upright on this moderation.

2. Moderation in worship: *Al Waṣaṭīya fil shoīar ta'baddīyah*

And it is based on the principle of interdependence between the outward and the inward, as worship involves movements such as bowing and prostration, and it involves heartfelt acts of humility and sensing the greatness of God. And moderation represents the inseparability of the outward and the inward.

3. Moderation in human behavior: *Al Waṣaṭīya fil Salūk e Insānī*

And that is by reconciling the riches of the religion and the wealth of the world, and between the rights of the soul, the mind, and the body, and between the rights of God and the rights of the servants. The Most High said:

﴿وَأَتَّبِعْ فِيْمَا ءَاتٰكَ اللّٰهُ الدّٰرَ الْآخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا﴾¹

“Rather, seek the reward of the Hereafter by means of what Allah has granted you, without forgetting your share of this world”.

¹ Al Qaṣaṣ 28-77

Man is mind, body and spirit: he is created from a handful of earth's mud and breathed from God's spirit. They must be balanced: in the aspect of the mind, it must be nourished with religious and worldly sciences and knowledge, and the windows of thought should be opened to it on everything new and useful, and it should be read in past and present history, and it should take from everything the best and most beautiful. In the aspect of the soul, it is necessary to purify oneself with acts of worship, *dhikr*, *wirds*, and that which elevates the soul and promotes it. As for the body, its owner has the right to clean it if it becomes dirty, to strengthen it if it is weak, to feed it when it is hungry, to comfort it when it is tired, to look for medicine for it when it is sick, and to protect it from everything that hurts and harms it, so do no harm.

4. Moderation in calling to Dīn: *Al Waṣaṭīya fil Da‘wah*.

It is based on two principles: facilitation in the fatwa and preaching in the call.

It is narrated on the authority of Jabir bin Abdullah that the Prophet (PBUH) has said: “God did not send me to be harsh or cause harm, but sent me to teach and make things easy”.¹

That is why the ascetic jurist, and the pious Imām Sūfyān al-Thawrī said:

“Verily jurisprudence is a concession from a trustworthy person. As for strictness, everyone is good at it”.

5. Moderation in renewal and Ijtihād: *Al Waṣaṭīya in Tajdīd wal Ijtihād*:

¹ Al-Qushayrī, *Ṣaḥīḥ Muslim*, Ḥadith no.39

This is also based on two pillars: a connection to the origin, and a connection to the era. As for the connection with the origin, it is the connection with this legal reference that is based on the constants in the major purposes: preserving religion, self, mind, money, offspring, or honor. And since the Sharī'ah expanded the times and eras, this had to pass through the machine of ijtihād and renewal, so stability in the purposes and peremptory rulings, and flexibility in the means and mechanisms. The origins of rulings contain the details of the facts, so the arbitrary jurisprudence comes to extract a ruling for each incident, so there is no reality or action without a rule of the Sharia in it. Thus, the reference of this Sharia continues until the end of times

6. Moderation in Commandment. *Al Waṣaṭīya fil Ahkām*

It is based on: maximizing the Uṣūl and facilitating the Fūru'; Because glorifying the fundamentals is included in the Almighty's saying:

﴿ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾¹

That is so. And whoever honors the symbols of Allah, it is certainly out of the piety of the hearts.

Perhaps he caused the people to fall into sedition, confusion, and turmoil in the supreme issues of the nation and its great interests. This is from the great sedition that should be dealt with by those in authority and knowledge so that only those who are qualified to ask are asked, and only those who are qualified to issue fatwas are asked, as the Almighty said:

¹ Al Haj 22-32

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾¹

then ask those who have knowledge of the Scriptures. [So ask the people of the remembrance if you do not know] and He said:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾²

“And when there comes to them a matter about peace or fear, they spread it. Had they referred it to the Messenger and to those in authority among them, those of them who were to investigate it would have certainly known it (the' truth of the matter). But for Allah's grace upon you, and mercy, you would have followed the Satan, save a few³. and he said: فَسْأَلْ بِهِ ۖ فَسْأَلْ so ask about Him someone who knows”..

7. Moderation in enjoining good and forbidding evil: *Al Waṣaṭīya fil Amr Bil Ma'rūf wa Nahi 'anal Munkar*

Enjoining what is good is one of the reasons for this nation to be called the best one, rather it is its foundation and basis of this great nation:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾⁴

“You were the best nation brought forth for the people,

¹Al Nahl 16-43

²Al Fūrḳān 25-59.

³Al Nisā 4-83.

⁴Āle-Imrān 110.

enjoining what is right and forbidding what is wrong”.

But it is necessary to look at the outcomes and effects that result from commanding and forbidding, so if the harms are more than the benefits, then it is not permissible to denounce it, until some Imāms said: “Forbidding what is evil here is in itself a denial.” But if the benefits are more likely, it must be done by someone who is qualified. That is why it is necessary for someone who denies being aware of the evils and benefits. The evidence for considering the jurisprudence of resources is the Book of God and the Sunnah of His Messenger. Our Lord, Glory be to Him, said:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾¹

“O believers! Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance”.

It is narrated that the Prophet, said to Ḥaḍhrat Ā‘ishā:

“Abdullah b. Zubair (Allah be pleased with him) reported on the authority of his mother's sister A'isha saying that Prophet Muḥammad (ﷺ) said: 'A'isha, if your people had not been recently polytheists (and new converts to Islam), I would have demolished the Ka'ba, and would have brought it to the level of the ground and would have constructed two doors, one facing the east and the other one to the west, and would have added to it six cubits of area from Hijr, for the Quraish had reduced it when they rebuilt it².

8. Moderation in civilized interaction: *Al Waṣaṭīya fil Tafahil al Ḥaḍārī*

¹ Al Anām 6-108.

² Al-Qushayrī, *Ṣaḥīḥ Muslim*, Ḥadith no.1333.

We live in a world in which the barriers of time and space have fallen, and we have no way to lean on ourselves or withdraw into ourselves. Exchanging benefits and taking care of interests requires the nation of Islam to build bridges between it and the rest of the nations. moderation here is based on two pillars:

- Positive interaction without melting,
- Civilized privacy without retreat.

That is, wisdom is the lost possession of the believer who seeks it from whatever container it came out of, and civilizations share destinies of values, so we seek beneficial wisdom as Muslims sought at the beginning of Islam and borrowed from Persia and the Romans the postal system, the prison system, the codification of bureaus and the Egyptianization of cities, as they provided European civilization with the sciences of Andalusia and the sciences of Islam, so this interaction took place is Positive and based on give and take. In civilized interaction, we nurture benefits and exchange interests to achieve benefits, bring assistances and stave off harm in light of balances in which the values of justice are not disturbed.

9. Moderation in nurturing the jurisprudence of difference: *Al Waṣāfiya fil Ri'aya Fiqh al Ikhtilāf*

We believe that God united the nation on the source of the Book and the revelation of the Sunnah, on the unity of the qiblah, and on the unity of the goal and the common destiny. The Qur'ān was revealed in the Arabic language, and it contains the specific and the general, the absolute and the restricted, the truth and the metaphor. And God willing, He will not make all the verses of the Qur'ān decisive, but rather as He, Glory be to Him, said:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾¹

“He is the One who has revealed to you the Book. A number of its verses are Muhkamat (of established meaning) - and those are the principal verses of the Book - and others, Mutashabihat (whose definite meanings are unknown). Now those who have crookedness in their hearts go after such part of it as is mutashabih seeking (to create) discord and searching for its interpretation while no one knows its interpretation except Allah. And those well-grounded in knowledge say: 'We believe therein; all is from our Lord.' And only the men of understanding do observe the advice.”

And similarities bear more than one face in interpretation and rulings, and this means that there must be an inevitability of disagreement. And this difference does not necessarily mean division, but the unity that we call for is the unity of origins, purposes, institutions, and welfares.

The difference in the branches is vastness and wealth, and for this reason the companions strived and differed in many partial matters, and they were not fed up with that. And the Imāms learned from each other, and their judgments differed, so they did not intersect or converge, and this did not prevent them from praising each other, and acknowledging each other's virtue, and so whenever the mind prevails, the understanding is expanded, the horizon expands, and the knowledge is established, things proceeded as it was destined for it and wanted from it, but the dissension

¹ Āle-Imrān 3-7

occurred. And turmoil when people are ignorant of the meaning and concept of moderation in the religion of God.

Abdullah Zin traces the evolution of *Waṣaṭīya* (Islamic moderation) since the dawn of Islam. Zin says the society, “as reformed by the Prophet (PBUH), was a beautifully balanced and just community founded on Madinah's Constitution and peaceful coexistence with non-Muslims based on religious freedom, justice, and the protection of minorities”.¹ The Holy Qur’ān, Al-Baqarah: 143, confirms that it was a moderate or balanced community. *Waṣaṭīya* is defined as "a equilibrium that equilibrates two opposed ends, in which neither stands alone and supreme or discards its equivalent; in which neither end takes more than it merits or dominates its opponent.”²

Therefore, a person who follows the whole religion and obeys all the commandments will not be called an extremist or radical. Allah has moderated the Ummah of Muḥammad (PBUH).

Therefore, it is necessary for the Muslim Ummah to act in moderation and temperance in all matters and to stay away from all forms of extremism. Aḥādith also prohibit "extremism" and radicalization. As a result, the people should be thoroughly informed that radical views are condemned in the Ḥadīths and that temperance is vital to counter the increasing radicalism in society.

When a person inclines towards extremism, he gradually turns away from all the rights that are due to him, so it is forbidden to adopt such

¹Abdullah Med Zin, “*Wasatiyyah Approach: The definition, Conception, Application*”, (Malaysia: Patrajaya Institute of Wasatiyyah, 2013), 1-50.

² Yusuf al Qardawi,” *Islamic Awakening between Rejection and Extremism*”, (New York: The Other Press, 2010)

practices according to Sharī'ah. Fitnah and spreading mischiefs on earth have no place in Islam, Allah clearly states in the Holy Qur'ān,

﴿أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ

جَمِيعًا¹﴾

“That whoever takes a life, unless as a punishment for murder or mischief in the land, it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity”.

Islam is a religion of *Wasatīya* moderation and a middle path with a strong just balanced approach. Anyone who reflects on Islamic teachings, whether they are Qur'ānic verses or Aḥadīth, will find that Islamic teachings are based on moderation, fairness, convenience, and openness. violence, torture, and extremism have nothing to do with it. Islam condemns all forms of extremism and radicalism, warns against all forms of extremism, and urges Muslims to avoid it at all costs.² As part of his conceptual study, Kamali remarks that the notion of moderation includes the urgent recognition that everything in Islam is based in some manner on the rejection of extremism and extremist interpretations.

The renowned Charter of Madinah in 622CE is a wonderful illustration of peaceful cooperation with different communities during the time of the Prophet. This document might be referred to be Madinah's first written constitution of fundamental human rights and pluralistic principles.

¹ Al Māi'dah,5:32

²Mohammad Hashem Kamali, "The Middle Path of Moderation in Islam, The Quranic Principle of Al-Wasatiyya", Reviewed by Tariq Ramadan, (2014):1-4 CILE Director, www.cilecentre.org.
<https://www.cilecenter.org/sites/default/files/pdfs/Recommended-Articles-Book-Review-English-The-Middle-Path-of-Moderation-in-Islam.pdf>, (accessed August 12, 2022).

The Farewell Haj, another significant event in the past of human rights, occurs after this charter has been in effect for ten years. It can be inferred from one of the points, which stipulates that non-believers should be seen as part of the same community as Muslims. They will be given the same religious freedom as Muslims. By defending the basic constitutional rights of everyone who lives there, Prophet Muḥammad (PBUH) has contributed to the idea of diversity among the multi-cultural and multi-religious areas of Madinah. Without exerting armed power Prophet has united all communities of Madinah under his central governance to live in harmony and guaranteed ethics of coexistence. Thus, establishing a multicultural society, himself. Islam does not destroy already prevailed customs and human values; Islam appeals to all people of conscience and attracts them to itself. The great number of people who responded to the call to Islam from around the world is another example of the universality of the Islamic message and its respect for diversity. Islam has become the fastest-growing faith in the west because of its pluralistic values and respect for humanity.

Islam despises all types of violence and encourages inclusivity and the pluralistic spirit. The Holy Qur’ān and the Prophet's sayings are quite clear about the need to eradicate bigoted and discriminatory practices. On the occasion of the final Hajj he has performed, the Holy Prophet's anti-bigotry message is quite relevant nowadays.¹

“All humans are descended from Adam and Eve. There is no preeminence of an Arab over a non-Arab, or of a non-Arab over an Arab, and no

¹Asma Afsaruddin, “*Islam’s anti-racist message from the 7th century still resonates today*”, Published: July 6, 2020 1.10pm <https://theconversation.com/islams-anti-racist-message-from-the-7th-century-still-resonates-today-141575>, (accessed on August 12, 2022).

supremacy of a white person over a black person or of a black person over a white person, except on the basis of personal piousness and morality.”

Islam's message is built on moderation, and its methodology, which we obtained from scripture sources, is similarly associated with a balanced approach. The Islamic concept of *Waṣaṭīya* or the middle path of moderation is linked with justice and truth. Without justice, moderation stands null and void. The concept of reciprocal acknowledgment of various persons, or *T‘āruf*, is also mentioned elsewhere in the Qur’ān. This mutual recognition opened the door for communication and peaceful cohabitation. The Muslim Ummah has been commanded by the Qur’ān to follow the principle of *Shurah*, or consultation, in another place. This is the way Muslims must resolve their conflicts since it allows everyone a chance to voice their concerns and find a reasonable resolution. The *Ikhtilāf* principle of reasoned disagreement is another facet of the same middle road approach. The foundation of moderation is found in *Ikhtilāf*, which offers room for involvement with a measure of tolerance for other people's viewpoints. The Holy Qur’ān also mentions *Mujādallah*, or civil interactions with other people. According to Qur’ānic advice whenever they engage in different communities they provide space for reasonable exchange. This is also support for the middle way, which is based on Islamic texts. Another essential element for creating a peaceful community is "cooperation in good actions and piety," but "not cooperation in transgression and vice." The Qur’ān gives instructions on how to follow *Waṣaṭīya*, or internal Islam moderation, which is to avoid making others' lives difficult and to make things easier for those around you.

According to the Prophet:

“Make things easy for people and don’t make them difficult, give them the good news and avoid repelling them”.¹

In Islamic studies, Islamic moderation includes divinity, morals, belief systems, lawful status, politics, and so on. There is a concept of moderation in spending do not be so miser, or extravagant in your spending and hold a just balance in your expenditure, because those who don’t hold balance are actually brothers of Shaīytān.

Islam upholds equality and abhors discriminatory acts and hate speech to create a harmonious society where everyone is treated equally. We can stop our kids from becoming more radicalized by implementing these guiding principles in higher education.

