



Challenges of Deradicalization in Pakistan

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ABSTRACT

Deradicalization refers to a situation in which a person not only gets radicalized but also follows a route of rhetoric that leads to violent extremism. Deradicalization is the only disease emerging from the turmoil of terrorism. Pakistan is at a crossroads, where religious extremism is thriving every day and the scourge of terrorism is engulfing Pakistan. Deradicalization in the course of counter-terrorism is used as a soft approach without violating the basic ethics of human liberties. Radicalization, intolerance, sectarianism, Islamic militancy, and terrorism are not only spreading quickly over the globe, but they are also negatively impacting Pakistan's social security, religious peace, economics, good governance, democratic reform, and system of education. The study aimed to highlight the gaps and challenges faced by Pakistan during deradicalization. To identify its nature and extent methodological investigation at the local level is accomplished. This is a quantitative study to investigate the challenges and strategies for deradicalization. To gather data primary and secondary sources were used. Pakistan needs to formulate its own, home-based strategies and paths to counter radicalization. Radicalization, administration, extremism, governance, Islamic insurgency, intolerance, violence, and identification are all addressed in this study. The key underlying causes of insurgency and radicalization have been identified, which will aid in the fight against Islamic militancy, radicalism, extremism, and intolerance in Pakistan. The study's findings and recommendations will be used to combat extremism and Islamic insurgency in Pakistan. This work will assist Think Tank experts, scholars, educators, and legislators, who will use the results and suggestions for broader objectives.

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1. Introduction

At the front lines of the sectarian and terrorist wars, Pakistan has endured greatly. Religious tone and color are used to mask the ethical, philosophical, and emotional roots to instigate and encourage discontent and bloodshed in the community. Although the start of Zarb-e-Azb suppressed terrorism officially, the intellectual urge to carry weapons against the government still exists. The case for employing soft tactics strongly demonstrates that power and armed resources cannot eradicate the plague of militancy, as far as its aggressive philosophy remained strong (Gill, Mustafa, & Rizwan, 2020). Religious extreme tendencies in Pakistan are produced and arise as a result of the convergence of capitalism, colonial, worldwide, domestic, and local influences (Khan, 2015). In Pakistan, radicalism is constantly threatening social security, interfaith peace, economics, and the educational system. It is also fostering societal fragmentation and inequity, as well as political disturbance and ineffective administration (Ghosh, 2009).

Radicalization, as well as Islamic Militancy, have been a huge concern in Pakistan, producing local and global turmoil. Radicalization is a method utilized by people to adopt exhilarating and risky thinking, with opinions that need passionate transactions to be made for political or ideological goals. It can result in extremism that adopts or accepts an irrational and exhilarating position on a matter (Rathore & Basit, 2010). Religious Extremism or Islamic Militancy, as said by Sial and Anjum (2010), indicates that Islam is a system with a set of beliefs and practices that appear to be anti-intellectual, anti-modern, anti-liberal, as well as anti-democratic. As a political philosophy, Islamism – also known as Islamic radicalism, militant Islam, and radical Islam – produces a worldview that is inevitably antagonistic to non-Muslims, illegitimate sects, females, and mainstream Muslims.

According to I. Ahmed (2009), “such a mindset translated into political actions tends to be violence-prone and can give impetus to terrorism.” Such radicalization may be understood in Pakistan in several ways, especially through political, religious, and societal circumstances. The true definition and reality of radicalization are difficult to comprehend due to a scarcity of agreement on terminology. Political marginalization, social inequality, economic hardship and other disparities, systemic racism, sectarianism, low literacy rates, the influence of Islamic schools, and militant organizations’ propaganda goals are all key fundamental drivers of radicalism in Pakistan (Shah, 2020).

