

# Radicalization In Pakistan And The Spread Of Radical Islam In Pakistan

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**ABSTRACT:** It is pertinent to mention that radicalism is not intrinsic to Islam and radical interpretations of the religion or for that matter may occur within any way of life and religion (Saikal, 2003), and yet, the question remains as to why Muslims in certain geographical regions have more radical approaches towards their religion and also that what are the causes of such radicalization. Becoming a radical Muslim is not even a matter of a day nor is it a sudden process. There are several reasons behind making a person radical, peaceful, angry, smiling or tolerant. For knowing the reason behind radicalization or radicals persons, one has to understand the causes. Tracing these causes is one of the ways to eliminate such behavior. The first step in the elimination of the radical sentiments in a person is to develop peace in his personality, (Fair, Malhotra, & Shapiro, 2010). The chapter, which has been addressed here, is going to shed light on the roots and symptoms of the radicalism. There will be a brief discussion on how the roots of radicalism can be traced and can be eliminated. The assessment and discussion will be conducted on the parameters of the economy, media, politics, and theology from social cultural point of view. According to the analysis of Ahrari, (2000), political factor is one of the major and direct factors which have resulted in causing of the radicalism. These factors however intertwine with one another. Radical actions cannot take place only because of the political factors.

## Introduction

It is pertinent to mention that radicalism is not intrinsic to Islam and radical interpretations of the religion or for that matter may occur within any way of life and religion (Saikal, 2003), and yet, the question remains as to why Muslims in certain geographical regions have more radical approaches towards their religion and also that what are the causes of such radicalization. Becoming a radical Muslim is not even a matter of a day nor is it a sudden process. There are several reasons behind making a person radical, peaceful, angry, smiling or tolerant. For knowing the reason behind radicalization or radicals persons, one has to understand the causes. Tracing these causes is one of the ways to eliminate such behavior. The first step in the elimination of the radical sentiments in a person is to develop peace in his personality, (Fair, Malhotra, & Shapiro, 2010). The chapter, which has been addressed here, is going to shed light on the roots and symptoms of the radicalism. There will be a brief discussion on how the roots of radicalism can be traced and can be eliminated. The assessment and discussion will be conducted on the parameters of the economy, media, politics, and theology from social cultural point of view. According to the analysis of Ahrari, (2000), political factor is one of the major and direct factors which have resulted in causing of the radicalism. These factors however intertwine with one another. Radical actions cannot take place only because of the political factors. There are other factors also that should be given equal importance, in accordance with the work of Nasr (2002). Sectarian killings are another reason of radicalization in Muslims. These killings became rampant and welcomed jihadists to come to Pakistan from Afghanistan and play their part against non-Muslims and Muslims, as well, (Roy, 2002). The syllabus of the subjects such as Islamic studies and Pakistan studies is also viewed as instilling the hate ideology among school children and college students (Fair, Malhotra, & Shapiro, 2010; Saikal, 2003). Even the militants and Mullahs have also worked for these radicalized people and they have tamed them to fight for their motives and feed their ambitions. In traditional societies, religion and culture play an important role. The Traditional and moderate Islamic beliefs and practices with strong indigenous and Sufi content in South Asia are diametrically opposed to the radical Wahhabi and Taliban ideologies and practices which are intolerant of other cultures and groups, (Yusuf, 2008).

The emergence of radicalization and the spread of radical Islam in Pakistan is the main source of instability and conflict in this region, (Kirby, 2007). Another doctrine of Zahab, (2002), has explained that extremism or radicalization has tendencies in the country and they are the product of imperial, local, national and interlocking capitalist factors. Global and the transitional factors are playing a part in the creation of the religious violence. Radical Islam began showing its influence in Pakistan during 1979 When Afghan Jihad started against Soviet forces in Afghanistan and has since become an important factor in the conflict, resulting in several unconventional attacks on Pakistani Army targets and the fragmentation of the separatist movement of Baluchistan, (Ahrari, 2000). The terrorist tactics and radical beliefs of a number of Pakistani Taliban are unprecedented in Pakistan, but contrary to popular belief, radical Islam is embraced only by a minority of the population, (Chellaney, 2006). Additionally, Pakistani practice a form of Sunni Islam with Sufi influences, and Sufis and Wahhabis have never had harmonious relations, (Roy, 2002).

## Theoretical foundation

These two major theories are discussing the causes of radicalization of Islam. Huntington theory explains that Islam is the only religion of violence and Islam is originated from tribal conflict and even the birth of Islamic religion is violent. In the Holy Quran and other Islamic books use the authoritative language that convinces Muslims to use violence against non-Muslims. On the contrary, Lieven's theory of religion and nationalism explain that the differences between different ethnic groups lead to violent conflict. In Pakistan many different ethnic groups are living together and the main cause of violent conflict and radicalism are ethnic differences.