The world today faces one of its most difficult issues in the form of religious intolerance. Islam offers a comprehensive code of conduct for all humans as a worldwide religion. *Al-Ghluw*, a phrase from the Qur’ān that roughly translates to mean "extremism," "self-burdening with confidence beyond one's capacity," as well as exaggeration and overemphasis. *Al-Tanatta* stands for extravagant and excessively strict, whereas *At-Tashaddud* implies overpowering, violent, or highly strict. Islam does not support extremism, especially when it comes to religious issues, as can be shown by carefully reading the teachings of the faith. Muslims are strongly advised to stay away from extreme viewpoints and adhere to their religion's middle path of moderation and temperance. According to the Holy Qur’ān, and so We have made you believers a balanced, (Moderate) community so that you may be witnesses over humanity and that the Messenger may be

¹ Bukhārī, *Ṣaḥīḥ Al-Būkhārī*, Ḥadīth No 152.

a witness over you, the Ummah of Muḥammad (PBUH) is a just, harmonious community.

What does a Muslim mean by moderation conferring to the Qur'ān, and what does the word Waṣaṭīya, which is derived from the idiom *ummah wast*, imply in the Qur'ān? This phrase is crucial because it is a designation that Muslims received directly from God. It demonstrates right away what the Muslim nation (*Ummah*) stands for, as well as what their responsibility is to the rest of the world.

According to Ibn Fāris (Abū al-Ḥusayn Aḥmad bin Fāris bin Zakariyyā bin Muḥammad bin Ḥabīb al-Rāzī d1004 AD) The Arabic term *umm* is the root of the word *ummah*, which has four related meanings: "the origin" (*al-aṣal*), "the point of reference" (*al-marjī'*), "the group" (*al-jamā'ah*), and "religion" (*ad-dīn*). In its original context, "*waṣat*" signified "the middle ground" between two competing arguments. Over time, it grew to mean the middle ground between two negatives; for example, generosity (*al-jūd*) lies between the extremes of ostentation (*al-iṣrāf*) and miserliness (*al-būkhl*); while courage (*as-shūjā'ah*) lies between the extremes of foolishness (*at-tahawwur*) and fear (*al-jūbn*). When describing someone with those characteristics, we use the term. Muslim communities are sometimes referred to as *ummatan waṣatan* to emphasize that Muslims are "the best nation" (*Khaīyr al-Ummah*), "the most outstanding in virtue" (*afḍal*), and that Islam is the best of all religions since it is the most moderate. The phrase "The Moderate Nation" (*ummatan waṣatan*) essentially refers to "the actual Muslims," as seen above by the fact that they followed Muḥammad's instructions (in true submission) by standing face-forward during prayer. There will always be some Muslims in every generation of the Muslim Ummah, yet this does not imply that all Muslims would behave in the same manner. The Prophet (PBUH) explained that the

word "waṣat" in the verses signifies "just" ('adl). Waṣat has this fundamental connotation, which is evidently connected to "knowledge" and the act of witnessing, which can only be anticipated of those who possess knowledge.

Knowledge and freedom (*ikhtiyār*) are foremost because, without knowledge and freedom, it is difficult to be just, choose what is good, gain virtue, or be fair. In Ṣaḥīḥ al-Bukhārī, the Ḥadīth (no. 7349) that clarifies what *waṣat* means is "... that the Prophet (PBUH) had told the Muslims to be with the community, namely the Scholarly (*Ahl al-ʿIlm*).” Here, al-Bukhārī creates it very clear that what is meant by '*ummah waṣat*' is actually "the Knowledgeable" among Muslims. The Prophet (PBUH) calls them "*ṭāʾifah min ummatī*" in one more Ḥadīth, when he says, "It is the (A group of followers will remain leading or victorious till the time of Hour) who are the witnesses against mankind".¹

So, in the end, the witnesses against mankind are the erudite, and the Prophet (PBUH) assurances that they will always be there in every age group.² The Learned ('*ulamāʾ*') are the heirs of the prophets (*al-ʿulamāʾ warāthāt al-anbīyāʾ*),³ which means they hold on the knowledge and duties of the prophets and face similar complications and challenges. In another Ḥadīth, they are called "the Just" ('*Adil*'), and their responsibilities are as follows: "This knowledge will be held in every generation by those who are just, and they shall protect it against the falsification of the extremists, the fabrication of the deceivers and, the misinterpretation of the ignorant".⁴

¹Bukhārī, *Ṣaḥīḥ Al-Būkhārī*, Ḥadīth No.60.

²Yusūf Al-Qaraḍāwī, *Al-Imām al-Ghazālī bayna Madhāhi wa Naqidāhi* (Beirut: Muʾassasah al-Risālah, 1994); Al-Qushayrī, *Ṣaḥīḥ Muslim*, Ḥadīth no.247, Bukhārī, *Ṣaḥīḥ Al-Būkhārī*, Ḥadīth No. 3640.

³Ibn Mājjah, Muhammad bin Yazīd, *Sunan Ibn Mājjah* (Riyadh: Dār-us-salām, 2008), Ḥadīth no. 223.

⁴Al-Baīyhaqī, *Al-Jāmiʿ li-Shʿab-al-Imān*, (Riyadh: Dār-us-salām, 2009), Ḥadīth no. 248.

The learned Muslims who understand how to interpret Islam are the real successors. Their responsibility is to protect Ummah from three different threats that could taint knowledge, namely:

- a. Extremists modify the text (*Tahrīf al-ghālin*) to maintains their beliefs and actions. This harms the integrity of the text.
- b. Fabricating the authority by the liars (*intihā'l al-mūbṭilīn*) is a practice that hurts the transmission's trustworthiness.
- c. The ignorant misinterpret the meaning (*tā'wīl al-jāhīlīn*), which is a practice that hurts the genuineness of valid interpretation.¹

These behaviors put knowledge in jeopardy, and any assault on knowledge is an assault on justice. Truth and lie are indistinguishable in this mental state, which is characterized by confusion, and if it can continue, it will taint knowledge. When information is contaminated, fanaticism of all kind's manifests and injustice rules.

Due to the fact that their beliefs do not deviate too far in any direction, Muslims are regarded as religious moderates. They do not revere Jesus to the point of declaring him a divinity, like Christians do, or like Jews who reject him as the Messiah. They must observe the restrictions placed on them, and the Qur'ān frequently reminds them that they must not behave like those who break the law, such as the characters from the book. The Jews were held accountable by the Holy Qur'ān for upholding certain of the Torah's commands while disobeying others that were expressly prohibited. The main point of contention is that radicalism is forbidden by the Holy Qur'ān (extremism).

¹Muhammad Asham bin Ahmad, "Moderation in Islam: A Conceptual Analysis of Wasatiyyah," *Journal of Islam and the Contemporary World* 4 (2011): 29-46.

Going all the way (*ghala fil al-amr*) indicates going beyond what is considered normal or suitable (*jawāza ḥaddahu*).¹ An extreme is someone who disregards limitations on his or her views, words, or actions. But one must keep in mind that everything has "limits." Numerous verses in the Qur'ān stress the need to understand and adhere to "the bounds of Allah" (Ḥudūd Allah), and they forewarn that failing to do so is an indication of disbelief, hypocrisy, ignorance, and injustice. Everyone loses when fanaticism and extremism spread throughout the Muslim community. They become so committed to a particular method of doing things that they behave impulsively or make bad decisions, ultimately becoming into liberals and uninformed individuals that undermine religious understanding and moral behavior. These two trends run opposite to Islam's ethical and impartial precepts.

Ibn Manẓur (Muḥammad bin Mūkarram bin 'Alī bin Aḥmad bin Manẓur al Anṣārī al-Ifrīqī 1233-1312 AD) references the Arabic term *ghala*, meaning heavy or difficult in contrast to light or easy, to explain the origins of the word *ghuluww*. To do so is to make religious practice difficult, but this difficulty arises only when a boundary is crossed that should not be violated. (to not go overboard in religious practice) is a saying whose literal translations are "to go overboard" (*al-tashaddud fihi*) and "beyond the limit" (*mujawāzāt al-ḥadd*). In this context, "the limit" refers to what is suggested by Islam, a religion whose teachings are simple and whose practices are accessible to the vast majority of people. One of the many meanings of the word "ghuluww" is "to spread anything" (such as evil or disease) to other people. This was what the People of the Book had done to their faith—they had infused it with so much falsehood that it was no longer recognizably their faith. Because they had trusted something

¹ Asham, "Moderation in Islam" 29-46.

that was ultimately the result of wicked desire rather than truth, many people had been misled. Extremism and Ghluw are violations, as was previously indicated. Aḥādīth forbids "extremism" and radicalization as well. "Beware! "The extremists perished," continual three times."¹

According to Al-Aṭṭāṣ, education is the process of teaching adab, or discipline, to the body, mind, and soul by "recognizing and acknowledging the right and proper place, station, and condition in life and to self-discipline in positive and willing participation in playing one's role in response to that recognition and acknowledgment." If seen in this manner, schooling might be regarded as a tool for creating a more accepting culture (ummatan waṣātan). There is no fairness outside of Islam, since the Arabic word "Waṣaṭīya" is what we mean by the term. Therefore, a candid discussion with the goal of establishing and defending the truth is required. Muslims must be intellectually equipped and improved via appropriate education (ta'dib) in order to engage in this type of conversation.

Islam despises violence in all its manifestations and upholds the values of inclusivity and diversity. The Prophet (PBUH) and the Holy Qur'ān are quite clear in their teachings regarding the abolition of discriminatory and bigoted traditions. During the last Ḥajj, the Holy Prophet (PBUH) made a statement that is still relevant today: "All humans are descended from Adam and Eve. Other than on the basis of personal piety and righteousness, neither an Arab nor a non-Arab is superior to the other. Likewise, neither a white person nor a black person is superior to the other."²

The concept of T'rf reciprocal acknowledgment of diverse others is also present in the Qur'ān, and this recognition opened the door for communication and peaceful coexistence. The Muslim Ummah has been

¹Al-Qushayrī, *Ṣaḥīḥ Muslim*, Ḥadīth no. 4731.

²Al-Baīyhaqī, *Al Jāmi' li-Sh'uaḥ-al-Imān*, Ḥadīth .5137.

commanded by the Qur’ān to follow the principle of shūra, or consultation, in another place. Muslims must approach their challenges in this manner. It enables everyone to voice their concerns and find a compromise. The Ikhtilāf principle of reasoned disagreement is another facet of the same middle path approach. The foundation of moderation is Ikhtilāf, which offers room for freedom of expression and involvement with some consideration for other people's viewpoints. The Holy Qur’ān also talks of Mūjadalah, or friendly interactions with other people. When they interact with various cultures, they should allow space for appropriate interaction in accordance with Qur’ānic guidance. This is also support for the middle way, which is based on Islamic texts. Avoiding hardship for others and facilitating ease for people is Waṣaṭīya in practice. The Prophet of Allah (PBUH) said, "Make things easy for people and do not make them hard, offer them the good news and do not turn them away.”¹

Islamic moderation covers all aspects of Muslims life in order to make a harmonious society built on the principles of social justice and equality.

5.1.3. Principle of *Ṣabr or Tolerance (At-Tasāmūḥ)* and de-Radicalization

At-tasāmūḥ is the Arabic word used to describe tolerance. Regard other people's beliefs with respect (iḥtirām 'āqā'id al-ākharīn). From the root word "Samaḥ," that means "simplify," comes the word "tasāmūḥ." In order to achieve equality, tolerance (tasāmūḥ) typically refers to respecting diversity. In a society where there are many various types of people, those who are tolerant may appreciate differences and coexist happily.² Tolerance in the context of Islam implies exhibiting patience with a

¹Bukhārī, *Ṣaḥīḥ Al-Būkhārī*, Ḥadīth No.152.

²Syed Burhanuddin, and Abbas Arfan, “The Fundamental Principles of Tolerance (Al-Tasāmuh) in Worship and Public Affairs under Islamic Perspective,” (Basel: Science and Technology Publications, 2020): 1-7.

practice or viewpoint with someone who disagrees. Many people may be surprised by this concept because they mistakenly believe that tolerance just means acceptance or agreement. Islamic tolerance entails having a strong moral need to treat others with respect even when one disagrees with them. Therefore, tolerance in Islam refers to tolerantly tolerating things that one does not agree with or enjoy. Muslims have learned how to coexist in public with individuals of different faiths because to the Sharī'ah. Giving non-Muslims the equal rights to coexist in peace in public entails tolerating them. People of various religious backgrounds must get along in order to benefit the nation. Muslims have learned how to coexist in public with people of different religions thanks to Sharī'ah. Giving non-Muslims the equal rights to coexist in peace in public entails tolerating them. People of various religious backgrounds must get along in order to benefit the nation.

The Islamic ideas of Ṣabar, or patience or modesty/humbleness, are the main models for moral excellence and personal kindness. The Aḥsān principles of provocation, living honorably amid anger, and doing good to others Islamic law recognizes the importance of *ilm* and '*Urf*, or general social norms, in interactions with other people and in everyday behavior. The forgiving or '*Awuf* principle. "Those who bite their wrath, and they forgive others, and Allah likes the good doers," the Qur'ān says of their character".¹

No one forgives anybody else, but Allah accords everyone honor and dignity. Giving forgiveness is a sign of upholding honor and dignity, which provides spiritual benefits. Religion is the teaching of human goodwill and compassion.

¹ Āle-ʿImrān 3:134.

The primary premise of Islam is tolerance, and the religion's high moral standing and dignity in the face of adversity and wrath against its opponents are evidence of this. Although fostering global harmony is central to Islam's appeal for human oneness, this does not entail making everyone's life exactly the same. We see early examples of Islam's commitment to religious toleration and the primacy of justice and peace throughout its early history. The two go hand in hand, and neither can live without the other, in building a harmonious community. However, as the Muslim empire fell, these values morphed into intolerance and radicalization, which ultimately fueled violence. The risk of radicalization can be mitigated by following the golden principle of tolerance and forbearance within the constraints recommended by sharī'ah. There are two aspects of religious tolerance: acceptance of non-Muslims in the realm of worship and acceptance of non-Muslims in the realm of public affairs. The sharī'ah law places certain restrictions on both of these areas. Failure to acknowledge these limits can lead to intolerance or excessive tolerance of other groups, both of which contribute to radicalism and extremism.

Islam places a premium on the virtues of patience (ṣabar) and modesty (ḥayā) as guiding principles for leading a successful life. principle of Aḥsān's goodness, the grace in the face of rage and provocation in conflicts with others and in one's own behavior, Islamic law recognizes the principle of ḥilm and 'urf, the general customs in the culture of the society. tolerance and forgiveness; the 'Afuw principle. The Qur'ān characterizes them as:

﴿وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾¹

¹ Āle-'Imrān, 3-134

“those who swallow their anger, and they forgive people and Allah loves the good doers”.

No one can pardon another; only Allah accords them honor and dignity. Religion is truly the advice of compassion and love to people, and forgiveness is a mark of bringing respect and honor that offers spiritual rewards. Allah says in the Holy Qur’ān:

﴿وَأَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾¹

“And seek Allah’s forgiveness—indeed, Allah is All-Forgiving, Most Merciful.”

In presenting moderation in jihād, we are commanded to be moderate. Ethics of jihād are important to mention here, no harm to women old and children. Civilians must be safeguarded. No destruction of life stock, trees, or gardens. You can only fight with combatants. Laws are still operated even during the jihād and that is the beauty of Islam.