Radicalism has a wide range of whys and wherefores. The topic of radicalism in Pakistan may be examined in two ways: first, as a component of wider global phenomena, with an examination of global and regional links; and secondly, as an examination of radicalization’s probable relationship with faith. The investigation of radicalism in both situations has attempted to identify the reasons for deradicalization (Qazi, 2013)

Deradicalization can be seen as letting go of destructive philosophy and topics. With the constant increase in violent tendencies and terrorist actions in the general public, many countries have started their attempts at Deradicalization. At this point, a common man cannot differentiate between terrorism and Jihad. The tribulations of literacy rate, joblessness, socio-political poverty, the flood of Afghan immigrants, as well as the manipulations of non-state players and foreign organizations have exacerbated Pakistan's issues. The main reason fueling the fire of extremism and terrorism is sectarianism. Working under the cover of charity flags allows prohibited groups to gain power in attracting the affections of the ordinary man (Abbas, Kharal, & Shahzadi, 2021; Khan, 2015).

The constant cycle of terrorism and subsequent anguish of innocent people is led by the philosophical attraction that comes with the constant fear and sorrow originating from social misery. The USSR's armed operation in Afghanistan is rightfully regarded as the origin of terrorism in the universe. The United States, which had been brutally defeated by the Soviet Union in Vietnam and was drained by the cold war, gained benefits by enabling Pakistan to fight the Soviet Union using the tenacious and heroic Afghans. Jihadi thought was pushed, and Jihadists from throughout the globe were gathered, prepared, and unleashed on Afghanistan's volatile terrain. The guerilla conflict was funded by the United States and Saudi Arabia. The notion of Jihad was extolled and exalted. Americans' strategic strategy was superb and cost-effective in obtaining results. The USSR failed miserably and withdrew, giving up a large armory and armed assets. The United States has broken its pledge to rebuild and rehabilitate the war-torn country, and intoxicated Jihadists from various Muslim as well as non-Muslim countries have taken their place.

To eradicate extremism and terrorism from any society, one could go two ways. One way is to make sure no new individual is radicalized, thus stopping the effect from spreading. This step may be called anti-radicalization. Another name could be given to it as counter-radicalization. This way could be led by raising awareness and starting initiatives that can counter the original narrative of terrorism and extremism. The second way is to change the people already radicalized. They are likely imprisoned terrorists or insurgents on the 4th timeline list. This is a challenging undertaking that demands a large amount of willpower. This difficult goal may be attained by de-radicalizing all radical groups and hard-core terrorists through disengagement and restoration as helpful citizens in the general community (Gill et al., 2020).

There are three levels to a comprehensive deradicalization, namely philosophical, behavioral and structural. On a behavioral and organizational level, practical deradicalization is effective, but it fails to de-radicalize individuals or groups on an ideology level. On a practical level, there is no intellectual counter to aggression (Ashour, 2009). The course to bring a change in the beliefs of an individual to turn away from the extremist philosophy and the mainstream ideas can be seen as deradicalization. Those extremists whose entire ideology comes from extremist religious values face significant difficulty when going through the process of deradicalization. Even still, deradicalization can be a potential measure to forever get rid of the threats of violence such people pose. It is also believed that deradicalization is a waste of time and disengagement is what terrorist rehabilitation programs should be focusing on (Rabasa, Pettyjohn, Ghez, & Boucek, 2010).

Steps of deradicalization can be divided into two types: the first one is personal deradicalization which involves mental and ideological adjustment, therapy, and reforming impact mental propriety. Singapore embraced this strategy, which has resulted in behavioral changes in individuals. The second one is the capacity to use political levers to effect reformation as well as behavior transformation. Political discussions aid in emphasizing nonviolent methods of restitution as well as mental healing. The procedure demands a communal cease-fire and abolishment. This strategy is effective in Egypt. The Indonesian deradicalization strategy exemplifies the use of both approaches in terms of personal and group deradicalization (Harrigan & El-Said, 2018).

