

Counter Narrative on Extremism and Terrorism in Islamic Perspective and Role of Muslim Thinkers in Establishment of Peace: Analytic Study of Pakistan's Efforts to combat violent Extremism

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**Abstract**

Islam is the true religion of peace, reconciliation, and harmony, which primarily deals with the sanctity of human beings without discrimination of religion, creed, and ethnic group. The subject of Divine Commandments is humanity which can be derived from the address of Allah almighty in the Holy Quran "O people" "The Holy Prophet Muhammad SAWW said, "The best among people who is the source of benefit for the whole humanity". Pakistan has been facing the challenge of extremists and terrorism since 9/11 and has sacrificed thousands of lives in the war on terror. Despite greater securitization, surveillance, examining, and numerous counterterrorism measures, the problem appears to worsen rather than improve. While there may be success stories of terror plans being stopped and radicals being funneled into De-radicalization programs, the tragic reality is that innumerable young people continue to be exposed to extremist propaganda, mainly through social media. In this paper, I have elaborated Islamic perspective on counterterrorism with the help of divine commandments and a rational approach that Universalism and moderation are what Islam stands for. It is a religion of peace, protection, and human rights; there is no room for oppression and injustice in Islam. In the second phase of a research paper, I have analyzed the academic contributions of Muslim Thinkers to encounter extremism and terrorism. I have also highlighted the narrative of the Paigham-I-Pakistan joint declaration of scholars of various schools of thought to create harmony and peace in the country.

**Keywords:** Islam, Counter-Terrorism, Muslim Thinkers, Peace, Extremism, Violent

**Main Objectives**

The essential reason of this article is to explain Islam's narrative regarding counter terrorism and extremism in a comprehensive manner. The concept of Peace in Islamic scriptures is the Holy Quran, and Sunnah has also been the target of this study. Variety and balance, as well as speaking up for human rights, have been attacked as basic Islamic ideals. In addition, the academic approach to counterterrorism of several Pakistani intellectuals has been included in this analytical discussion. The concept of Pakistan COAS General Qamar Jawed Bajwa is similarly explored, which affirms Pakistan as a place of peace rather than bloodshed. This research also considers Paigham-e-Pakistan as a storey of harmony and peace in the State of Pakistan. In addition, the fatwa of 1800 Pakistani religious experts proclaims suicide bombs to be haram, as mentioned in the present script.

### Research Methodology

Qualitative analysis has been implemented in executing this research study. Primary as well as secondary resources are concerned. The holy doctrines that are "the Holy Quran" Hadith", the sayings of Hazrat Muhammad Mustafa SAWW, the principle of Shaikh-ul-Islam Allama Dr Tahir-ul-Qadri that is "Paigham-e-Pakistan", along with the doctrine of Pakistani Chief of Army Staff General Qamar Jawed Bajwa that is "The Bajwa doctrine: from chauvinism to realism" are utilized as a primary source to present the Islamic and Pakistani narrative about counterterrorism. Additionally, secondary sources of newspaper articles, website articles, and journal articles as secondary resources are consulted for the theoretical and descriptive comprehension of Islamic and Pakistani ideology in terms of terrorism, extremism, activism, and radicalization. Literature is studied in mighty detail for the revision of the terrorism incidents that promoted the Islamophobic image of Islam and Pakistan on the screen of the entire globe, such as the 9/11 assault and the APS massacre. Collectively, this research study demonstrates a descriptive analysis of comprehending Islam as a peaceful religion and Pakistan as a relaxed state against terrorism and violence. Ending up with the concluding remarks, a way forward has been penned for the Islamic world to assist them in tackling the upcoming challenges in the context of terrorism and radicalization. Research design is based upon the Turabian style of referencing.