Mostly politico and religious violence prevail when political leaders lose their legality to rule. Usually, acts of terror, bomb blasts, and suicidal attacks befall when one class enjoys all rights and the counterpart is totally ignored.² Al Azharī and Khan are of the view that religious communities who showed moderation and diversity are marginalized. And this marginalization leads toward violence and even towards system failure. They argued that in current times religion is being use as a tool. They believe that Islam is complete code of life and have material and spiritual aspects while western world is totally based on material. Islamic

¹ Al Nisā’, 4-106

² Muhammad Kalim Ullah and Zahoore Ullah Al-Azhari. "Radicalization and Academia", *Journal of Islamic Thought and Civilization* 9, no. 1 (2019): 165-176.

civilization flourished on the notion of tolerance and not on acceptance. Islam has made it clear that it's up to people whether they accept or reject Islam since Allah has made it clear both ways, that is the *Ḥaq* right way and the *Bāṭil* wrong way.

In the Holy Qur'ān, there is a whole section that explains religious heterogeneity in the form of Surah Al Kāfirūn.

Islam's essential values—tolerance, tremendous dignity, and a higher moral standard—demand that you display them in the face of opposition and hostility. The foundation of Islamic civilization and the middle path is patience. Islam asks for the unification of humanity, but this does not mean that everyone should have the same goods; rather, it means that all should be arranged in harmony. We can see that throughout the early history of Islam, peace and the rule of law were valued highly. In order to build a healthy society, peace and coexistence are important, but after Islam was overthrown, these values were replaced by intolerance and radicalism, which resulted in violence.

Islam's true identity is tawḥīd, or monotheism. Baghdād founded the "House of Wisdom," where all old literature was translated into Arabic, as a result of the Muslims' demonstrated tolerance in preserving the ancient heritage of earlier civilizations. Islam never attempted to assimilate other cultures nor represented a danger to their identity. Islam recognized their cultural identity, which increased tolerance.

5.1.4. Principle of *ʿIlm* and *Iḥsān* and de-Radicalization

Islam offers two more guidelines to follow during times of provocation and resentment in order to stop the rising radicalization in our universities. The Islamic idea of *ʿilm*, or knowledge, is one of them. Prophet received his first revelation on *ʿIlm*, and throughout his life he has promoted

learning from his Ummah. Islam emphasizes mutual learning without regard to prejudice based on race, creed, or class. The Prophet of Allah (PBUH) reportedly stated, "The wise word is the gone possessions of the believer; anywhere he recovers it, he is more worthy of it."¹

In the Islamic civilization, anyone can gain ‘Ilm or wisdom. Learning from others requires obtaining knowledge, but does not necessitate adopting the mentor's religion. Learning without assisting others leads to extremism, which is contrary to the spirit of Islam. This extremism is also associated with acts of severe violence and generates fitnah (public unrest) throughout the globe.

To promote an open and serene society, Islam emphasizes the requirement of useful knowledge and abhors individuals who use religion to destroy community harmony. The complete denial of religious yearning by material forces will further widen the abyss of hostility and may result in social anarchy. This can also pave the route for religious extremism and militancy. As opposed to other philosophies, Islam does not divide worldly and spiritual life. Islam requires its followers to prepare for both this life and the hereafter. There is equal importance on Ḥaqūq Allāh and Ḥaqūq al ‘Ibād. Both the word of God and the words of the righteous are equally significant. If one is praying to Allah, then he must also treat his fellow humans with respect and dignity and exercise all the rights and responsibilities that are his. Dawlah (politics) and Dīn (faith) share boundaries in Islam. Radicalization can be stopped in its destructive tracks if genuine Islamic education is widely promoted.

The second principle of Iḥsān, or kindness in Islamic theology, provides a stark answer to the rise of academic radicalism. In the Islamic spiritual

¹Abū ‘Īsa’ Muḥammad ibn Īsa’ Tirmidhī, *Jām‘i al Tirmidhī*, (Riyāḍh: Dār-us-salām, 2008), Ḥadīth no.43.

self, there is a tremendous deal of wealth and wealthiest in the advice and practices of the great leader. The institution of Iḥsān was evolved from the Ḥadīth-e-Jibra'īl.¹ This idea of Iḥsān is the primary moderator for harmonious coexistence in Islamic society. We must instill in our pupils a superior moral character, including sacrifice, internal answerability, and kindness for all, without criticizing the religion of others. By disseminating the multicultural teachings of 'Ilm-ul-Iḥsān, we can reduce the risk of radicalization. Poetry regarding Allah's unity and affection for His creation should be incorporated into the curriculum as a way to teach tolerance and liberalism to the next generation.

5.1.5. Principle of *Ta'āwun 'ala al-Birr wat-Taḳwa* and de-radicalization

Due to misinterpretations and misunderstandings of Islamic commandments, Islam is facing unprecedented global hostility. Improving the understanding of Islam in the midst of worldwide terrorism and radicalism is an urgent matter. The Qur'ān encourages "Ta'āwun 'ala al-Birr" (cooperation in devotion or good work) and "wal Ta'āwun 'alal ithm wal 'ūdwan" (no cooperation in sin and transgression). It is a well-established Islamic guideline for moderation and our relations with other communities. We are instructed in the Qur'ān to assist in good deeds and virtue, but not in wrongdoing and crime. This notion of collaboration between Muslims and other societies exemplifies Islam's insistence on pursuing the middle path and bringing out the best in everyone. Cooperation in good actions and piety, but not in transgression and sin, is another unique rule for the establishment of a healthy society.

The Qur'ān says:

¹Al-Qushayrī, *Ṣaḥīḥ Muslim*, Ḥadīth no.8.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ¹

This verse underlines the significance of cooperating and assisting each other in virtuosity and piety. It is intriguing to observe how *birr* and *taqwa* have been utilized. *Birr*, or virtue, refers to performing positive good deeds, whereas *taqwa* refers to avoiding from performing wicked deeds. Therefore, the text encourages two forms of cooperation: doing good and avoiding evil. The Prophet of Allah (s) advocated cooperation among Muslims. Cooperation for the common good is one of the primary directions of a Muslim society. When Christians collaborate, they are energized and ardent, and their spirits are raised. Divine assistance and benediction are also present in the act. Each believer is bolstered by the response of the other, and in this way, a small glimmer of virtue can blossom into a huge light. The light then permeates all of civilization, revitalizing the entire community. This principle facilitates the harmonious coexistence of diverse groups.

The Qur'ān emphasizes repeatedly that God does not like aggression and does not love aggressors, and it warns Muslims to critically reflect on how they interact with others so that they do not unwittingly fall into the position of the unjust.² By adopting this great principle, we can eliminate radicalization from our society and academia.

This verse underlines the significance of cooperating and uniting one another in virtuosity and piety. It is interesting to observe the usage of these two words, *birr* and *taqwa*. *taqwa* refers to abstaining from wicked activities. Therefore, the text inspires two forms of collaboration: doing good and avoiding evil. The Messenger of Allah (PBUH) advocated cooperation among Muslims. Cooperation for the common good is one of

¹ Al Mā'idah 5:2

² Al Baqarah, 2:190; Al Mā'idah 5:87; Al-Āarāf 7:55.

the primary rules of a Muslim society. When Christians collaborate, they are energized and ardent, and their spirits are raised. Divine assistance and benediction are also present in the action. Each believer is bolstered by the response of the other, and in this way, a small glimmer of virtue can blossom into a huge light. The light then permeates all of civilization, revitalizing the entire community.

Teachers are the front line in shaping the minds and hearts of the next generation and preparing them to make contributions to society. As a result, his standing in the educational community is crucial to the success of this endeavor. Teachers who took the time to talk to their pupils about the Islamic values brought by the Prophet (PBUH) were able to make a significant impact on their students' understanding of those values. Integrity, honesty, tolerance, and love of others are only some of the traits that Islam teaches its adherents to have in order to live a safe, peaceful, and successful life in society. For knowledge transfer to happen successfully, it stands to reason that teachers should possess the skills and knowledge to aid their students.

When Muslim beliefs are misconstrued and educated in contradictory ways, it can lead to the radicalization of younger generations. Therefore, Islamic resources and a direct understanding under the majority of academics are crucial for creating Islamic character that can work as agents of change in the state.

To combat the escalating radicalism in our academic institutions, Islam offers two rules to implement in times of provocation and bitterness. The Islamic idea of 'ilm, or knowledge, is one of them. The first revelation to the Prophet was about knowledge, something he had advocated for his entire life. Islam emphasised learning from one another irrespective of class, race, or religion.

In the Islamic civilization, everyone can gain Ilm or knowledge. Taking knowledge from others does not entail accepting their religion. Learning without assisting others leads to extremism and is contrary to the Islamic ethos. This radicalism is also associated with acts of great violence and causes fitnah throughout the globe.

For promotion of an open and peaceful civilization, Islam emphasizes the need of useful understanding and dooms individuals who use creed to destroy community peace. The complete denial of religious yearning by secular forces will further widen the chasm of hostility and may result in social anarchy. This can also lead towards the path for religious extremism and militancy. As opposed to other philosophies, Islam does not divide worldly and spiritual life. Islam requires its adherents to prepare for both this life and the next. The importance of ḥaḳūq Allah and ḥaḳūq al-ibād is equal. If a person is praying to the Lord, he is equally obligated to treat his fellow humans with dignity and respect and to carry out all of the responsibilities and rights bestowed upon him. In Islam, politics and religion coexist within their respective boundaries. The evil of escalating radicalism can be mitigated by the propagation of basic Islamic knowledge.

The other element of the spirituality of Sufism in Islamic thinking is a striking response to the escalating radicalism in academia. The way in which Sufism regulates the frameworks of judicial judgement is a window into the past. Islamic legal systems are tempered by spirituality.

Islam's spiritual core is replete with the wise words and pious examples of its founder. Ḥadīth-e-Jibra'īl is the source from which the Iḥsān institution was derived. when Prophet responded to Jibra'īl question of what is Iḥsān Yā Rasūl Allah, the Prophet replied, ' You pray in such a

way that you are gazing upon the face of Allah, and if you don't, Know He indeed sees you".¹ When it comes to maintaining harmony in Muslim communities, this spirituality principle of Iḥsān serves as the ultimate stabilizer. We must teach our children to be good people who are willing to put others before themselves, take responsibility for their actions, and show compassion for those of different faiths, regardless of their own. We need to make our students learn to restrain and self-control in religious matters. We can lessen the threat of extremism if we disseminate ṣūfī teachings on pluralistic ideals. To help today's youth understand and appreciate their tolerant and progressive ancestors, the ṣūfī poets' odes to the unity of Allah and love of His creation might be incorporated into classroom studies.

5.2. Application of Waṣaṭīya:

Islam advocates moderation and temperance in all major practices like worshipping, spending, nourishment for body and soul both and also in dawah. Drawing on insights from interviews with religious scholars, here are some applied forms of moderation that can help address issues of radicalization and polarization, particularly in educational settings such as universities:

5.2.1. Worshipping in moderation:

In all things, Islam is a religion of moderation, so there is neither too much nor too little. God Almighty said, Thus We have made you a just nation. This is where the well-known story about the three people who decided to worship until they were tired comes from. One of them said, "I'll fast until the end of time." The other said, I'll get up in the middle of the night and not sleep. And the third one said, I won't marry a woman. The

¹ Bukhārī, *Ṣaḥīḥ Al-Būkhārī*, Ḥadīth No. 43.

Messenger of God, may God's prayers and peace be with him, forbade that and said,

"News of that reached the Messenger of Allah (PBUH) and he praised Allah then said: "What is the problem with people who utter such and such? But I offer prayers and I nap, I fast and I break my fasting, and I marry ladies. Whoever turns away from my Sunnah is not of me".¹

The Messenger of God (PBUH) was a model of moderation in everything he did. This is a Sunnah for the people he was sent to, and his moderation is just a way to get to the truth.

5.2.2. Course content moderation:

Islam put together many different things and made sure they were all in balance. It took into account both physical and spiritual needs, the needs of this world and the next, as well as the rights of each person and the needs of society as a whole. It did not favour one side over another in a way that would upset the balance of the universe, and it didn't value asceticism and devotion to worship more than science, learning, and working hard in life.

5.2.3. Advocacy for moderation:

Islam is moderate because it fights terrorism and the movements that support it by threatening security and peace. It has nothing to do with the blood of humanity. Islam, on the other hand, is the religion of safety, reassurance, and calling out to God with good and kind words instead of hurting people.²

¹ Al- Nasā'ī, Ahmad Bin Shuaib, *al-Sunan Al- Nasā'ī*, Ḥadīth 3217

² Ṣāliḥ Ḥabīb Ullah al-Ṣaīnī, *Kitāb waṣatīyyah al-Islām*, (Riyadh: Wazarah Auwkāf as-saudia), 22.

On the basis of Islamic counter-radicalization perceptions, it is established that all Muslims are obligated to acquire and disseminate information. The importance of knowledge in the growth of Islamic civilization, culture, and moral principles is also revealed. In addition, the Qur'ān and Sunnah advocate 'ilm or facts and the importance of Islamic learning.

The major objective of learning in Islam is to instil in its members a good moral character. Educationists have adopted the ideology of moderation to foster an atmosphere of love, empathy, and trust amongst students, which is a potent principle for combating radicalization and extremism. There is a requirement to restructure and reevaluate Islamic teaching in order to restore its reliability and generate a new generation that promotes tolerance and peace on the basis of sharī'ah values. Tolerance and modesty are two more Qur'ānic principles that should be inculcated in students. It is only possible if Pakistan has committed instructors who can inculcate the Islamic essence in their students and alter the lives of everyone.

This reading also concludes that, as an ideology nation, the Islamic Republic of Pakistan must ensure applied knowledge and take real efforts toward the integration of Islamic Traditions and Islamic Civilization. The majority of Pakistani students acquire information through theology and the execution of religious rites and creeds. Still, they do not comprehend it as a fundamental technique for character-building education based on Islamic main materials. Time is needed to show that Islam is a religion, a way of life, and a matter of civilization. It is also stated that students are most likely to get radicalised as a result of blatantly anti-state and anti-religious behaviours.

5.2.4. Advice for Young People:

Consult moderate and religious people for advice. One piece of advice for young Muslims is to actively seek out specialists who possess not just extensive knowledge, but also demonstrate piety, righteousness, and emotional stability. While the Qur'ān and Sunnah are the primary sources of Islamic knowledge, no one can gain a deeper understanding of them without the explanations provided by Muslim exegetes and scholars of Islamic jurisprudence who spent their lives in service to these texts and who also laid the groundwork for Islamic jurisprudence, leaving us with a legacy that only the ignorant and the arrogant would dare to ignore.

To add insult to injury, one who does not follow his own advice is not qualified to educate others. Righteousness, religiosity, and God-awareness are the results of true learning put into action. The Qur'ān declares,

"Among God's slaves, the ones who sincerely fear God are the knowledgeable".¹

As a result of his or her devoutness and respect for God, a Muslim scholar will not use his or her expertise to serve the interests of any one ruler or regime. As a third sign of enlightenment, a person of true knowledge will likely exhibit the Islamic virtues of moderation and equilibrium. In today's world, we have to deal with two antagonistic camps: the overzealous and the careless, the extremists and the rejecters.