Pakistan's history as an unstable political country with low literacy, an area devastated by poverty and sickness, and wars, and the presence of extremist Islamist organizations might further inflame the situation. Extremism and radicalization in Pakistan are the results of the incarnation of extreme organizations in Pakistan, including several Al-Qaeda-associated groupings and their accomplices, such as Al-Qaeda Bare Saghir, Lashkar-e-Jhangvi, Tehreek-e-Taliban Pakistan, Jaish-e-Muhammad, and other extremist groups. Pakistan, which is home to over 220 million people faces a grave threat because of these extremist parties. Some Arab nations and their adversaries have gotten entangled in a new war conducted by these extremists in Pakistan, a fight without a front line (A. Basit, 2020).

Radicalization and Islamic Extremism are inexplicable issues in Pakistan that are wreaking havoc on the country and beyond. Dovetailing capitalism, imperialist, international, local, regional, and individual influences have resulted in these religious extreme tendencies in Pakistan. The emergence and expansion of multiple fundamentalist militant organizations in Pakistan underneath the umbrella of the religious school of various faith's factional groups, as well as their capacity to form strong links with one another, pose a huge security danger to international, local, and domestic peace. Since 2001, Al Qaeda (AQ), the Islamic State of Iraq and Syria (ISIS/DAISH), the Tehreek-e-Taliban Pakistan (TTP), Lashkar-e-Jhangvi (LeJ), Sipah-e-Muhammad Pakistan (SMP), Lashkar-e-Tayyabi (LeT), Jaish-e-Muhammad (JeM), Sipah-e-Sahaba Pakistan (SSP), Tehrik-e-Jafari, and Tehrik-e-Islami (TeI) have become even more resilient and growing too large to be controlled by the general Pakistani law (Elahi, 2019). Now, more connections between radicalism, extremism, terror, and sects have been formed, the basis of which was laid by the Tehreek-e-Taliban Pakistan(TTP), Lashkar-e-Jhangvi (LeJ), Sipah-e-Muhammad Pakistan (SMP), Al Qaeda (AQ), State of Iraq and Syria (ISIS/DAISH), Jamaat-al-Tawhid- wal-Jihad, Lashkar-e-Tayyabi (LeT), Jaish-e-Muhammad (JeM), Sipah-e-Sahaba Pakistan (SSP), Tehrik-e-Jafaria, and Tehrik-e-Islami (TeJ) working in Afghanistan, Pakistan, Central Asia, the West, Middle East and Xinxiang of China. For the first time in history, both Muslims and non-Muslims are facing a common enemy: the extremists which are posing the threat of a new wave of radicalization and Islamic extremism which has already taken a permanent spot in the ideology of many people from all over the world.

The Punjab government took rigorous precautions and actions via the Punjab Police's Counter-Terrorism Division, and there were zero terrorist activities, however, 75 civilians were murdered and 340 were wounded in a suicide explosion at Gulshan-e-Iqbal Park in Lahore on March 27, 2016. During a massive counter-terrorism action in South Punjab, well over 200 individuals were detained, comprising terrorists suspected of the suicide bomb attack at Gulshan-e-Iqbal Park in Lahore On September 16, 2016, a suicide bomber stormed a Sunni Mosque in the hamlet of Ambar on Pakistan's Mohmand Tribal Area and detonated a device

(Babakhel, 2015). Twenty-four people were killed and 28 individuals were wounded in a suicide bombing. Ahsanullah Ahsan, the spokesperson for Jamaat-ul-Ahrar, claimed blame for the suicide strikes at the mosque. Jamaat-ul-Ahrar was a Pakistani wing of the Tehreek-e-Taliban. Every part of the world dealing with terrorism has come up with different strategies to get rid of terrorism. In answer to these strategies, now they are facing even stronger radicalistic ideas, aggression, and fights that have compromised many innocent lives from various countries, ethnicities, sects, and religious beliefs (Sajjad, 2020).

II. Challenges to Deradicalization efforts

A great issue is faced when agencies charged with the task of surveying deradicalization attempts show a significant amount of inconsistency, exacerbated by inadequate information, about which public or private organizations supervise the overall restoration and rehabilitation program at Sabaoon, Mishal, or any other placement. Even while Sabaoon was supposed to transfer to civilian control in its early stages, the Mishal project was overseen by the armed services from the start. This always leads to irregularities and discrepancies in techniques, operating procedures, funds, and desired objectives, thus diminishing both the effectiveness and the chances of counter-terrorist actions and similar rehabilitating programs (Sheikh, 2014).