## Huntington theory of civilization

The theory presented by Huntington about the Clash of the Civilization has been published in Foreign Affairs journal and it has got more attention from the world. It is being suggested by the theory that the world has got influenced by the clashes between the civilizations. However, the theory has not got appreciation and it has to undergo criticism for the ignoring of indigenous conflicts, wrong prediction about past and over simplification. It has been evidently proven

that the claims made by Huntington are not supported by the world after the incidents of the 9/11. The world went into a new cold war and has influenced by the International relationships, (Kean, & Hamilton, 2004). Huntington theory has shown its entire basis over the future of the "great division between the human kinds and dominance in the source of conflict due to the culture". The division of the culture is being done in to seven current civilizations as Hindu, Western, Islamic, Japanese, African, Latin American and Sinic civilization. Huntington has discussed the ideology for the confrontation among the liberal democracy and the communism as the future of the conflicts among the micro level of the civilization. He has predicted that at the macro level, the conflict has occurred due to having difference in the civilization and for unable to control the institutions for the military powers and the economic powers. This is attributed due to the vast history of conflicts among the different civilization. This is also attributed to the geo political factors rather the only persuading the cultural differences (Altman, Burton, Cuthill, Festing, Hutton, & Playle, 2006). The power of multi civilizations becomes stronger over the clash of the Soviet Union. It is not the fact that civilizations were not present before this cold war, but it is truth that they become more communicative and powerful after this cold war. Politics in the world is being now shaped by different civilizations, which according to the Huntington is based over the highest cultural grouping and results in identifying the cultural identity. The intellectual characteristics of the society has been addressed by these common believes and values, and one of them is the religion formation. Race and the political entities are the two dimensions over which civilization are distinguished and differentiated from others. The identity of civilization has become stronger identity and is becoming reason to derive the conflicts behind the world and is replacing super power rivalry, (Kean, & Hamilton, 2004).Huntington has addressed the issue of clashes in the civilization by accepting the fact that the world is based over different multi-player and multi civilization.

### **Lieven theory of religion and nationalism**

Lieven has admitted that nationalism and religiosity are created due to the span of the centuries and develop the religious identity and ethnic cultural identity. The threat caused due to the ethos provides strength to the religious convictions and the embracement of the fanatical forms which gives power to the cultural resistance and militants. However, his believing is opposite to that of Huntington. Huntington believes that it is the nation who generates the conflicts and act in a conflicting manner towards accepting the civilization of others. Whereas, Lieven believes that conflict is the root cause of creating ideology for the nation. When there is conflict occurred in the society, civilization act as religious and national fanatics. Firstly, they are not a threat to others, but later on they become a huge threat for others. So, it is found that the ideology of the Lieven about the religiosity and nationalism is quite changed to that of the Huntington. He has presented a completely different view, (Guest, Bunce, & Johnson, 2006). Lieven has talked too much about the idealism of the American nations by addressing the American Creed, constitutionalism, democracy, liberty, law, separation of churches and individualism. He has addressed the attitudes and

influencing factors for both of the domestic and the foreign affairs. He has written in his book about the reasonable situation of the American nations and their part in struggling against the terrorism, al Qaeda and other allies. They are backed with the support of their entire nation and power from the entire world for the safety of the humanity. Lieven has thereby first painted the picture in explaining the nation and its features as constitutionalism, democracy, liberty, law, separation of churches, equality, social, desire to spread their religion and individualism., (Diagonal, 2004). It is found that Americans cannot spread their religion and nationalism as they have restricted rules and they might become able to confront the world about their actual values and that is the reason they have unrealistically hold such acts. The Lieven has thus added the decapitation and democratic theory which is going to be supported with Saddam. This is the camping of American nation for making the other societies and communities democratic. This means they have promoted the meanness of the spirit and sloppiness of the intellectual. This work is valuable for the entire nation of USA and for the whole world, (Guest, Bunce, & Johnson, 2006). Many nations have resulted to have adherence of the religion processes for the homogenizing modernization among the miserable, cruelest and bear the association with the cultural and imperial power to threat the destruction and assimilation of the culture. As a result strong religious feelings are resulted to arouse in the nation and it resulted in the evolution of the war against terrorism and pray under the fire. The reasons which have created the radicalization in Pakistan are based over the construct of Lieven's theory. The creation of radicalization in Pakistan is based over two major points: conservatism in the classes and societies and the extent to which culture and nation appears to be threatening due to destruction and assimilation outside the cultural influences, as explained by Lieven, (Diagonal, 2004). Comparison of Samuel Huntington's clash of civilization theory and Anatole Lieven religion and nationalism theory:

### **Methodology**

The chapter, which is prepared for the methodology is the basic road map which is required to be followed in developing the understanding of the studied problem and the way to get the solution through the adopted road map. In this chapter of the research methodology, the aim of the researchers is to establish the way for themselves in knowing what to do and how to do. The answers to the problem will be surely attained by following these road maps and the solution attained will be used for the description of the data analysis chapter, which will be prepared after the conduction of data testing and data collection. The data collection methods will be thoroughly explained and discussed. Let's develop understanding on the dimensions of this chapter the adopted method of analysis for the studying of the radicalization in Islam is being done with the qualitative method. The qualitative method will be presenting the deep analysis on the topic analyzed and it will be shedding light on how the radicalization has taken root in Pakistan and what will be the solution to the problem. This approach is selected to solve the research problem with the theoretical work. The two theories adopted are Samuel Huntington's clash of civilizations theory, focusing primarily on his arguments about Islam, and Anatol Lieven's

religion and nationalism theory. The investigation will be done through the research question by examining Huntington's argument that Islam has bloody borders, with the assumption that his argument is insufficient in answering the research question. His argument will then be contrasted with the alternative explanation on the relationship between religion and nationalism presented by Lieven (De Marchi, & Blaug, 1991).

## Research approaches and design

Design for the research has shown groups of explorers, predictor and explanatory. The design selection is done over the basis of adopted methodology. The adopted method of analysis is qualitative and thereby the design chosen for the further analysis is explanatory. The explanatory manner of research design is being elected for the reason of finding a solution to the problem by explaining each and every step faced in generation and creation of radicalization and its consequences on the country of Pakistan. With the help of the same design, the explanation will be given on the methods adopted for solving the issues related to the radicalization and the possible solution for the ending of radicalization in Pakistan. The mode of research design adopted is based over the explanatory mode, (Reinharz, & David Mann, 1992). This is due to adopt methodological approach of qualitative nature. The explanatory approach says that the explanation of the ideology discussed is being explained in the deepest manner and by exploring the different theories, (Hovland, Lumsdaine, & Sheffield, 1949; De Wilde, Bour, Dingemans, Koelman, & Linszen, 2007). The assessment of the radicalization is being explained with the concept discussed by the theorist of Lieven and Samuel. The mode of explanation is being adopted as deductive. Deductive method says that the exploration of the research data is being done with the widest and general manner and the extraction of the specific findings has been done. The approaches have shown groups of inductive and the deductive. The inductive approach is a dimension of the research in which the research finds solution to the problem by following the pattern of general facts from the specific observations. This approach is adopted to make certain that the researcher will end up in the presentation of the newly evolved theory. The generation of a new theory is being done with inductive approach. The deductive approach is a dimension of the research in which the research finds solution to the problem by following the pattern of specific facts from the general observations. This approach dimension is adopted to make certain that the researcher will present the outcomes of the research with the adaptation of the available theories. The generation of no new theory is being done with deductive approach, (De Marchi, & 15 Blaug, 1991). The approach adopted with this research project is deductive and this is chosen so to present the specific facts of radicalization about Pakistan. The analytical approach for the data collected includes the observational and phenomenological. This approach is based over the explanation of the outcomes by observing what have been done in the past and developing the phenomenological outcomes out of the derived outcomes. The assessment is then used to enable the researchers in getting the answers. With the adopted methodology the aim is to give that what are factors causing the radicalization in

the Muslims, how Islamic settings and education system in Pakistan is provoking the negative feelings of hate for the other people, what have forced people to change their perception and behavioral adaptation due to the Afghan and US war, what is the perception of the people about radicalization and what is the role of the Americans aids in dollar for the adaptation of war against terrorism by Pakistan government.