### Introduction

***Whoever takes a life—unless as a penalty for murder or misbehaviour in the nation—it will be as if they murdered all of humanity<sup>1</sup>***

*Abu Bakr (R.A) stated that the Prophet (SAWW) said,*

***'Indeed, your blood & your assets and your honor are inviolable, like the inviolability of this day of yours and this month of yours and this land of yours until the day you meet your Lord.'<sup>2</sup>***

The terminology of Islam is stemmed from the basic terms salamatan, Salima, Salaman, and Islam, along with other altered terms. Allah states in the Holy Quran:

***O, believers! Enter into Islam whole heartedly and do not follow Satan's path. Indeed, he is your sworn enemy.<sup>3</sup>***

Abu- Amar al-Sheybani was a well-known philologist who construed silm as Islam. Hazrat Muhammad Mustafa SAWW declared that the believer is one from whose hand and tongue the other believer is protected.<sup>4</sup>. That is why accepting Islam refers to moving into the gate of protection and Peace. Mentioned in the tome of Tadhīb al-lughā, by Abu Mansoor Muhammad al-Azhari, Abu Ishaq al-Zujaj, recounted by Muhammad bin Yazid who explained the verse of Holy Quran:

***When the followers in our revelations come to you, say, "Peace be upon you! Your Lord has taken upon Himself to be Merciful. Whoever among you commits evil ignorantly 'or recklessly', then repents afterwards and mends their ways, then Allah is truly All-Forgiving, Most Merciful."<sup>5</sup>***

The establishment of Peace is highly emphasized in Quran, as it states that:

***Whoever keeps a life will be as if they kept all of humankind.*<sup>6</sup>**

Pakistan was made for the sake of Islam. Moreover, it aimed to establish Pakistani civilization based on standards on which urban territory of Media was constructed. It is believed that Muslims will have their own country where they will be free to put into training their faith while also having their lives and property protected. There will be religious liberty, and the rights of stringent elements will be covered. Human rights will be safeguarded, and equity will be unparalleled. Pakistan is a rigid country, and religion is a public element in Pakistani culture. People in Pakistan are also susceptible, and faith remains a fundamental component of people's conviction framework. Pakistanis take delight in being Muslims, but there is little evidence of a genuine Islamic soul in the public sphere. According to a PIPS survey conducted in 2011, 93.4 per cent of defendants stated that religion performed an essential role in their lifetimes. Pakistanis will, in general, notice Islamic celebrations and ceremonies; however, a more significant part is ignorant of the genuine importance of the Qur'anic text and its lessons.<sup>7</sup> The associations, foundations and people who bestow education related to religion in Pakistan have been sustained in a particular way. They have a place with a specific faith sector that are politically inspired. Consequently, they are right off the bat worried about the advancement of their denomination of religion and individual profits and solely later that with Islam. Thus, the resulting Islamic instruction is instructing of chosen messages deciphered to match their essential affairs. Politically spurred explanations of Islam happen of the genuine widespread meaning of Islam. Islamic lessons that advance innovation and control are disregarded and downplayed. In this way, a religious dissertation is limited to chosen notes and one-sided translation. The overall Islamic message dependent on balance, otherworldliness and harmony is lost in this human being battle to accomplish their standard plans via religion. In doing so, qualities & standards that encourage coordination furthermore, amicability in the public arena is undermined. During the time spent in Islamization, extremist philosophies and standards are upheld by using religion.<sup>8</sup> The absence of schooling and bare speculation combined with the advancement of extremist writing befuddles individuals on issues of religion, identified with terrorism like Jihad, nifāz e Sharī'at, as well as khilāfat. Even though worldwide local and global Media pronounces Pakistan as a fear monger, fanatic, and revolutionary state anyway, it merits referencing that Pakistani society is not one or the other lover nor vicious. Be that as it may, peaceful extremism in Pakistani civilization fills in as philosophical help and enlistment base for fierce revolutionaries'.<sup>9</sup>

### **Religious Fanaticism and Extremism in Pakistan- Progression**

The radical propensities dependent on belief in Pakistan marked as strict terrorism created two stages in Pakistan: nationalized and worldwide levels. Abuse of religion by public political powers was instrumental in presenting rigid classifications in legislative issues, which brought about partisan division. Then again, developing mediation of unfamiliar parties for their stakes in the nearby undertakings of Pakistan and during the time spent inter-nationalization of Jihad throughout the Cold War encouraged organized as well as coordinated brutality in light of religion.<sup>10</sup> During the residency of Gen. Musharraf, a

significant reason for terrorism was strict radicalism. The two episodes, Lall Masjid, & the murder of Akbar Bugti, also turned into the critical reasons for outrageous radicalization in Pakistan.