The Pakistani civil society has adopted several counterattacks, including soft or hard, in an attempt to organize, educate, notify, and sensitize the overall public regarding the dangers of insurgency, radicalism, and brutal extremism. Nevertheless, awareness-raising campaigns are only held for a limited time. Rather than taking a long-term proactive strategy to eliminate violent militancy, this informal method is more reactive. Initiatives combating extremists must be maintained and have a long-term impact. The people must be kept informed on a big scale to have a stronger sociopolitical influence. These rigorous deradicalization activities should be maintained even when there is a period of quiet and latent terrorism (Mirahmadi, Ziad, Farooq, & Lamb, 2016). The government must apply recognized strategies trying to rehabilitate home populations through conversation and integration initiatives, as well as continuing to neutralize volatile regions, malicious forces, and circumstances that contribute to crime. Pakistan now lacks both a refute plan and a practical deradicalization approach. Despite efforts to take care of these extremists, little is being attempted to influence their violent ideologies (Waseem, 2011).

The primary origin of radicalism is educational textbooks, which foster prejudices and favoritism, teach altered history, and develop preconceptions. This is likewise the fundamental cause of the educational system's weakness, poorness, and frailty. Intellectuals and civil society advocates shared their perspectives at the National Commission for Justice and Peace's (NCJP) conference on 'Biases in textbooks and education policy' (Gill et al., 2020). The polarization of the fabric of society and religion-political division have been enormous impediments to the development of efficient refute measures. The seriousness, magnitude, and scope of radicalism as a disease are horrifying. The results of deradicalization attempts are weak, brief, and limited in their performance. Finances are scarce. These rehabilitative clinics cannot function only on the funds and offerings of non-governmental and charitable organizations. To achieve successful benchmarks, many projects require state intervention. Maintaining these rehab programs on an ongoing basis and then expanding them as a nationwide effort appears to be a tough assignment (K. Ahmed, 2011).

Recidivism is a major test for deradicalization initiatives. An observation mechanism has been established to mitigate this danger. Pakistan should emulate the approaches used in other nations. National offender management service (NOMS) is a strategy and approach used by psychologists in the United Kingdom that relies on a peer-reviewed approach to properly evaluate the risks and amount of recurrence among terrorism offenders as well as to implement a series of tailored treatments (Horgan & Altier, 2012).

Deradicalization initiatives targeting children, older jail convicts, and families of convicted militants were launched in Pakistan in 2009, with the first phase taking place in Swat. The counter-terrorism department (CTD) launched a pilot initiative to counter previous extremists with the help of the Technical and Vocational Training Authority (TEVTA). The initiative benefitted 300 members of outlawed terrorist organizations from 15 diverse areas in

Punjab. The pilot program for deradicalization received Rs. 9.33 million in funding. Extremists from 16 to 35 of age were pleased to be a participant in the deradicalization project (Babakhel, 2015).

In Pakistan, there are now six rehab and deradicalization initiatives in operation: the Sabaoon Rehabilitation Center, Mishal, Sparley, Rastoon, Python, and Heila. The very first three's most important purpose is to instill religious education in the captives. Adjustments of erroneous religious beliefs, spiritual coaching, skills courses, and the rebuilding of Madras curriculum, as well as the promotion of a more peaceful way of life, practical religious discussion and conversation paradigms to confront socio-religious issues, and awareness campaigns of extremist families (Qazi, 2013). They evaluated the rehabilitee's mental, emotional, and academic skills by cognition screening. The psychologists forced them to recount their past stories to decode how the young generation became easy targets to the Taliban's philosophies and storytelling, their tasks assigned inside the hierarchy of the organization, the condition of their connection with the radicals, and the explanations for their dependable brainwashing and tendency towards the terror network (Qazi, 2013).