## Historical Background

### Radicalization –causes and enabling factors

When Pakistan got independence in 1947, many of the religious groups in subcontinent were against the idea of division of subcontinent because they disliked the orientation of the leaders of Muslim League (which supported the idea for partition of subcontinent) and also thought that they had more capabilities to proselytize in India than Muslim League. However Pakistan was created to protect the interests and rights of Muslims living in the Indian subcontinent, the political party despite being secular used the name of Islam during their freedom movement in order to galvanize and mobilize the people. The founder of Pakistan Mohammad Ali Jinnah (1876- 1948) and many other leaders were highly liberal and educated people who committed themselves for creating a democratic Muslim state called Pakistan and not a theological state. Sir Syed Ahmed Khan (1817-1898), the leader who provided a platform to Muslims living in Indian subcontinent by establishing Aligarh University and Allama Iqbal (1877-1938), the philosopher and poet who presented the idea of establishing Pakistan, were both enlightened and progressive leaders. The message and philosophy of Allama Iqbal is apparent through one of his popular verses which means "the belief of the mullah is to spread anarchy in the name of Allah". The initial signs of radicalization were obvious in the 1st decade of establishment of Pakistan in the year 1953 in the form of anti-Ahmadi group in Punjab. This will be discussed later in more detail. In the year 1977, the emergence of General Mohammad Zia-ul-Haq in the political scenario was helpful in redefining Pakistan. General Zia-ul-Haq declared clearly that Pakistan will collapse if you make it a secular state by taking out Islam from Pakistan. The religious parties were glad to hear this and saw a 'messiah' in Zia-ul-Haq who can bring transformation in Pakistan from above and help in their efforts to make Pakistan an Islamic state which failed initially. Unlike Sufism, an enlightening, egalitarian and soft message that initially introduced Islam to the people of subcontinent, the clerical Islam as taught by the religious parties in Pakistan was dogmatic, intrusive and conservative in spirit. This view resulted in the radicalization of religious identity. In Afghanistan, the Mujahedeen were never decommissioned. These Mujahedeen created chaos in Pakistan after their successful jihad in Afghanistan. Radicalization of society resulted from these foreign entanglements which had bad consequences for Pakistan. The ideals and idea that were carefully propagated and framed for inspiring the militants and Mujahedeen to fight in Afghanistan and Kashmir have come to Pakistan in the recent years because of the spread of 'jihadi' materials and literature which did not remain limited to certain geographic zone or people. The involvement of Pakistan in the Jihad by Afghanistan in

1980s resulted in similar problems. In order to sponsor and support young militants to fight against Soviet army in Afghanistan, a network of madrassa was rapidly established in Pakistan. This was financed largely by the Gulf and Arab countries so that they can create new militants for this battlefield. The prime recruits in these madrassa were the children's of Pashtuns and Afghan refugees of tribal belt and KPP in Pakistan. The capital of KPP, Peshawar became the headquarters for Mujahedeen and one of the commanders was Osama bin Laden who resided in this city. The manager of Service Bureau and Abdullah Azam who was the mentor of Osama in Mujahedeen group established their network in the city of Peshawar which also included charity organizations and a publication house. Al-jihad, the magazines by Mujahedeen are still available in some of the bookstores of Peshawar. When the Soviet forces were withdrawn from Afghanistan, thousands of militants who were trained and experienced were left in Pakistan which is estimated to be around 40,000 to 60,000 jihadi. It is hard to produce such militants but decommissioning them is much harder than creating them. Rather than stopping their activities when the mission was achieved, the militants spread their materials and literature and this was largely controlled by Saudi Arab who joined them in the jihad.

### Literature review

A lot of research has been done, theories have been flout and people have written about the causes and motivations behind becoming a terrorist. After empirical research there is one consistent finding that there is no particular "terrorist profile" and who or why a person becomes a terrorist cannot be predicted, (Subramaniam, Spear, Vucetic, Chadha, Bhaskar, Gupta, & Subrahmanyam, 2013). Unlike the early theories it is completely ruled out that people suffering from some sort of mental disorder can only be associated with terrorist activities, as stated by Biloslavo, (2004). Horrible acts of terrorism are not only committed by "crazy" people. The prevalence of mental illness in between the imprisoned terrorists is much lower than the general population according to studies. The profile of a classic psychopath is rarely matched by a terrorist who commits horrible acts of violence. Not necessarily they are lower socioeconomically from their peers nor not even less educated, (Kalra, & Butt, 2013). Violent jihadism is the base of our focus here, and in particular those numerous characteristics of the procedure of radicalization on which consensus have been made. As the causes of terrorism have not been identified by the researchers, three vulnerabilities have been recognized by them that probably endorse violence, or provide the source of its motivation, as stated by Biloslavo, (2004).