In the year of 2012 Pakistani authorities had to sit together and discover an answer for this threat of rough extremism for the sake of Jihad, universally marked as terrorism. They needed the genuine lessons of Islam to occur of one-sided and chose translation of Qur'anic text. In December 2014, Pakistan was required to observe the awfulness of A.P.S slaughter.<sup>11</sup> After the awfulness of APS in 2014, the Pakistani government and the military strengthened their endeavors to destroy the wonder of brutal activism in instructive organizations for the sake of Islam. The current armed force Chief General Qamar Bajwa conceded that "the nation is reaping what we planted 40 years back". He is also resolved to go past the commonwealth of counterterrorism to deradicalize the public.

### **Radicalization of youth an Emerging Challenge**

Developing issue of radicalization of young person s at colleges, schools, and further higher instructive foundations in Pakistan requests genuine consideration<sup>12</sup>. For example, the executing of Mashal Khan, an understudy of Abdul Wali Khan College, on counterfeit lewdness charges by a seething crowd of college understudies in 2016<sup>13</sup>. Modification of the present instructive educational plans and a more extensive contribution of both the HEC as well as Education Ministry in the issues of colleges are similarly significant. It is need of the hour that such radicalized components be urged to modify their conduct first instead of constraining them to alter their philosophies. Behavior change is conceivable via amicable association and decreasing the correspondence between two limits. This will clear the route for better comprehension and capacity to bear one another. It has been seen that submitted ideologies may never surrender their convictions yet may change their conduct. Indeed, even the Saudi restoration program, which genuinely regarded strict exchange as essential, has continuously received more behavior centered segments, like schooling, professional guidance, and post-discharge reintegration efforts.

Besides, religious scholars of Islam have also declared Islam a peaceful religion and claimed their narrative related to counterterrorism.

### **Paigham -E-Pakistan Fatwa of 1800 Religious Philosophers Proclaiming Suicide Bombings("Haram") Forbidden**

In Pakistan, more than 1,800 ulama (Islamic scholars) from various schools have a fatwa (Islamic ruling) proclaiming self-destructive actions "holy" (prohibited). The verdict demonstrates that those who put an end to all these attacks, those who demand them, and those who train them are all considered instigators against Islam's genuine soul. The decision also shows that the Pakistani government is entirely justified in prosecuting these individuals. It stipulates those armed protests and jihadi atrocities must be instigated by the state. He went on to say that people who force their beliefs on others are to blame for the rise of depravity on the planet. Armed combat around Sharia is likewise prohibited in Pakistan, according to the judgement. At an occasion in Aiwan-e-Sadar, the dossier, which had been authorized by all legal schools, was delivered under the title "Pegham-e-Pakistan." The attempt has been recognized as the second greatest memorable deal in every order since the

1973 constitution. Mamnoon Hussain, Prime Minister and Chancellor of the International University (IIUI) in Islamabad, hosted the occasion<sup>14</sup>.