Deradicalization from the lenses of philosophical teaching and mental health treatment highlights that rehab programs allow insurgents to disconnect radicalization and lessen the likelihood of its recurrence. The rehab initiatives also help to build confidence among the military and the host population where the insurgents were identified, contacted, motivated, enlisted, and taught. When army efforts fail to bane the activities of rebellion and radicalism, the state is confronted with the choices of talks, peace treaties, and reconciliation. These humanitarian and diplomatic initiatives are also hampered by specific political objectives and the participation of domestic and foreign influences. Considering every one of these issues, authorities devise a plan to battle terrorists and insurgency on both facets by initiating Mission Zarb-e-Azb and developing the National Action Plan to permanently vanquish the insurgents. These methods focus on a variety of main areas, tactics, and strategic objectives about the stratum with which they are tasked. The coordination of these approaches and strategies is extremely beneficial because all goals are aimed at neutralizing and defusing security risks. Psychiatric help, as well as vocational treatment, are essential for changing one's intellect and religious doctrine. These societal and mental models serve as the foundation for the Deradicalization as well as the rehab paradigm (Kaiser, 2014).

Pakistan has been dealing with a variety of domestic and foreign challenges. Extremism is on the rise as a result of the country's limited perspective for guiding and reforming youth along the accurate path. Youngsters are a valuable and vulnerable resource to any nation, capable of great things if properly nurtured. The inability of official organizations to regularly provide civil means of resolving disagreements has encouraged young people to see violence as a valid option. In Pakistan, radicalization manifests itself in the guise of nationalism, Sharia (Islamization) movements, Talibanization, and Jihadi organizations (A. Basit, 2015, 2020).

Islamic schooling is important in this aspect because it educates individuals on how to lead a life that fosters harmony, security, compassion, and cooperation in the community. Several laws encourage people to manage their tantrums and fury. The significance of Islamic schools, where youngsters study the recital of the Holy Quran as well as the preaching of Islam, can also be discussed. Islamic teaching contributes to affecting the attitudes of young people who are active in extreme activities (Kodila-Tedika, Asongu, & Azia-Dimbu, 2017).

Terrorism and radicalization must be viewed as a communal doctrine that is difficult to destroy by an organization (Hasibuan, Sudarsono, Nurjaya, & Sugiri, 2017). As a result, it is critical to carry out timely detection, treatment, and treatment of such social sickness and its followers. Deradicalization entails several factors, including remaining loyal to Allah and mankind until aggression is avoided (Elshimi, 2015). It is designed to make efforts toward transmitting a reasonable genuine understanding of the true principles and lessons of the faith Islam, as well as fostering a belief in the masses (Hasibuan et al., 2017). It may also be interpreted as an endeavor to harmonize the understanding of concepts and ideology (Febriansyah, Suleman, & Nomaini, 2013). Deradicalization comprises an endeavor to neutralize extremist views through inter-disciplinary tactics that include the participation of theological experts, sociologists, scholastic and administrative agencies, and therapists (Umar, 2014). Radicals have a strong sense of disobedience, which makes it difficult for organizations

to persuade them and their supporters with principles, or to convince and change their thinking. Nonetheless, decreasing dedication among radical organizations may result in modifications in their aggressive ideas, which may be the initial step toward the commencement of deradicalization in these kinds of societies (Wiwoho, 2017).

A reason radicalism is so strong in Pakistan is that its sources and the subsequent criticisms are deeply-rooted. Only a little support is given by anti-radicalization centers as compared to the removal of the actual issue. In today's society, repentant militants face a difficult atmosphere. It is beneficial to avoid violent ideologies, but significant measures are required to keep them at bay for an extended period. The host population has a critical role in creating an atmosphere favorable to the suppression of violent beliefs. The dread of reverting is very real in the lack of an all-encompassing host population (K. Ahmed, 2011).