The former ban practically everything, whereas the later legalize almost everything².

Extremists want to close ijtiḥād and impose one school of law. The lax and negligent denigrate all schools of jurisprudence and reject their

¹ Al-Hijar 15:28

² Qaradawi, *Islamic awakening*, 148.

efforts and interpretations. At one extreme are literalists, who take texts at face value without considering its intents or rules, while at the other are those who strive to bend texts to their will. Between extremes, actual issues are forgotten.

Young Muslims should avoid excess and extremism and focus on moderation and facilitation, especially when dealing with laymen who lack the discipline and endurance of those who have a strong sense of God's presence and what He requires.

The Qur'ān, Sunnah, and traditions of the Prophet's Companions show that God encourages ease for His followers and forbids unnecessary hardship.

When people hurried to punish a Bedouin, who had urinated in the mosque, the Prophet (PBUH) told them to leave him alone and to throw a bucket of water over the spot. The goal is to neither make things too simple nor too hard.

The Prophet always took the easy option unless it was a transgression. "Mu'ādh, you prolonged the communal prayer," the Prophet chastised him " Mu'ādh! Are you trying people?" The Prophet (PBUH) repeated what he had stated two more times to underscore that causing trouble or using force inevitably leads to fitnah (discord, denial from Islamic obligations)

For the same reason, the Prophet (PBUH) once said, "As I begin prayer, I desire to prolong it, but if I hear the sobbing of a child, I reduce it for fear of creating hardships for his mother." There are accounts from Muslims that when the Prophet led prayers, he would recite brief passages from the Qur'ān rather than lengthy ones. The Prophet 'Ā'ishah added: In an act of mercy, the Prophet forbade *wisal*. The crowd cried out

in protest, "But you do that!" I'm not like you," he declared. At night, my Lord provides me with food and water.

It is clear that "the most gracious" preaching is also required by the verse. As a result, if there are two options for having a conversation, the more effective option should be used if we want to win over audiences and reduce divisions. Bringing up and discussing areas of agreement before moving on to areas of dispute is a tried-and-true method.

If this is how Muslims should relate to non-Muslims with nice speech and gracious manners, how should they talk to their Muslim brothers who share this tremendous din? Some Muslim brothers confuse honesty with harshness. A sagacious dīyah gently and graciously transmits the information without compromising its content. A forceful approach is likely to distort and lose great content, regardless of its quality.

Surat al-Shūara in the Qur'ān details the conversation between Prophet Mūsa' (AS) and Pharaoh, when it becomes clear that Prophet Mūsa' (AS) had faithfully implemented Allah's counsel despite Pharaoh's oppression, arrogance, insults, accusations, and attacks. An examination of the Prophet's biography and the relevant sunnah reveals kindness, mercy, and mildness, leaving no room for hardness, ruthlessness, or hardheartedness. It also defines the Prophet's connection with his companions: It is Allah's compassion that you treat them tenderly. They would have left if you were harsh.

‘Ā’ishah also reported a Ḥadīth about a Jew who greeted the Prophet Muhammad (PBUH) with "Al-samu 'alaykum" (literally, "death be upon you") instead of the traditional as-salām. ‘Ā’ishah cursed back in rage. The Prophet just replied "wa ‘alāyikum" (and upon you). He then turned

to ‘Ā’ishah and stated, “God loves kindness in all things,” meaning in word and deed, worldly and spiritual.

The final advice to young Muslims is to free themselves from negativity and hopelessness and accept the innocence and goodwill of fellow Muslims. This optimism requires awareness.

Promotion of interfaith dialogue, community-based projects, education reforms, balanced curriculum, inclusion of moderate religious voices, peace and conflict resolution programs, peace studies courses, interdisciplinary research and support systems for students are some of the strategies to move forward.

5.3. Understanding Culture of Jihad in Islam:

The culture of war in Islam can be seen in the words of the Prophet and the pure imams, peace be upon them, as well as in the way they lived their lives, which showed how the culture of war in Islam really is. What the Islamic groups that call themselves "Jihādīst" do is very different from what Islam teaches. So, we must shed light on what the holy progeny of Prophet, peace be upon them, said and how they lived. So that we can see the general lines of the culture of war in Islam, which are clear in several ways:

5.3.1. There is a purpose for war in Islam:

In Islam, wars have a purpose. They are not stupid wars just to kill people and make Muslims feel unsafe. For example, during the time of the Prophet, wars were fought to call people to Islam, get rid of injustice, spread justice, and bring back the souls of the people. rule over other countries.

When the Messenger of God took over Makkah, Khālīd bin Al-Walīd shouted, "Today is the day of the battle, today the sanctity is taken

captive." The Messenger of God told the commander of the faithful to take the banner from him and call out, "Today is the day of mercy, today the sanctity is sheltered."

For the holy household of the Prophet (PBUH), the goals of Islamic wars are simple and easy to reach. As soon as the enemy announces the entry into Islam, even if it's just outwardly by saying the two testimonies or pays the tribute from those who refuse to enter Islam, the war is over. Keep in mind that the tribute is like social insurance in our time, taken to protect the rights of the infidels in Islam. If they become weak and old, they will get what Muslims have and what Muslims owe them. This will make sure that their lives, money, and dignity are protected.

5.3.2. Presenting the objectives of the war to the opponent and accepting his choices:

One of the rules of war in Islam is to tell the enemy what the goals of the war are, explain the options he has, and accept whatever he chooses. In war, one of the rules that the Messenger of God gave was, "If you meet a Muslim enemy, invite them to one of three things." If they did, they should accept them and stop bothering them. If they did not want to move and chose to stay where they were, and they didn't want to go to the land of immigration, they would be like the Bedouins of the believers. God, if these two people refuse to pay the tribute, tell them they can do it while they are being held down.

Today, we see that armed groups that call themselves Islamic or jihādīst organizations kill Shī‘a as if they were murderers if they take them over, and they don't listen to them even if they say they no longer want to be Shī‘a. Even though Islamic teachings are completely against this kind of behavior, they tell people to stop even an infidel once he says the two testimonies, even if he is lying.

5.3.3. Not starting a war:

One of the rules of war in Islam is not to start a war. When two armies meet, it is important to preach, remind, advise, and guide them, as well as make an argument against them and try to stop a war from happening. This is what Imām Ḥussayīn (RA) did on the day of ‘Āshūrah: he preached, reminded, warned, and told them what would happen if they did what they were doing and how ugly it was.

5.3.4. Not going to war with Muslims:

According to Islamic beliefs, it is forbidden for a Muslim to engage in combat against a believer or allow harm to come to them. Additionally, anybody who declares the two-fundamental testimony of faith is considered a Muslim, and as a result, their life, wealth, and dignity are protected. If a Muslim witnesses two testimonies, the difference in doctrine is not a reason to fight, except in special cases that are written about in the books of jurisprudence, as if the Muslim were a transgressor. The Almighty said,

" And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they 'are willing to' submit to the rule of Allah. If they do so, then make peace between both 'groups' in all fairness and act justly. Surely Allah loves those who uphold justice".¹

5.3.5. Not to kill people who are innocent and not armed:

In an Islamic war, it is against the rules to kill innocent people like women, children, and the elderly². It is also against the rules to kill young

¹ Al-Ḥujrāt 49-9.

² For further read please see Batool, Ms Samina, Oumar Saleem, Ayesha Jadoon, Talib Ali Awan, Waleed Khan, and Maria Mann. "Ethics Of War In Islamic Perspective." *Webology* 18, no. 2 (2021): 1724-1732.

men who put down their weapons and did not fight unless it was an emergency. As for the terrorist groups of today, their tyranny has reached the point where they are stalking Muslims to kill them all while they are praying in the mosques of God. What gives these groups, which loudly claim to be acting in the name of Islam, the right to do such heinous crimes?

5.3.6. In particular, not to kill women and children:

In Islamic wars, it is also against the rules to kill noncombatant women and children. They had their weapons taken away, so it is not permissible to kill them.

5.3.7. Don't use dirty ways:

It was said that in his war orders, the Messenger of God said, "Anas reported God's Messenger as saying, "Go in God's name, trusting in God, and obeying to the faith of God's Messenger. Do not kill a crumbling old man, or a young toddler, or a lady; do not be deceitful about war loot, but only collect your spoils, do right and action well, for God loves those who do well"¹ In the wars of so-called "Islamic Jihādists," it's clear that they go overboard with mutilating corpses after killing people in the worst ways, like cutting off heads and putting them on the chests of the dead, playing with severed heads, and mutilating the bodies of the dead with bullets. This goes against the Prophet's (PBUH) clear teachings, which say that mutilating corpses is wrong, as it was told on the authority of the Messenger. It was narrated from Anas who said: "The Messenger of Allah (PBUH) used to stress charity in his sermons, and prohibit mutilation²." And in Ṣaḥīḥ al-Bukhārī, Narrated ‘Abdullah bin Yazīd Al-Anṣārī:

The Prophet (PBUH) prohibited burglary (taking away what

¹ Al-Tabrīzī, *Mishkāt al-Maṣābih*, Ḥadīth 3956

² Al-Nasā’ī, Aḥmad Bin Shuaib, *al-Sunan Al-Nasā’ī*, Ḥadīth 4047

belongs to others without their consent), and also banned mutilation (or defacement) of bodies¹.

The Umayyads did this to the commander of the faithful in Ṣaffīn and to Imām Ḥussaīn's (RA) women and children in Karbalā. But history shows that the commander of the believers in the war of Ṣaffīn survived. When his army wasn't given water, he took it for himself. Some of his friends told him, "We'll keep them from water just like they kept us from water." But the commander of the faithful wouldn't do that. Instead, he put water between himself and his opponent so that everyone could drink from it.

5.3.8. Not to damage property:

And it was reported from the Messenger of God from his commandments in wars that he said: (And do not burn the palm trees, and do not drown them with water, and do not cut down a fruit-bearing tree, and do not burn crops), and in some narrations he said: (And do not demolish a house) (And do not demolish a house).

From these and similar stories, it seems like the point of the war is to fight the combatants, not to destroy their property.

5.3.9. After the victory in the war:

After a war ends and one side wins, there are usually a lot of dead, wounded, and fleeing people. The right way to deal with these people is to leave those who are fleeing and not follow them, treat their wounds, and stop bothering those who put down their arms among them. And the people lost: "Don't kill someone who's already hurt, and don't chase someone who's running away. Whoever closes his door is safe, and whoever puts

¹ Bukhārī, *Ṣaḥīḥ Al-Būkhārī*, Ḥadīth No.2474

down his weapon is safe." This is the same strategy that the Messenger of God used to take over Makkah.

One of the best Islamic rules for winning a war is to treat your opponents with forgiveness and forgiveness and not to get back at them and get revenge.

The commander of the faithful said, "If you gain power over your enemy, forgive him as a thank you for being able to defeat him."

Amīr al-Mū‘minīn's war orders, which say that no one should touch a runner away or a wounded person, are so morally high that they can be seen as a perfect example of moral values and the high standard of Islamic fighting. Then, these instructions weren't just words; Amīr al-Mū‘minīn followed them to the letter and told everyone else to do the same. He never let a runner be chased away, helpless people be hurt, or women be molested.

This is the culture of war in Islam, as shown by the Prophet of God (PBUH), the commander of the faithful, and Imām Ḥussaīn. Anything that goes against this is what is going on right now among Muslims, let alone what is going on between them and their enemies. This is a huge distortion of the image of war among Muslims, because Islam is not responsible for any of these barbaric actions. Far from the teachings of Islam, and there is no doubt that all of these actions come from the psychological disorders of terrorist groups, their blatant ignorance of Islam's rules, or their desire to change the true image of Islam, whether intentionally or by un intentionally. Islam is a religion of mercy and peace, a religion of love and freedom, which guarantees all people their rights, preserves their dignity, and does not even force them to accept Islam itself,

as the Almighty said: There is no compulsion in religion, which may show righteousness from the wrong¹

There is nothing wrong with what jihād means both in terms of its origin and how it is used. There is nothing to question about the idea of jihād. The only way the text could be wrong is if a person misunderstands it, which is even worse because it could then be used in the wrong way. Jihad, which is a part of Islamic teaching, could have a lot of good results if Muslims put it into action. Westerners think that war is the real form of the spirit of jihad, but this is only a small part of what jihad means. Unfortunately, Westerners think that jihād has only one meaning. The result is that innocent Muslims are hurt by Muslims' wrong interpretations of the textual interpretations about jihād and their limited view of the West anyway. Though in reality, Islam always teaches peace, compassion, and love through the Qur'ān and the sayings of the Prophet Muḥammad (PBUH). This is a practice of Raḥmatan lil-‘ālamīn, which means blessing for all.

To worship in a balanced manner, without going to extremes, is an example of religious moderation. Since, Islam is based on the principle of extending mercy to all people, the religion must be made visible in order to help solve national problems. There is an issue with radicalism in the country, specifically with ideas and groups that priorities religious comprehension but are harsh and severe in form and contribute to the spread of religious intolerance. So, religious moderation is the answer we need. The ideal “laboratories of religious moderation”² should be found in

¹ Al-Baqarah: 2-256

² Agusman Damanik, Cindy Irawati Ramadani, Nadja Arija Azukma, Ahmad R. Pratama and Manunggal Kusuma Wardaya. “Building Religious Moderation Based on Al-Qur'an Values in Education in Medan Tembung District.” *QISTINA: Journal Multidiscipline Indonesia* 1, no. 2, (2022): 185-190.

educational institutions, which constitute a key strategic weapon. Religious moderation grounded on the Qur'ān can be fostered in educational institutions to protect a pluralistic nation's social fabric from the threat posed by extremists hiding behind religious dogma. First, through extracurricular activities, which can serve as a breeding ground for extremist ideas and intolerance. And secondly, the instructor's function in the classroom. Third, because of poor educational rules in preventing extremist ideology from entering the classroom.

Although Islam's motto "grace to the universe" is a beautiful sentiment, not all religious creeds have traditionally been compatible with one another. Radical religious views are one such example. Learning Islamic Religious Education is crucial to accomplishing the peace objective in educational institutions (PAI). The purpose of this research was to illuminate strategies for fostering a climate of religious moderation in educational institutions, with the ultimate goal of avoiding the spread of extremism. Based on the findings, we can identify three primary principles—*tawassuth*, *ta'adul*, and *tawāzun*—used in university moderation. These ideas have the potential to bring about moderate change, establish a peaceful and progressive learning environment, and shape a new generation with moderate values.

Role of Ulema in Peace building Framework:

It is important to develop sustainable peacebuilding strategies and conflict resolution procedures in Muslim communities within the context of Islam. Islam's core basic ideas, creeds, beliefs, and practices, as well as evidence from the Qur'an, other texts and narratives, and the disciplines of philosophy, theology, and jurisprudence, must all be considered in strategies. Additionally, peacebuilding initiatives need to consider certain socio-historical and cultural settings.

Islamic peacebuilding efforts at all levels demonstrate five fundamental principles.

1. Regardless of religion, ethnicity, or tribe, all humanity has a similar origin, and human dignity must be recognised and protected.
2. The richness of traditions is encapsulated by the diversity of people.
3. To build peace, Muslims working to improve the world must cooperate, collaborate, and engage in discourse with others and among themselves.
4. Being actively involved with one's tradition does not imply leading an exclusive, hermetic life, but rather respectfully engaging with others.
5. Doing good and working for justice must be present in everyday interactions with all people.