### Radicalization in Pakistan

Radical Islam began showing its influence in Pakistan during 1979 When Afghan Jihad started against Soviet forces in Afghanistan and has since become an important factor in the conflict, resulting in several unconventional attacks on Pakistani Army targets and the fragmentation of the separatist movement of Baluchistan, (Ahrari, 2000). The terrorist tactics and radical beliefs of a number of Pakistani Taliban are unprecedented in Pakistan, but contrary to popular belief, radical Islam is embraced only by a minority of the population, (Chellaney, 2006). Believers of radical Islam to be widespread than it actually is due to the high

level of participation and publicity of this minority in the conflict. Additionally, Pakistani practice a form of Sunni Islam with Sufi influences, and Sufis and Wahhabis have never had harmonious relations, (Roy, 2002). Societal transformation is a continuous process and it does not depend on the single factor. The phenomena of the transformation are being linked with the internal and external factors. Internally, the religious disharmony, failing economy, education system, and dysfunctional government bodies. Externally, the clashes of the civilization and the generation of the war and anti-west sentiments are the reasons for the adopted policies and socio economic conditions, (Fair, Malhotra, & Shapiro, 2010). So in this assessment of the analytical work the analysis of the factors causing the radicalization in the Muslims have been intended to analyze. Moreover, the assessment is planned to base over exploration of factors which has resulted in expanding the perception of the people about radicalization, (Nasr, S. V. 2002). It is also intended to explore that what have forced people to change their perception and behavioral adaptation due to the Afghan and US war, especially after 1979. In addition, the need is to explore that how Islamic settings and education system in Pakistan is provoking the negative feelings of hate for the other people. In addition, this work has also set its focus over explaining the role of the Americans aids in dollar for the adaptation of war against terrorism by Pakistan government.

### Madrassa education: a threat to peace and tolerance

The explanation of the polarized system is being given by Nasr, (2000). It is the education given by the adrassas for dividing the entire society between us and them. They divide the society and the religious lines and thereby break the ideology in which society is being created and the country is being founded. Traditional the madrassas are the source of all the kinds of the knowledge transferred to the Muslims. They educate the Muslim students about the science subject and about the religion. In the current time, the role of madrassas has remained related only to teach the children about the religious education. In the countries like Pakistan, the madrassas are not properly governed and administered and that has become reason for provoking the elements like extremisms, (Fair, Malhotra, & Shapiro, 2010). The uncontrolled madrassas and education given by those madrassas are dated back to 1980s when the Saudi Arabia and USA has poured almost \$4 billion for the establishment of the religious schools and madrassa, (Tellis, 2004). Since that time, madrassas have become the breeding ground of the religious extremism creation in Pakistan and have made the security condition in the country even worse. Pakistan has to face acute security issue. In order to tackle these issues, one of the ways is to take step in taming the religious education and its quality. The chief purpose of the education is to make the people enlighten so that understanding about the various issues of the country can be prevailed and prepare the people in distinguishing among the right and the wrong things, (Woodward, Rohmaniyah, Amin, & Coleman, 2010). But this is not the scenario in Pakistan, as it was supposed by US commission over the International Religious Freedom, (Atran, 2010). It is being explored that almost every madrassa in Pakistan has

religious biasness that has led towards maligns of the minority groups and societal intolerance, (Jaffrelot, 2002).

### Education employing for eradicating extremism:

The 20th century is being marked as the century of humanity in the history, as almost 150 million people has been killed by the hands of other people. Same century has remained remarkable in knowing as the most promising century for the technological and intellectual invention. There has been great challenges inherited to the 21st century and it is hoped that the development of the previous century will be used for the promotion of prosperity and peace in the 21st century.

### Roots of extremism in Pakistan

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### Conclusion

The two major theories which have been addressed in the working of radicalization and its ground have been of Huntington theory of civilization and the Lieven's theory of religiosity and nationalism. These both theories are discussed so to extract the outcomes. Analysis has resulted in showing that Huntington has addressed the issue of clashes in the civilization by accepting the fact that the world

is based over different multipolar and multi civilization, (Pohl, 2006). The power of multi civilizations becomes stronger over the clash of the Soviet Union. It is not the fact that civilizations were not present before this cold war, but it is truth that they become more communicative and powerful after this cold war. Politics in the world is being now shaped by different civilizations, which according to the Huntington is based over the highest cultural grouping and results in identifying the cultural identity. The intellectual characteristics of the society has been addressed by these common believes and values, and one of them is the religion formation. Race and the political entities are the two dimensions over which civilization are distinguished and differentiated from others. The identity of civilization has become stronger identity and is becoming reason to derive the conflicts behind the world and is replacing super power rivalry. Ethnic conflicts and tribal conflicts are the two areas over which two civilization conflict with each other. There has been seven division of civilization done by Huntington and these are Hindu, Western, Islamic, Japanese, African, Latin American and Sinic civilization, (Afsaruddin, 2008). It was the working of Huntington who has addressed Islam as the Bloody Borders due to the claim that Muslims do not like to get adjusted with Non-Muslims and they cannot live peacefully with their neighboring countries.

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