For more than a decade, Pakistan fought and still dealing to resolve theoretical aspects of these challenges. Because the largest majority of illegal activities in Pakistan are carried out by organizations that promote and legitimize Islam, radical driving must be abolished from Pakistan and other nations. Researchers recognize theological components. Religious fundamentalists have historically attacked and mistreated racial minorities. Even when the state gets involved, the trends were repeated, again and again, restricting religious concepts and freedom of speech for minorities. Extremism is Pakistan's most serious national security problem (I. Basit et al., 2021).

There are two strategies for de-radicalizing society from the afflictions of aggressive terrorism and extremism. The first strategy to take is anti-radicalization, which is the attention to the consequence that no further individuals get radicalized; this may be known as counter-radicalization. This method can be implemented through public awareness initiatives as well as counter-narrative strategies. The second method is to treat existing radicalized people. This concept is difficult to put into effect because it necessitates a wide range of competencies. However, this difficult aim may be achieved by de-radicalizing all aggressive components, as well as violent radicals, via evacuation and rehab as regular citizens. Objective and aims of the research are as follows;

- The goal of this study was to investigate the challenges and strategies for deradicalization in Pakistan. Radicalism has had a negative impact on decent administration. Literacy, healthcare, socioeconomic institution, as well as the system of government are all important components of successful administration. The administration will be chaotic and ineffectual if there is socio-political turmoil.
- The nature and extent of radicalization and challenges faced in the deradicalization process in Pakistan have been highlighted. To solve these concerns, a methodical investigation of the difficulties on a global and local level is required, as well as the use of a multi-disciplinary and interdisciplinary strategy. The comparable ideas and procedures were used to conduct extensive and impartial analyses of religious education in Pakistan and its social effects.

III. Research Methodology

The methodology is the structure of any study project that works with the process of investigating events and a research method that is most practical in data collecting and analysis of data (Pandey, 2001). The present study related to the issues of deradicalization and challenges faced in Pakistan. The causes of radicalization and challenges faced in the process of deradicalization were the main focus of the study. Pakistan's extremism has grown as a result of inadequate and ineffective government. The ineffectiveness of government institutions has failed to confront terrorism. Primary as well as secondary data were used in the investigation.

It emphasizes the impact of radicalization in increasing religious extremism and insurgency in Pakistan. The history and tactics for mitigating radicalizers' violent consequences and development in Pakistan become apparent. In addition, this study took a situational and literary perspective to highlight the process of deradicalization and its obstacles in Pakistan. This study's technique was both theoretical and applied. In such a case, a historical investigation can reveal trends in the development of political conventions and evaluate them,

as these trends have been a recurrent theme throughout the past. Hedley Bull, a distinguished researcher, has firmly supported and advised research for the analysis of international politics centered on historical technique rather than total dependence on a "science" method generated from behavioral methodologies in the framework of historical viewpoint and interpretation (Bull, 1972). The current investigation was carried out using this strategy. The application of history allows researchers to comprehend the unique qualities of a nation (Banfield, 1961; Baruch & Miller, 1952). By conducting this particular research on challenges and strategies of radicalization, the role and behavior of the state have been examined because the historical perspectives of sectarianism, Islamic militancy, and terrorism are playing a major role in the present wave of militancy in Pakistan.

IV. Documentary Sources

The documentary source for this research consists of multiple reports from agencies, manuscripts, special branch reports, published and unpublished journals, and research articles. First-hand data was gathered from police investigating records and reports from agencies, which serves as the primary source for this research while secondary source used was books, articles, and newspapers. The nature of the study was qualitative.

V. Conclusion

Pakistan is lacking both a refute plan and a practical deradicalization approach. Despite efforts to dismantle militants, nothing is being accomplished to influence their violent ideologies. Deradicalization is a gentle method of counter-terrorism that does not violate basic human liberties. This is the most cost-effective solution. Pakistan must expend more on providing incentives and a suitable atmosphere for jailed terrorists and radicalized members of society. Also, Prison legislation aid is helpful in the reduction of radicalism. Convicts should be provided with adequate training, nutrition, as well as accommodation. Radicalization, intolerance, sectarianism, Islamic militancy, and terrorism are not only spreading quickly over the globe, but they are also negatively impacting Pakistan's social security, religious peace, economics, good governance, democratic reform, and system of education. Such alterations are hard to explore or evaluate. The primary reasons and indications, on the other hand, are inscribed on the immediate demands in buildings strategies and policies contributing deradicalization process.