Islamic Religious Education Teacher has a role in spreading of Ideology of Islamic Moderation in the classroom. The teacher is also to give a space and time bridge for students to be able to moderate each other in topics that are directly tied to culture, language, or other ways brought by each student, so that there are differences. Because the students originate from many places, each student's presence can be a complement and grace in creating an atmosphere of peace, reverence, respect, and tolerance with one another.

Based on the analysis of these deradicalization principles, Islamic studies teachers need to develop following tenets in their classrooms.

Justice: Islam's basic concepts are monotheism and justice. Justice is the spirit of society, nation, and state. Indeed, according to ushul fiqh

specialists, the purpose of Sharia is to prevail justice. Islam is more than simply a formal religion in this scenario. Islam is a great treatise (collection of records) for societal transformation, liberty, and a challenge to personal interests. Ultimately, all Islamic teachings lead to the realization of just living conditions. Islamic Studies teachers always implement a justice system in the classroom, including during teaching. For example, when grading students' work, teachers do not discriminate; everyone who does their work properly will receive good grades or rewards. The teacher does not discriminate between students and is always willing to provide additional assistance to pupils who are still unable to understand the content provided.

Equality: Islam stands in the vanguard of human dignity, carrying the flag of equality (al-musawah). Equality requires the presence of human life that recognizes their similar origins as humans, as well as the same liberation in which every human being is endowed with the ability to think. Equality is an exemplary foundation (frame of thought) for establishing the moderate Islam ideology. One of Islam's fundamental purposes is to eradicate societal structures that are discriminatory and exploitative of the weak. According to observations, equality is a must in the classroom environment in the implementation of learning carried out by teachers. Students from well-off, middle-class, well-known families, children of officials, traders, or farmers, all have equal access to all facilities and the same opportunity to excel academically.

3: Tolerance: Moderate Islam is also distinguished by its tolerance for a wide range of viewpoints. This approach is founded on the idea that human differences are unavoidable according to surah Al-Kahf: 29. Human distinctions will continue to exist. As a result, force in preaching to

individuals with opposing beliefs, whether within the same or distinct religions, is contrary to the Quranic principles of respect for differences.

4.Humanity: Muslims believe that Islam has always been very committed to establishing a fair society and protecting human values. The Qur'an states that all people have acquired takrim (glorification) from Allah SWT ¹regard

less of one's race, religion, skin colour, etc. Teacher and students must treat each other with dignity and respect. For instance, despite having different skin colours, students should not bully each other. IS Teachers should also pay close attention in class. When it comes to teaching and learning, all students, and particularly those studying Al-Qur'an, treat each other with the utmost respect.

Firstly, Islamic religious education teachers at the classroom has a crucial role in disseminating the ideology of Islamic moderation. This role encompasses their responsibilities as teachers (mu'allim, instructional), which involve designing educational programmes, delivering lessons on the subject matter of Islamic moderation, and evaluating student performance upon completion of the programme.

Second, as an educator (murabbi), one must guide pupils towards achieving maturity and developing a well-rounded human personality. Additionally, teacher should offer practical illustrations to emphasise the significance of implementing the principles of Islamic moderation.

Thirdly, as a leader, the mudiir (manager) he is responsible for self-leadership as well as leading and overseeing students and related communities. This includes directing, supervising, organizing, and

¹ (QS. Al-Isra: 70)

controlling practical field experience programmes for students. Additionally, the mudiir evaluates the effectiveness of these programmes.

Chapter five:**Islamic Response to Combat Radicalization:
(Islamic Studies Teacher's Opinions)**

- Data Analysis
- Analysis of the Interviews
- Themes

Chapter Five:

Islamic Response to combat Radicalization:

Islamic Studies Teacher's Opinions

The fundamental tenets of Islam are mercy, compassion, and peacefulness. In Islam, it is advised to greet someone with the first 'Salam' and then exchange words. The phrase "As Salam o Alaikum" not only conveys the wish for peace upon you, but also signifies a sense of kinship and connection. Prior to commencing any task in Islam, it is advisable to recite the phrase "Bismillah" as a means of seeking protection and invoking divine blessings. 'Rahman Raheem' refers to the two attributes of Allah, Rahman and Rahim, which mean the Most Merciful. These attributes describe the compassionate nature of Allah towards his slaves. However, it also has an impact on believers.

Practically, a Muslim is instructed to act as a messenger of tranquility and safety in society, rather than promoting violence, unfairness, and tyranny. As a result, they are directed to recite the following words daily during the tashahhud: السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ "Peace be upon you, O Prophet, and the mercy of God and blessings, peace be upon us and upon the righteous servants of God." In addition to this, the prayer concludes with the following phrase: "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" "Peace be upon you and the mercy of God."

Islam introduced the concepts of peace and love to the world, along with a persistent set of guidelines named as "Islam," which signifies the religion of everlasting peace and security. Islam initiated a new era of serenity and calmness, establishing a solid basis and endeavouring to

¹ ندیم الودادی، مولانا، ۲۰۱۳ / اسلام اور امن عالم، راشٹریہ سہارا، نئی دہلی، ۲۰۱۷، ص ۷

extend it with utmost intellectual and moral vigour. Islam unequivocally rejects all forms of oppression and safeguards the well-being and rights of its adherents, including their lives, possessions, religious beliefs, homeland, sacred sites, religious practices, mosques, and temples. This directive mandates the formulation of a strategic defence strategy and requires the prevention of all conspiracies directed towards them or mankind at large.

In Islam, the existence of cruelty is inconceivable. Rather, it is more accurate to state that Islam emerged in order to address and eliminate cruelty, regardless of its extent. The saying "Man azi naas azi Allah" مَنْ أَذَى النَّاسِ أَذَى اللَّهِ¹ (Whoever harms the people, hurts Allah) is mentioned in the hadith. No man or woman can alleviate Allah's anger. The circle encompasses the entirety of the human race.

Islam is the only religion that places a greater emphasis on security and peace in its teachings. It promotes the adoption of these principles in all areas where one may avoid trouble and refrain from causing harm to others. Individuals who exhibit this characteristic prioritise tolerance and reconciliation, particularly in situations when there is apprehension of mistreatment and discord from the opposing party.

”لا ضرر ولا ضرار“ This principle of Islam is to use a non-violent approach, whereby the oppressor is to be controlled via both force and persuasion, to prevent such acts of oppression. The Prophet Muhammad, peace be upon him, stated: ”لا يرحمُ الله من لا يرحمُ الناس“² Allah does not

¹ Abu Dawood (3635, Al Tirimdhī (1940), Ibne Maja (2342), Ahmad (15755), Al Tabbarani in al-Kabeer (830), al- Bayhaqi in his Sunan (11386) al-Kharaa’iti in Masaawi’ al-Akhlaaq (583) from Abu Sirmah, that the Messenger of Allah (blessing and peace of Allah be upon him) said: “whoever harms others , Allah will harm him, whoever causes hardship to others Allah will cause hardship to him”.

² Suhīh Bukhari, Hadith no 7376

bestow mercy upon anyone." (Those who fail to demonstrate compassion towards others are denied the benevolence of Allah).

To summarize, acts of violence committed in the name of Islam, terrorist extremism, sectarian violence, and acts of murdering and looting are all in direct contradiction to the principles and teachings of Islam.

This examination of interviews conducted with the Islamic studies teaching staff provides a solution to the issue of radicalization in society. The majority of the Islamic Studies faculty firmly believes that extremism is increasing among educated young individuals. They have identified many psychosocial elements that contribute to the increasing phenomenon. Surprisingly, not a single faculty member has brought up countering Islamic concepts to help deradicalize young people. Instead, their answer was casual and basic. It appears that even educators lack knowledge of contemporary trends in the instruction of Islamic studies courses. They did not mention religious moderation in either educational or societal contexts.

The under-representation of women in the religious realm is a concern. It has been noted that female instructors in Islamic studies have been hesitant to participate in interviews. Only two were willing to give interviews, and only one completed the full interview. This indicates a lack of interest among the instructors in contemporary research methods and suggests a climate of fear within the departments.

It has been observed that instructors in early or mid-career positions are cautious with their ideas and expressions, while retired professors are more outspoken and fearless in expressing their opinions.

4.3.1. Data Analysis:

Data collected through interviews was assessed, analyzed, and interpreted in light of the study's objectives. The conversations were analyzed using a phenomenology, which is the researcher's thoughts and knowledge of how people's personal experiences with a phenomenon affect their understanding of it. Giorgi ¹, who came up with this method, says that "describe" is the key word in this research. The goal is to learn about "social and psychological phenomena from the people involves points of view"². Phenomenology is the only sort of research that lets an investigator be a part of an individual's experiences and get close to the minds of the people being studied. This lets the researcher get a deep considerate of the topic being studied in relation to the real involvements of the people being investigated.

4.3.2. Analysis of the Interview:

The researchers performed in-depth interviews with 10 academics from different universities of Islamabad and also some expert interviews to validate the findings and used phenomenology to sort, organize, and analyses the data from those interviews.

After the interviews were done and the data was analyzed, the reasons for the growing radicalization were found. These findings are talked about in the following themes.

Theme 1: Conceptualizing Radicalization by Academicians:

Most of respondents have offered somewhat similar definition of radicalization.

¹ Thomas Greoenewald, "A phenomenological research design illustrated" International journal of qualitative methods 3,no.1(2004):42-55

² Ibid

- Islam is based on the idea of moderation. So, when a person's thoughts go beyond the limit or below the level, he leaves the path of moderation. So, radicalization is when someone goes outside of the norm, whether it's in the real world, in theory, or in thoughts. Leaving the path of moderation leads to radicalization or extremism.

- Radicalization is when you only care about your own opinion or understanding and think everyone else's is wrong or doesn't matter. At some point, people start calling each other "not Muslim." Aside from that, there is animosity, hate speech, terrorism, intolerance, and violence. All of these things are caused by radicalism.

- Radicalization can be explained in terms of religion, politics, and society. When someone took an extreme view or left the accepted norms, there was no compromise and a rigid intellectual position. There was also no tolerance for other people's opinions, no flexibility in the position, and no willingness to listen to the other side, then it is called radicalization or extremism.

- "Afaham-ur-Harfi lil Nusus" (Arabic for "interpretation of religious texts") refers to the practice of taking the surface meanings of religious texts at face value rather than considering their underlying implications. It's a common source of friction. People don't see a difference between their understanding of a religious text and the religion itself because there are multiple valid readings of religious texts and people tend to believe their own view. Adding one's own personal interpretation to religious beliefs is a path that leads to extremism as well.

- It is important to understand how extremism and denominationalism have been allowed to spread in a society such as Pakistan. The idea of the nation is the source of religious extremism since

Pakistan was founded on the principle of Islam rather than nationalism. Consequently, religion had a significant influence on the development of Pakistani identity. The thought process of the Pakistani populace is connected to this radicalization.

Theme 2. Perception of Radicalization at HEIs:

- Many institutes have radicalism. One interviewee categorizes curriculum, student behavior, and teaching faculty, especially Islamic studies professors' opinions and actual application. When hiring, especially in Islamic Studies Departments, the most crucial factor is if the teacher comes from our sect. So many system faults need to be fixed. University admissions, if a specific sect holds major posts, it is very difficult or even impossible for other sects to be part of that university. For example, if the Deobandi sect holds top administrative posts, it is impossible for sects like "Barelvi and shia" to be admitted, and vice versa. Thus, Pakistani higher education is excessively radicalized. It affects admissions, hiring, student behavior, and curricula.

Specific insights:

- Universities have radicalization that is based on religion and nationalism. Most of the radicalization in QAU comes from Baluch Nationalists, Pukhtoon Nationalists, and Saraiki Nationalists. There is no evidence of religious radicalization.

- Unfortunately, our higher education institutions are becoming more radicalized slowly but surely. It is observed that both young people and older people who study religion have emotional approaches about it. It is emotional because of how we were raised and educated over many years. Instead of using religion to teach us about the world, we have made it part of our emotions.

Theme 3: Contributory factors of growing radicalization in HEIs

Most of interviewees responded these questions with multiple but similar responses. Religious radicalism arises from several reasons, the most important of which are:

- Emotional approach to religion is dominating in the young lot rather than insightful enlightening and rational thinking. Even in simple religious discussion can turn into serious spate or explosive phase of mind.
- Much responsibility lies on family, neighborhood, school and Madrassa in radicalization and extremism of our youth. Role of teacher is crucial as when students are neglected they don't get the answers of their questions and when they are rebuked and disrespected, they tend to adopt violent inclination.
- Political polarization has given rise to this societal radicalization.
- Ignorance of legal rulings and lack of in depth understanding of religious texts.
- Adhere to the literal meaning of the legal texts in matters of customs and contacts.
- Pay attention to the issues on which the imams of scholars differed and adhere to one opinion on them.
- Exaggerating the prohibition, expanding the circle of the forbidden, and narrowing the permissible.
- Non-discrimination between the legal concepts on which the basis of religion is built.
- Following the similar texts and avoiding pure texts.

- Not accepting the other or dialogue with them.
- Turning away from scholars and jurists and drawing science from books without anyone explaining it.
- Not looking at Islamic history and taking lessons from it.
- Media and globalization are the primary reasons of radicalization in Pakistani youth.

Unique Factors:

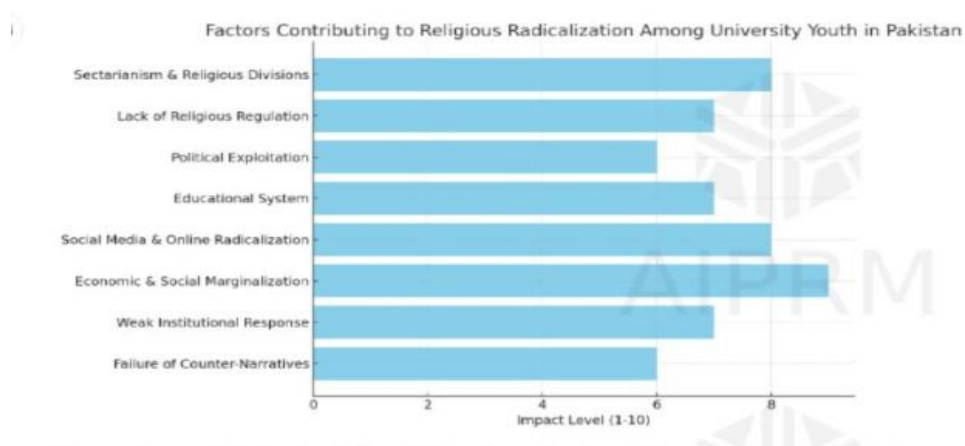
- In one of the Professor responses, unique reason of growing radicalization in universities is the sectarianism or denominationalism. He is of the view that for past fifty years, country is facing worst kind of sectarianism in higher learning institutes especially in Islamic studies departments where a specific sect was promoted. If a head or Dean of the Islamic studies department is from one sect, he always brought his “own people” in whole department and good teachers from opposite or other sects can never enter into that institute at any level. Entire faculty he hired from his associated sect and then they all are preaching their school of thought to students. Surprisingly they used specific author’s books as course readers and mostly these books are reflecting their point of view. There is no tolerance for different point of view or deviation from their worldview. Definitely students must have been influenced by their religious beliefs and sect. After growing up those students attempt to enforce their beliefs and practices in the society.

- There are many reasons for radicalism and denominationalism among the teachers of the universities. In Pakistan there are two types of education systems one is religious and other is secular. Religious institutions are not purely religious as they are divided on the basis of sects. The founder, administrators, teachers and students all

belong to one particular sect and no other individual from other sectarian beliefs can be a part of that institution in any capacity. Therefore, these Madrassah are the denominationalist institutions and cannot be considered as Deeni Madaras. A society who has thousands of students getting degrees from such institutions every year, eradicating radicalization is a far distant dream.

- Religious and political parties are responsible for growing radicalization in HEIs in Pakistan. These parties interfere in administration and admissions on campuses and gained much power to control the institutions and policy making. A head of the banned organization has been hired as a lecturer in country's leading university where he spent quite a long time than move abroad. On his return he has made many more such organizations to gain more control. In this way religious and political parties have polluted the higher education environment.

- One of the interviewees has given unique reason for growing radicalization at campuses. His experience is that institution where there is a strong social sciences department, the elements of extremism are subdued. The reason of growing radicalism is lack of social sciences department at the university level.



Theme 4: Misconceptions about Jihad:

Some of the similar misconceptions about jihad are as under:

- Most of the interviewees are of the view that only armed struggle is considered the only meaning of Jihad. Unfortunately, only one facet of Jihad—the willingness to resort to violence—has been emphasized in our culture: "Qitaal" (the willingness to sacrifice one's own life for Islam). Jihad is a sociological term and a mix of social struggles. Jihad can take many forms, but it always involves some kind of physical confrontation or religiously motivated slaughter. Although it is the final stage of jihad, just this aspect is called jihad.

- There is the false impression in the understanding of this concept within our society. Some of the scholars considered Jihad as a security threat in 21st century. On the other hand, some believed armed struggle is the only meaning of Jihad.

- In Gen. Zia regime, student's unions were banned in all the universities which created healthy environment. To fill the gap religious movements took hold in the educational institutions and this is the main reason of radicalization of campuses across Pakistan.

- Social media is to blame for promoting the agenda of the enemies in equating the Jihad to mere fighting or holy War.

- Superficial knowledge of Islam and ignorance to classical sources has made the matter worse in dispersing rumors or advancement of their political agenda. Here role of Islamic Studies teacher is very important in dissemination of true knowledge to students and making them aware without inciting hatred and violence.

- One of the reasons for the extremists' shallowness and lack of insight is that they never listen to others with opposing viewpoints, never engage in discourse with them, and never consider the possibility that their

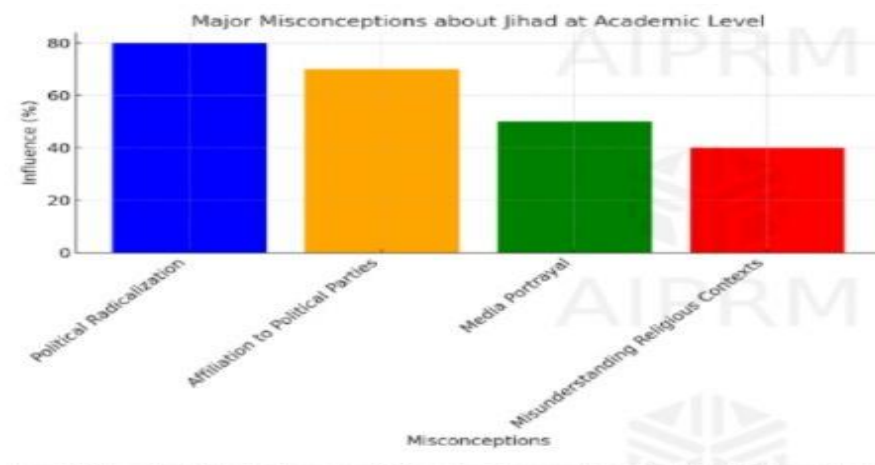
own beliefs could be examined in the light of others and disputed or contradicted. Many of them have not been instructed by trustworthy Muslim 'ulama with expertise in the topic. Instead, they have gotten semi-knowledge directly from books and newspapers, with little opportunity for revision or debate that could assess the learner's comprehension and evaluate the breadth of his knowledge. They merely read, "understand," and then infer their desired conclusion. However, their reading, comprehension, and deduction may be flawed or inadequate.

- In the minds of Muslim youth, there are several misunderstandings regarding the basics of Islam, its shari'ah, and the goals of its message as a result of their confused thinking and lack of clarity. As they provide the basis for relating to others, judging them, and rehabilitating them, such misconceptions must be clarified and defined. Among the most widespread misunderstandings include Islam, iman, kufr, nifaq, and jahiliyyah. Some individuals' lack of command of the Arabic language or linguistic complexities has led to confusion and misunderstanding.

- The complexity of language is lost on non-specialists. Consequently, they cannot distinguish between figurative or metaphorical and literal interpretations, which needs to be clarified.

- Extremists and innovators of the past utilized these allegorical books as their conclusive evidence, ignoring and discarding the fundamental categorical texts. Extremists today do the same: using the allegorical to define and determine important concepts which result in serious and grave consequences when used as bases for judging individuals or groups, for assessing their behavior, and for classifying them as either friends or enemies, believers or kuffar who must be fought.

- Around 30% of interviewees think that some foreigners, especially those who are not Muslim, have the wrong idea that jihad means Muslims use guns and bombs. Here, the state used to call for Jihad by making a public announcement, but now wars are fought by secret groups or by proxy. Jihad was never like making private groups, getting help from other countries, playing politics on the name of jihad, etc. Once these groups are formed, it's hard to control them. You can't just call jihad on or off. We have had a lot of problems because we had the wrong idea that jihad should be done through groups instead of the government. We should bring it all back. Defense, courts, and other things like that should be run by the state, not by private or local groups.



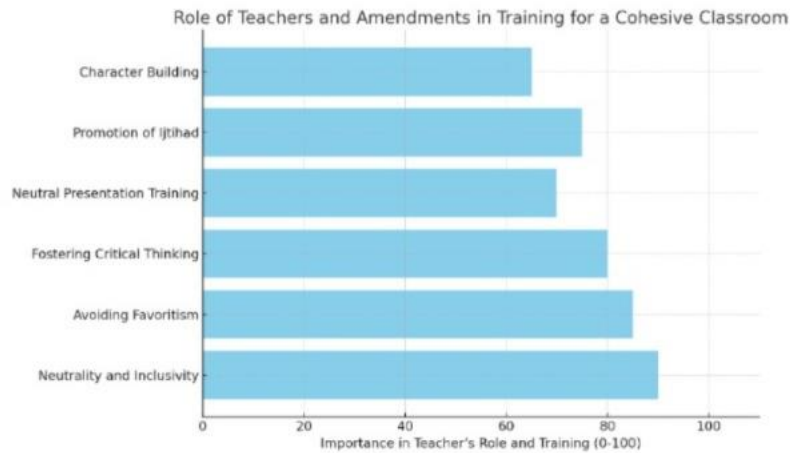
Theme 5: Role of Islamic Studies Teacher:

Most of the respondents described the role of religious teacher as very important because they are considered as the agent of change in Pakistan.

- According to interviewee, there is a connection between the classroom and the larger community. Students are an integral aspect of modern life. They use what they've learned in class to excel in the real world. Therefore, teachers play a fundamental role in society; nevertheless,

I believe that teachers should alter their behavior so that children are unable to learn about the teacher's personal ideology or religious beliefs. The ideal teacher would be honest and forthright like this, without mentioning any students by name. This is due to the fact that teachers in Pakistan are held in high esteem and often serve as examples for their students. Favoritism is another idea that should be abandoned by educators because no one's personality is set in stone. Aside from the Prophets, no other group of people can have their words or opinions taken seriously as absolute truth. The beauty of Islam, including Ijtihad, is that it allows for such evolution. Therefore, it is unwise to treat someone as a favorite and look up to him in every way. It's important that people become in the practice of listening to one another so that they can better understand and appreciate the perspectives of those around them.

- Generally speaking, the lack of proper teacher training is the main issue in higher education. It is common practice for universities to hire PhD graduates or M phil graduates who have never taught before, despite the fact that a university professor is not only a teacher but also a researcher and, as such, has no formal training in teaching. However, educators are learned; and universities can organize training programmes as needed. Furthermore, the worldview that we share with our Muslim intellectuals and academics must be moderate and forward-thinking.



- It would be wonderful if today's scholars, many of whom lack basic religious convictions, took the time to learn more about fiqh and other Islamic legal principles. The fact is that sincere young Muslims who want to learn more about Islam have encountered prominent ulama renowned in the world of eloquence and literature, only to discover that these individuals have a woefully inadequate grasp of the Islamic scriptures. The "eminent" 'ulama, who are supposed to lead and guide others, have mostly turned into docile tools of the powerful. These 'ulama must understand that to remain silent in the face of the truth is the same as to spew batil, both of which are abominable acts of Satan.

Theme 6: Link between Curriculum and Radicalization:

70 % of the respondents believed that there is no causal link between Islamic Studies curriculum and growing radicalization in the country. But there are faculty members almost 30% who negated this idea and shared their concerns. The interviewees insights are mentioned as under:

- Most of the interviewee are convinced that curriculum is not the cause of growing trends of radicalization in Pakistan. As there is no sectarian segregation on our campuses, students from all backgrounds are able to learn from and engage with one another. The course outline is similarly planned to avoid offending any particular faith or denomination.

Universities typically provide a place for students to meet and socialize, and their curricula are designed with a broad range of students in mind.

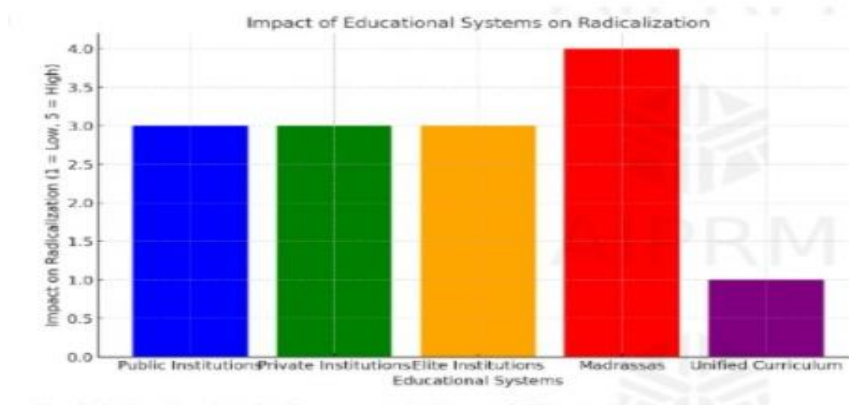
- Universities play a positive role in society. Similarly, studying the social sciences broadens one's perspective and teaches one to think critically. A dictatorial, one-sided vision of reality and religion can be beneficial, rather than harmful.

- Curriculum is a very sensitive issue when it comes to Islamic Studies. The final review committee of curriculum doesn't include educationists but directors from different radical groups. Directors usually make sure to include only agreed upon topics and try to avoid disagreement. As a result, there are same topics repeated from school to university level Islamic studies curriculum as a compulsory subject for all graduating students. There is no change from those topics and curriculum remain unchanged. The present curriculum is not based on comparative study of religion rather Islam is taught by educated maulanas. There is less room for critical thinking and rational study of the subject.

- Some of the interviewee blamed the three different streams of curricula in the country that cause great damage to country's unity and solidarity. These three different curricula are actually representation of three economic classifications in the state.

- A curriculum that is diverse teaches pupils to evaluate competing worldviews and form their own opinions about what is true and what is false. Students in today's world can choose to spend their time on a variety of activities besides schoolwork, such as social networking. Giving students information from one perspective is counterproductive because then students will challenge the authority of the teacher and even

something that has an established authority gets challenged by students. This even has a huge psychological point to it because ten years ago students didn't have the information, whatever they were taught they just memorized it.



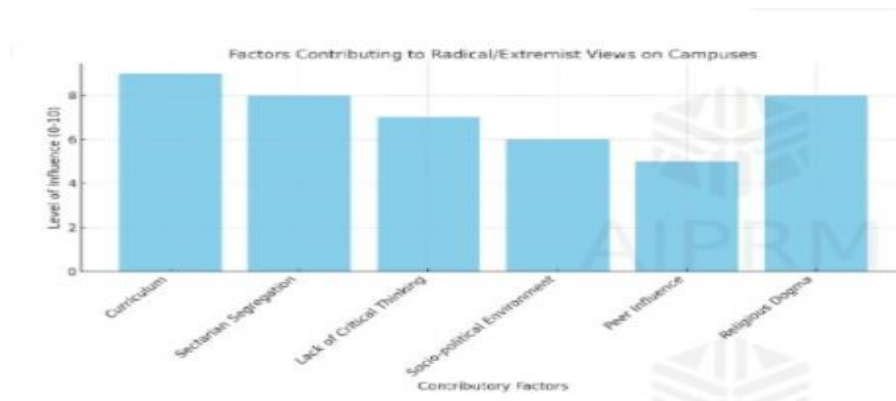
- There is a growing trend of “Ilhaad” at the university campuses. Religion abiding students in first semester turned into more callous individuals in senior classes. Our curriculum is mostly responsible for this because when a student develops critical awareness and starts to critically analyze things, they challenge the whole religion and sometimes abandon it. When students are challenged by competing realities they tend to leave religion instead of leaving one particular aspect.

- Role of social media cannot be ignored in the growing trends of radicalization and there is ample hate speech material available online to make a young innocent mind into a religious zealot. Terror groups are active on social media to indoctrinate their hateful ideology into otherwise peaceful students.

- When we think of extremism, the word that usually comes to mind is intolerance, meaning not accepting the viewpoint of other people and thinking that only your viewpoint is correct and all other viewpoints are wrong. This intolerance, this refusal to accommodate foreign concepts, comes from our curriculum, like how our curriculum teaches especially of

Islamiat and other cultures. In these courses, particularly Pakistan studies, history is taught from a singular vantage point, or "mono perspectival perspectives" to borrow a term from postmodernism, and students develop a "mono perspective approach" to their studies as a result. This is why we see the rise of radical ideologies and political movements on college campuses, and by "radical," It not just mean "religiously radical," but also "liberal radicals.

- Madrassah curriculum matters. There are a lot of radical ideas taught in madrasa system. Even within Islam, there are different sects like Sunni, Shia, Deobandi, etc. so "Deobandi school of thought" will only teach their school of thought in madrasa and try to make other schools of thought look bad in order to make students hate other sects. The same is true for "Barelvi," "Ehl-e-Hadis, Ahle Tashee," and other sects. It seems more like the 'Maslaki Taleem' rather than 'Deeni Taleem'. Therefore, it is very important to look at the Madrassas' curriculum which promote division in society.