On a social level, violent and extreme organizations receive intellectual backing. The militant organizations can wage Jihad because of social backing. Religious extremism is the underlying cause of all discernible trends and intents of radicalization in Pakistan. The mechanics of trends and patterns in Pakistan have variations but are largely interconnected. The fundamental cause of such attitudes and plans is the person's ignorance of Islam. For religious instruction in Pakistan, Pakistani people rely on Ulmas or spiritual experts. People learn about religion via Ulmas, religious masters, or religious publications authored by religious scholars.

Deradicalization, rehab, and dissociation programs have long been an important component of comprehensive refute and counter-radicalization initiatives. Ministries, on the other hand, must never be complacent in their efforts to rehab radicals and terrorists. Pakistan is an Islamic country and people take religion seriously and deeply. They want the administration to implement Sharia law in Pakistani culture, and for the Quran and Sunnah to be the primary legislation. Liberals and tolerant individuals make up the minority of the population. They do not wish to limit religion for the sake of others. The general perception of Pakistan is divided into two categories. In the first depiction of faith, radical and terrorist organizations have their spokespeople. These people used the faith of common people to portray radicalism as a means to achieve Sharia laws in everyday life. The other factual statement was offered by the administration. Islam is a humanitarian religion that emphasizes tolerance in all areas of life. Extremist and terrorist organizations have constructed a theological discourse emphasizing the centrality of Jihad. Before the Soviet Union assaulted Afghanistan in 1979, numerous militant organizations battling and functioning in Indian-held Jammu and Kashmir (IJK) transferred their emphasis to Afghanistan to oppose the Soviet Union's non-Muslim soldiers. The extremist organizations just used Islam and pretended to be custodians of Islam. They are gaining acceptance from the general public with the excuse of Religion. For their benefit, they are gaining favor among Muslims. It is the job of the state to

use its energy to shift the ideology mentality by producing counter-narratives against terrorist organizations to convey a genuine image to the public.

The relationship between faith, politics, turmoil, and identification examined from a regional, national, and global perspective in this research paper. It examines the multidimensional ways in which spiritual values, ideologies, as well as social rules, stir up and influence political trends and societal behavior; the social conditions that lend credibility to religious sects, as well as how much progress is encouraged and developed over time; the relationships between religious leaders and followers; and the relationships between social mobilization and the pursuit of particularistic objectives. As a result, results and suggestions based on first-of-its-kind study and sensible use of existing research. This study serves a distinctive role in developing possible ways for resolving the most difficult disputes through new public policy goals for Pakistan as well as other countries. These results also serve as a foundation and guidance for the Pakistani government to implement appropriate changes in religious schooling. The study's difficulties are discourse by making attempts for inter-sectarian and inter-religious communication. As a result, the current study is a legitimate standard study that offers a comprehensive and unambiguous pattern for potential study to research the key challenges and difficulties of religious education and spiritual institution in Pakistan.

Some madrassas and mosques are powering the current flow of religious radicalism and insurgency in Pakistan, and the current research not only identified the fundamental causes of the problem but also offered tangible policies and initiatives that the Pakistani government and the five recognized Madrassas Boards should do to combat terrorist impacts and radicalism. As a result, international researchers and regulators will find this study to be of inherent worth. This report is also a useful resource for legislators, both in Pakistan as well as in the populations of governments seeking to build a truly contemporary and functional system of education for madrassas. As a result, a collection of reform-related concerns and proposals are offered from the perspectives of the authorities, madrassas executives and teachers, and Muftis. This research is also analytic since it will aid in refining the extant material in course of research.

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