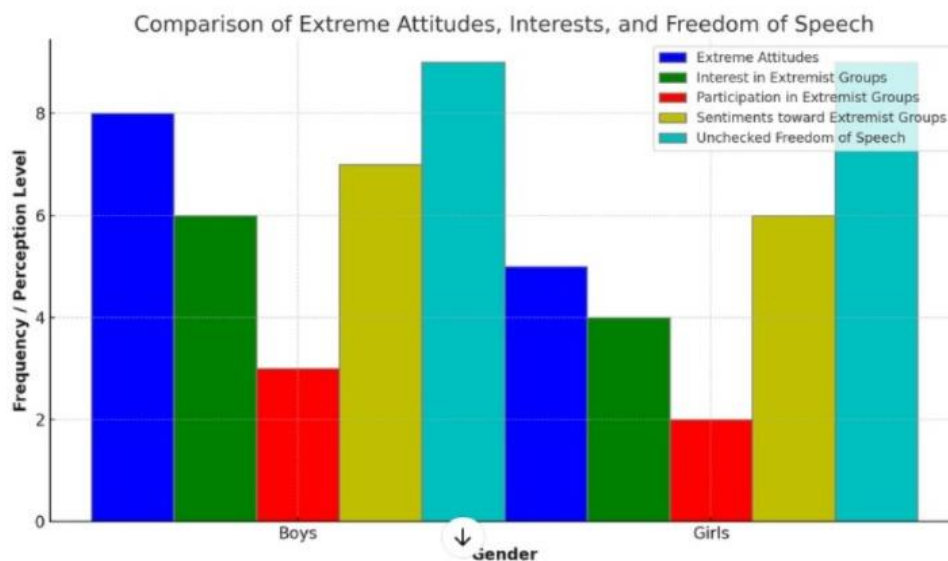


Theme 7: link between sectarian divide and Radicalization:

More info to add

Condemning and accusing members of other sects, among the signs of religious extremism. This is mistrusting others who belong to other sects, ignoring all their good deeds and trying to exaggerate their bad

deeds. Hardly any of the members of the other sect escapes from the lash of the tongue of the radicals, whether they are alive or dead. If a Muslim contradicts their opinion, they will accuse him of the gravest accusation in his religion of violating the Book and the Sunnah, and all of it is according to their vision and their diligence. They do not rely on a legal text and their judgment is based on passion and opinion.



The growing influence of sectarianism, particularly among university students and those in religious seminaries, is identified as a significant factor in religious radicalization. This sectarianism manifests in the form of Shia-Sunni-Barelvi divides, deeply affecting the youth.

The rise of sectarian organizations within universities, particularly in Karachi and Punjab, has led to the politicization of academic institutions. These organizations often prioritize sectarian interests over educational objectives, influencing curricula and faculty appointments.

The interviewee discusses the restrictions on freedom of expression in Pakistan, emphasizing that while free expression is important, it should not contradict religious and cultural norms. This tension between freedom and conformity is linked to the broader issue of radicalization.

Both genders are affected by radicalization, though the interviewee notes that girls, traditionally less expressive, are becoming more vocal, radical,

and aggressive. Social media plays a significant role in engaging both boys and girls with extremist groups

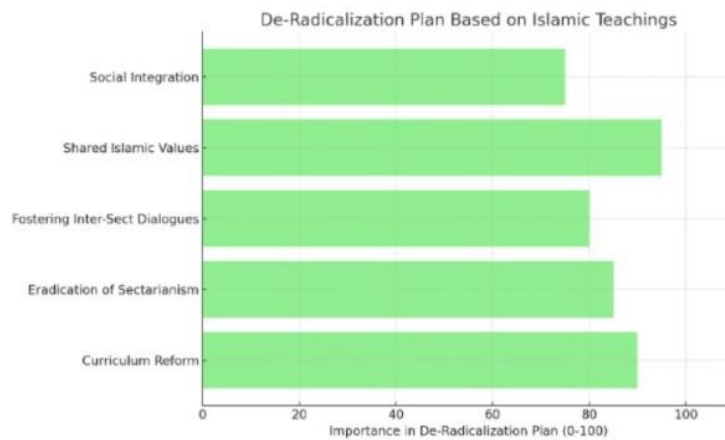
Theme 8: Islamic Deradicalization Plan:

Almost all of the interviewees are agreed that in following true tenets of Islam we can devise a counter radicalization strategy to fight this growing challenge in academia and society. Anyone who proposes a solution to this issue must demonstrate balance, fairness, and an open mind. If not, such a person is compelled to demonstrate extremism when addressing the situation and to propose a solution. Their insights are as following”

- Violence and hatred have no place in Islam. Being tolerant is a hallmark of a Muslim's character. We lack the requisite level of tolerance, which is a fundamental tenet of Islam. The Islamic faith condemns any form of religious fanaticism. Those that advocate for extremism do so out of their own motivations.

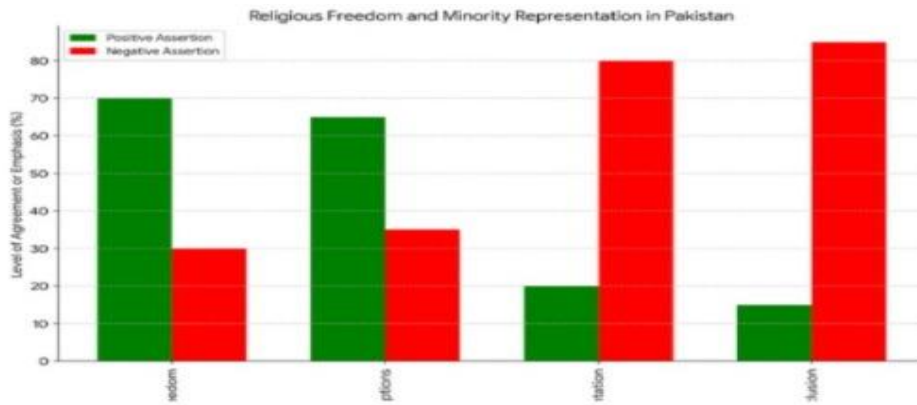
- The institution of Islamic spirituality has also been corrupted over time. Once Islamic intellectual traditions were strong and a fully trained spiritual masters used to inculcate essence of Islam into the students. After post modernism, it was a departure from the "rooh," or true path, that Islam recommends. Keeping that "rooh" in place ensures that our religious practices remain untainted and that we remain in close relationship with Allah Almighty, qualities that help us remain modest and compassionate. The term "sadar-e-Islami fukaha" was used to recognize that people's understandings of Islam differed, thus it's necessary that we broaden our understanding of Islam to be inclusive. There should be humility in the religious aspects of Islam, respect for other perspectives, and an emphasis on moderate principles. Educators have the potential to have significant impacts on both their pupils and the communities they

serve. Educators ought to grasp this concept and work to instill it in their students.



- Despite the fact that our student body is religiously diverse, we have found that a shared commitment to learning and a focus on gaining a thorough understanding of a topic leads to greater unity. At a symposium on international law conducted in Istanbul. There is no distinction between faith and race, and Allah has bestowed honour upon the Bani Adam. If the teacher makes it apparent that Islam guarantees human equality, then more people will be drawn to doing what is right. As a teacher of Islamic studies, you know from your coursework that individuals of many faiths congregated at the time of Misaq-e-Medina under the umbrella term "ummah." The success of this country depends on its educators, who need regular workshops and training sessions every six months.

- When constructing a narrative based on the Quran, it's important to look at the text from every angle and incorporate all relevant verses on the topic at hand. Stop proving your perspective as the only reality by cherry picking the verses of the Holy Quran.



The interview touches on the lack of representation of minority sects, such as the Shia, in educational institutions. This marginalization is seen as contributing to the broader issue of radicalization

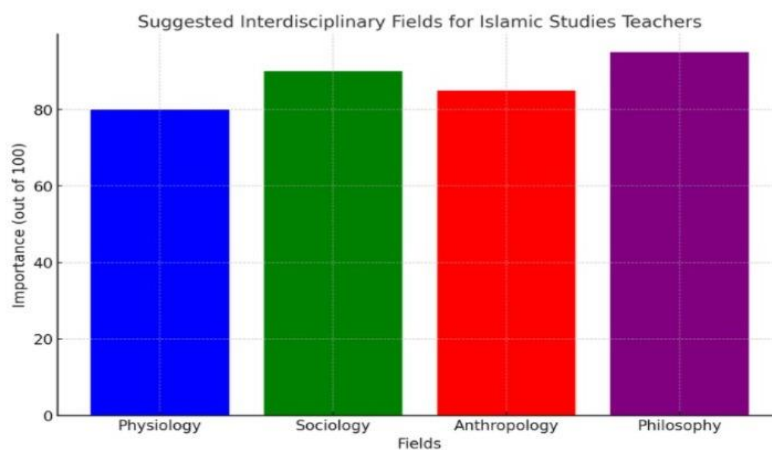
Theme 9: Conclusion and Suggestions of interviews:

Following are the suggestion from leading Islamic Studies academicians to fix the threat of radicalization, extremism and intolerance in Pakistan.

- Single national curriculum to follow in all educational institutes.
- Madrassa system should be eliminated as much as possible from Pakistan. As in Pakistan, sects are promoted more than Islam. So, almost 30% of respondents think that each sect should be given a major university in each province. The university should be called after the leader of their own religious doctrine. This will get rid of all of their madrasas, and they should be allowed to teach their way of thinking at that university. But no one will be turned away because of their sect. When students from madrasas hang out with other students and people, their behavior will improve. All madrasas should be merged into these universities, and none of the madrasas should stay open. We can't stop radicalization and extremism in Pakistan until this madrassa system is forcibly taken. People

get upset when they hear anything against religious seminaries as they thought madrasa is the heart of Islam.

- Science, social science, anthropology, and philosophy are the disciplines is the recommendation of an interviewee. Every Muslim Islamic educator should have a clear understanding of these four areas because of their close relationship to religion.



- Many students at international Islamic universities have attended extremist Madaris, but when they were taught law by teachers from different countries and they are of different schools of thought when they teach as a neutral person, that is Hanafi point of view or this is Malki and Hambli. A moderate shift occurs in the students' perspective. If you give someone the proper background information, they will recognize that this is also true. When you understand the Hadis rule that "when this is Ikhtilaf on something, both things are allowed," extremism will be avoided.

- There are a few proposed solutions, including raising the standard for quality of education, expanding access to higher education, and abandoning the policy of treating religious schools' degrees as equal to formal education. They should all follow the same curriculum, have standardized tests, and be required to take courses in socioeconomics and related fields.

- There is also the recommendation that while hiring an Islamic studies professor, it is important to make sure they are not part of any radical or extremist groups.

Encouraging healthy interactions between religious scholars, students, and teachers can bridge gaps in understanding and reduce the appeal of extremist viewpoints.

- For some time now, we've been observing a shift in the way universities operate, with students increasingly leaning away from forming allegiances to any particular religious group and instead gravitating toward atheism. Even atheism has made its way into the religious organizations that like to think of themselves as sanctuaries for Islam. Worrying times call for a return to our faith in Islam as the only way out of this mess.

- The contemporary program like Paigham e Pakistan must be adopted in true letter and spirit. The Pakistan Resolution has to become mainstream. Religion Scholars, students, and faculty all benefit from a positive dialogue.

□ Most of the Islamic Studies teachers / academicians who were interviewed agreed that radicalization is growing in universities.

□ It has been found that radicalism and extremism are caused by:

i. the denial of basic human needs like education, work, etc. When put together with the literature review, it's clear that all people have an innate need to meet their survival needs and that not doing so makes them angry and unhappy. When people's feelings of dissatisfaction build up, they stop thinking logically and start acting on their feelings instead. These bad feelings are let out by getting angry at other people. Also, people are more likely to commit crimes in order to survive.

ii. encouragement of radical political groups that advocate the use of force as a solution to all problems. Due to a lack of law enforcement and corrupt government, this is quite widespread in countries like Pakistan.

iii. separation from Allah and a skewed understanding of Islam has given rise to radicalization. Religion gives people moral standards by which to live and instils a healthy awareness of a higher authority. People are able to restrain themselves from doing something harmful to themselves or others by virtue of the fear they feel. A lot of the bigotry in the country is also justified by reinterpretations of the Qur'ān and Sunna that are being spread in the name of Islam.

iv. Divorced parents neglect their children, who then grow up to be emotionally unbalanced adults;

v. Class dissimilarities cause disappointment and frustration in the minor class and haughtiness in the upper class;

vi. Media though its depiction of vehemence helps promote it; More research is required to confirm that friendships and social networking sites are the root cause of growing radicalization. A code of conduct must say that extremist ideas can't be praised in the media.

vii. Politics and the connection of political parties with student grouping;

viii. Ignoring of excellence or merit again effects in provocation of the young people, who pursue refuge in biased behavior and radicalization.

ix. Parents' neglect, hectic schedules, or over willingness to satisfy all of their children's whims have all been cited as contributing factors to rising radicalization in today's youngsters.

x. Students were reluctant to voice their views on Shia tolerance of Sunni and vice versa, suggesting that sectarian tensions were to blame.

xi. Substandard teaching methods and a lack of civics content. Knowing their rights and obligations from a young age would instill those values in them.

□ Teachers contribute to the problem since they often fail to provide a positive illustration for their students due to a lack of preparation, inspiration, and awareness of their own self responsibility. In addition, they allowed their political and religious preferences color how they treated students.

□ Notably, the study also found that students at the university level in Islamabad are tolerant of different faiths and keen to incorporate them in their group tasks. Similarly, the students of various faiths do not perceive any discrimination on campus. Also, at the university level, students of all faiths are given the same opportunities to succeed academically as their Christian, Hindu and Sikh counterparts.

□ Additionally, it has been proven that Islam is not a source of radicalism, nor are Madrasahs generally viewed as breeding grounds for extremism or promoters of intolerance. Although there is some disagreement over the latter.

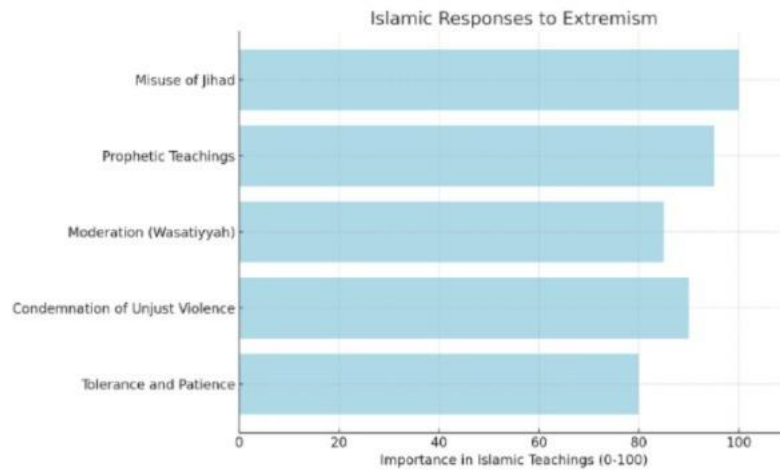
With a projected 132 million individuals in Pakistan under the age of 18 in just 20 years, it is more important than ever to invest in their education. This massive influx of young people threatens Pakistan's future in two ways: addressing the country's education crisis would improve literacy rates and the economy once the students enter the workforce, while doing nothing would condemn millions to a life of poverty and uncertainty.

The solution must be elementary. In order to promote Pakistan's long-term development and security, the country must invest in its education system.

The WOT policy of using force has finally proven that government interference and power alone cannot help eradicate the scourge of terrorism and violent extremism. The technique could be compared to Newton's scientific synthesis, which states that for every action, there is an equal and opposite response. As the government has intensified its use of force against terrorists and other violent non-state actors, they have retaliated with increasingly violent techniques of their own. Proving more effective than the carrot and stick approach in neutralizing elements that contribute to radicalism and threaten the writ of the government are the rule of law, the preservation of fundamental rights, and the strategy of winning the hearts and minds of the people.

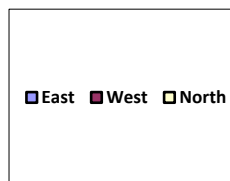
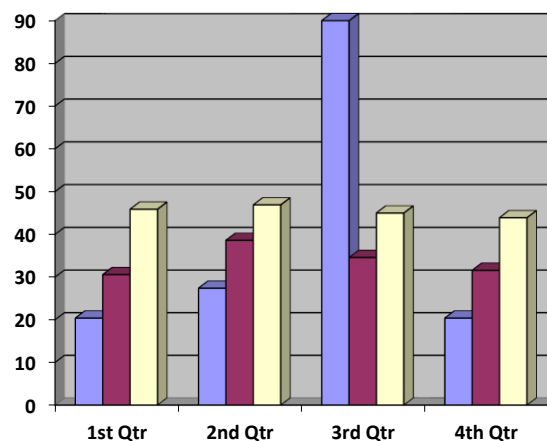
As a nation, we must frequently assess ourselves and put our own home in order. We have not determined the proper educational path. The disregard of education shows that we have not yet discovered the port to which we intend to sail. No nation can be expected to make progress unless it provides its population with a well-rounded and purposeful education. Today, aberrant and abnormal acts of ordinary people are linked to inadequacies and inefficiencies in society. However, Pakistan's education system is far from ideal. In Pakistan, there are numerous streams of education that lack a unifying set of governing principles and regulatory structure, resulting in the supply of an aimless education to the populace. Social maladies like as radicalization, intolerance, and extremism cannot be eradicated unless students are well-equipped with citizens' skills, technical and occupational abilities, and a broad perspective and understanding of their national and international obligations. Undoubtedly,

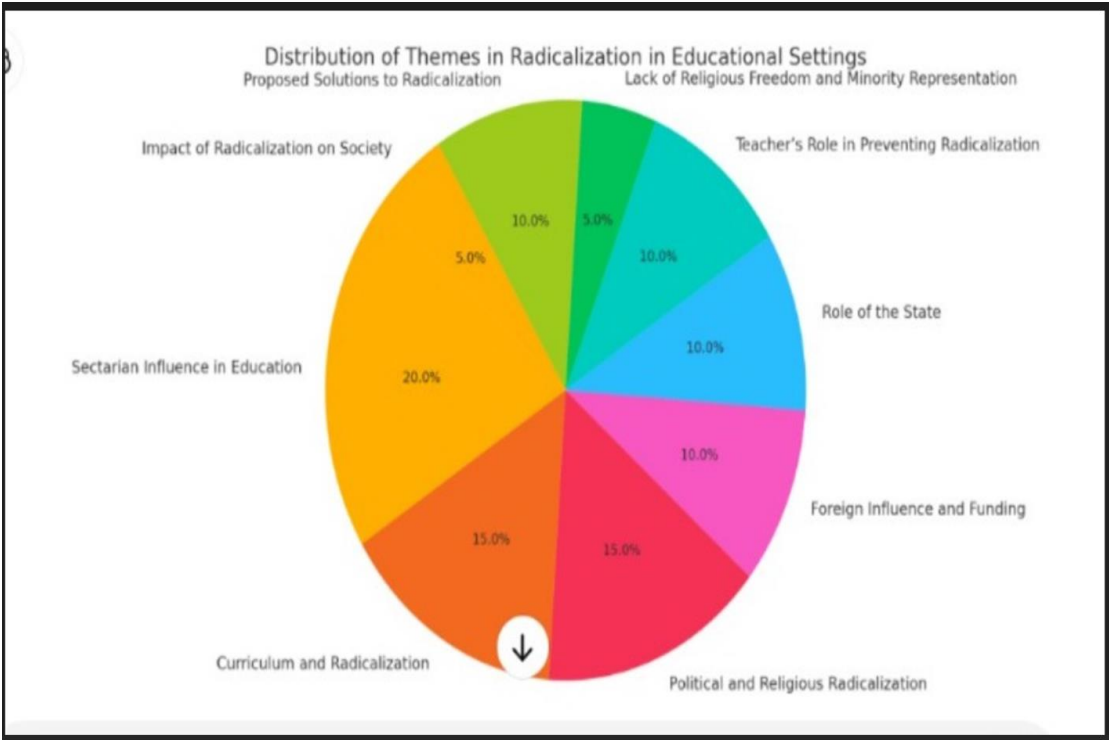
the formation and growth of a balanced education system would be a significant step towards the deradicalization of our nation.



The discussion provides a nuanced view of radicalization, highlighting its roots in emotional and ideological rigidity, flawed educational systems, and socio-political factors. It stresses the importance of objective debate, inclusive curricula, and the need for comprehensive teacher training. Additionally, it critiques the role of foreign influence and historical political factors in shaping contemporary radicalization trends. The overarching message is that addressing radicalization requires a multi-faceted approach involving educational reform, political accountability, and a re-evaluation of historical and religious contexts.

Themes	Percentage Weight
Sectarian Influence in Education	20%
Curriculum and Radicalization	15%
Political and Religious Radicalization	15%
Foreign Influence and Funding	10%
Role of the State	10%
Teacher's Role in Preventing Radicalization	10%
Lack of Religious Freedom and Minority Representation	5%
Proposed Solutions to Radicalization	10%
Impact of Radicalization on Society	5%





Conclusion and Recommendations:

Conclusion:

Religious moderation in education highlights the importance of promoting tolerance, open discussion, and respect for religious differences in educational environments. It is crucial for fostering a diverse and inclusive society that values a wide range of beliefs. Research and literature on religious moderation make significant contributions to future educational research. Overcoming the challenges posed by high levels of religious intolerance and extremism requires effective policy proposals.

Integrating values of religious moderation into the curriculum and teaching methods is an important step towards promoting inclusive education that respects multiple points of view. To foster a harmonious learning environment, educators must be trained on how to handle sensitive topics and manage interfaith disagreements. Educational institutions also play a vital role in promoting religious moderation. The importance of creating an open and diverse educational environment is highlighted in efforts to promote religious moderation. Collaboration between educational and religious institutions, as well as the inclusion of moderate religious figures in the educational process, can help to deepen knowledge of and promote moderate values in society.

Education can be a catalyst for positive transformation in a religiously diverse community if appropriate policy recommendations are implemented. Strengthening education about religious moderation and tolerance ideals will lead to a generation that appreciates diversity and can prevent intolerance and radicalization. As a result, individuals of diverse religious backgrounds can coexist peacefully, uphold moderate ideals, and value the diversity of beliefs as an essential component of their identity and life.

Recommendation:

Here are some additional measures the government of Pakistan should take to counteract the radicalization that has wreaked havoc on the country's social fabric.

- The main goal of the government should be to enforce the law & order, and there should be no tolerance for breaking the law. Deals for peace between the government and radicals who pretend to be tribes should be avoided. The government should never be seen as a party and should always use traditional ways to solve problems. Instead of relying on Lashkars, use the tribes.
- Armed operations against these radicals should be avoided instead creating more Education & economic oppertunites can work as wonders.
- The government's National Action Plan, which includes the CT strategy, must be followed to the letter & spirit, and the plan should be constantly reviewed to make enforcement better.
- Implementing a single uniform national curriculum (SNC) across the country is an ambitious and significant step toward standardizing education and addressing disparities in educational quality. Restructuring of curriculum as per the directive of the constitution of Pakistan is the need of time.
- As the NAP says, there should be no tolerance for hate speech, and any radical material in academic books against any community.
- Material Development for Islamic Religious Education Based on Religious Moderation in Forming Student Character.
- Training of educators on Islamic Principles of religious tolerance and moderation.

- Adoption of National Narrative as recommended by Paigham e Pakistan
- Restriction against political/Religious/Ethnic parties on hate or provocative speech in academia/society
- Strong efforts should be made to promote peace, tolerance, harmony, and the basic rights of everyone who lives in Pakistan.
- The media must do a good job of promoting peace between religions and different sects.
- The cultural heritage of Pakistan's different ethnic groups should be more widely known through the media and HEIs.

Area for further Research:

- Implementation of Religious moderation in the educational context.
- A Teachers training workshop/module on adopting the strategies of religious Moderation in the classroom may also be developed.
- Punishment of creating discord and oppression (Fisad fil Arz) in Islam in Pakistan perspective may also be investigated.
- Ahkām al-bughāh, or juristic discourse on rebellion can be analyze in contemporary times.
- Integration of religious moderation in National curriculum and teaching methodology may be developed.

Appendix A.

List of Universities and Academicians of Islamabad for This Research

S.No	Name of Universities	Campus/ Affiliations	No of Participants
1.	AU Air University	Public/ Islamabad	2
2.	QAU Quaid-i-Azam University	Public/ Islamabad	1
3.	NUML National University of Modern Languages	Public/Islamabad	2
4.	IIUI International Islamic University,	Public/ Islamabad	1
5.	AIOU Allama Iqbal Open University, Islamabad	Public/ Islamabad	1
6.	Behria University Islamabad	Public / Islamabad	1
7.	CII	Public/ Islamabad	1
8.	IRI	Public/ Islamabad	3

Appendix B.

Semi-Structured Interview Questions

1. How do you conceptualize/ explain the term ‘Radicalization or extremism’? / how would you perceive radicalization at HEIs?
2. What are your observations on radicalization or extremism in HEIs? / is there any influence of education in promoting radicalization in HEIs”? can you quote some example of students or teachers getting involve in the radicalization? If yes, how?
3. How do you categorize the role of religious Radicalization in promoting radicalization in academia?
4. What are the major misconceptions about Jihad at academic level?
5. What could be other contributory factors in growing radical/extremist views on campuses?
6. Do you think the curriculum is responsible for radicalization in university-going youth?
7. How do Diverse curriculum of public private and elite institutions make a harmonious society?
8. Do you see extreme attitudes/views in boys or girls most often? How do you see trends in student interests, participation, and sentiments towards extremist groups?
9. Do you think freedom of expression and spaces for civil liberties are reduced in academic settings?
10. Do you see the role of foreign aid or grants in promoting radicalization? If yes, quote some example or what type of role?
11. Do you think this religious radicalization has any link with lack of religious freedom/ or with misconceptions about religion? Literal, liberal and moderate Muslims! Do they emerge from Muslim Intellectual history?
12. Do you observe any radical sectarian nexus which is responsible for growing religious radicalization in university-going youth? / do you think new generation is more incline towards radicalism? If yes, why?
13. Do you see any role of state policies in intriguing radicalized views in the past?
14. How do Islam respond to extremism/ radicalization?
15. What are the suggestions/ DE-radicalization plan in neutralizing radical perspectives from HEIs according to Islamic teaching?
16. As an Islamic Studies teacher, how would you see the role of the religious teacher in creating a cohesive and tolerant classroom and society at large? If Teachers’ role is not positive, then what amendments are required in teachers’ training?

Indexes:

➤ Ayahs

➤ Hadiths

➤ Terms

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12	وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا	Al-Nisā'	106	4	182
13	قُلْ يَٰأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا	Al Mā'idah	77	5	41, 49
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15	وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا	Al Mā'idah	56	5	42
16	إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي	Al Mā'idah	33	5	42
17	إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ	Al Mā'idah	34	5	46
18	يَٰأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ	Al Mā'idah	55	5	52
19	وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَىٰ	Al Mā'idah	2	5	186
20	وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ	Al Ana'am	108	6	165
21	قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوْحَشَ مَا ظَهَرَ مِنْهَا	Al Ā'rāf	90	7	41
22	سَخَرُوا أَغْيَانَ النَّاسِ وَأَسْتَرْهَبُوهُمْ	Al Ā'rāf	116	7	68
23	تُرْهَبُونَ بِهِ عَدُوُّ اللَّهِ وَعَدُوُّكُمْ	Al Anfāl	60	8	68

24	قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَنْذَكُرُ أُولُوا الْأَلْبَابِ	Az Zumer	39	9	108
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Glossary of Islamic-Arabic Terms

- A.H. means "after Hijrah" and is used for the Islamic calendar, which starts with Prophet Muḥammad's move from Makkah to Madinah.
- Amman Document: The Amman Message (Arabic: رسالة عمان, romanized: Risālat ‘Ammān) is a statement calling for tolerance and unity in the Muslim world that was issued on 9 November 2004. <https://ammanmessage.com/>
- Amr: Order, command, set up
- AS: Peace be upon him, which is used for prophets (AS)
- Ayah: Holy Qur’ān verse
- Fard: An obligation, which is further broken down into: 1) Fard ain is a duty that every Muslim has to do. Fard kifayah is a duty that a Muslim community has to do, and it is fulfilled if some of the people in that community do it.
- Fasad: Trouble and chaos
- Fe sabeel illah: In Allah's way
- Fiqh: Islamic jurisprudence.
- Fitn: According to Arabic dictionaries, "fitn," which is a grammatical form of "fitna," which is translated here as "strife," is the process of heating gold to find out how pure it is. The definitions also say that it means to throw people into fire. The word is also used in this way when the Qur’ān talks about the "day of reckoning." This is where the phrase "trial and tribulation" comes from. Or, "what puts man to the test." So, both a man's money and his family have also been called "fitna" (trial, strife). When the word is used in the Qur’ān about wealth and family, it is because these things test a person to see if he values the truth more than these things. Bliss and

trouble have also been called "fitna" because man is also put to the test in these situations. Revolutions and changes in the colours of history are also called "trials" because whole countries are put to the test at those times. Putting more weight on a man than he can carry is also a "fitna," because it tests his strength.

- Ḥadīth: All of prophet Mohammad's recorded words, teachings, actions, approvals, and disapprovals (PBUH).
- Jazjya: The tribute or tax paid by conquered non-Muslims who become protégés of the Muslim State after the end of hostilities in exchange for the state's protection and security.
- Jihad means doing everything you can to bring about peace and justice. This includes, but is not limited to, fighting for the righteous cause, which is seen as one of the highest levels of Jihad. Jihad fe sabeel illah means "in the way of Allah." The phrase "fe sabeel illah" means "in the way of."
- Masjid: A place where Muslims go to worship (masajid, plural)
- RA: (Radi Allaho Anho), which means "May Allah be pleased with him," is used for Prophet Muḥammad's companions (RA)
- SAW means "peace and blessings of Allah be upon him" and is used to refer to Prophet Muḥammad (SAW).
- Surah: A section of the Holy Qur'ān
- Ummah: A group of people, Nation , Usually referred to the Muslim world.

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