### **Fatwa against violence and Suicide Bombings by Dr. Tahir-Ul-Qadri**

From Iranian upset to 9/11 plus 7/7 assaults as well as proceeded with demonstrations of worldwide extremism by aggressors for the sake of Islam. Issues have been increasing as well as charges made with respect to the association of Islam to strict radicalism, brutality, self-destruction besieging and terrorism<sup>1516</sup>. The relationship of Islam to fanaticism and terrorism, nationally as well as, internationally, stays basic in the 21st century. The essential reasons for worldwide terrorism, frequently political and monetary complaints, are now and then clouded by fanatics' utilization of strict language and imagery. In ongoing many years, religion has demonstrated an intense power, utilized by Muslims as well as by Jewish, Hindu, Buddhist and Christian, fear-based oppressors to enlist, authenticate their activities, furthermore, prepares mainstream funding. The Gallup Islamic Poll is the world's largest and most effective survey of Muslims, including 36 Islamic countries from Northern Africa to Southeast Asia. Individuals who criticized terrorism alluded to rigorous as well as humane grounds when asked in an open-ended inquiry to clarify their thoughts on 9/11. The 20 percent of Kuwaitis who said the attacks were "absolutely uncalled for" clarified this by noting that radicalism goes against Islam's teachings. Paradoxically, not a solitary respondent who approved the assaults utilized the Quran or Islam as avocation. All things considered, they depended on political legitimizations, for instance, considering the United States a settler power or blaming it for needing to have power over the world. The Gallup World Poll establish that by far most of respondents 93 percent have a place with the standard, who accept the 9/11 assaults were ridiculous however numerous in this gathering, in the same way as other non-Muslims, hold basic perspectives on US international strategy. Seven percent, however not really locked in brutality, themselves supported the 9/11 assaults. As opposed to the well-known thought, in the Gallup World Poll the individuals who have a place with the politically radicalized bunch end up being not any stricter than the standard. Vast dominant parts of all gatherings report that religion is a significant piece of their everyday lives, and there is no huge contrast in mosque participation<sup>17</sup>. Simultaneously, from very quickly after the assaults against the World Trade Center and the Pentagon, significant Muslim religious pioneers stood up publicly and keep on doing as such be that as it may, as a rule, the media has once in a while covered this story, liking to accentuate articulations and dangers from a perilous, furthermore, lethal minority of fear mongers and evangelists of disdain. However, an issue actually remains. While most of Muslim pioneers have censured terrorism and self-destruction besieging for the sake of Islam, some have respected assaults against regular folks and self-destruction besieging in Israel-Palestine as real<sup>18</sup>. Timothy Winter, for example, dismisses those who adopt this viewpoint, such as Osama bin Laden and his right hand man, Ayman al-Zawahiri, as unsuitable, un-Islamic vigilantes who ignore basic Islamic principles. Their declarations disregard 14 centuries of Islamic religious tradition.... [They] employ anti-American grievances as well as Quranic passages alluding to Muslims fighting Arab idolaters at the appropriate time. This amounts to an unusual and flagrant violation of traditional Islamic gift strategies. In Islamic law, an insurgent who massacres noncombatants is guilty of baghy, or "equipped offence," which is a capital sentence. A jihad

can be proclaimed by a well-organised state; all else is pure vigilantism. Yusuf Qaradawi, a well-known and powerful researcher and pioneer, and others issued fatwas condemning the 9/11 attacks.

### **Role of Muslim Thinkers for Establishment of Peace and Harmony**

On 12 September 2001, Qaradawi issued a statement, declaring: "Islam, the religion of resistance, holds the spirit in high regard and considers the assault against guiltless people a serious sin." This is supported by a Qur'anic stanza that reads: "Whoever slaughters a person for any reason other than murder or defilement in the earth, it will be as if he has executed all civilization, & who so at any moment saves I strongly disagree with a surrendered Muslim embarking on such an attack. Nonetheless, he and others have seen besieging Israelis in Israel-Palestine and American troops in Iraq as genuine acts of self-destruction. Thus the 'battle of fatwas' has not just happened between a lion's share of standard muftis and the fatwas gave by psychological oppressors and their allies yet in addition be present between clashing place taken by muftis to whom numerous standard Muslim's search for direction<sup>19</sup>. Self-destruction attacks on innocent civilians or non-soldiers have sparked a heated debate among prominent religious experts in the Islamic community. In the late spiritual pioneer and initiator of Hamas in Palestine, as well as Akram Sabri, the Mufti of Jerusalem, along with a slew of other Middle Eastern and Palestinian religious leaders, have argued that this is essential and must be defended in order to counter Israel's illegal occupation as well as military force. In 1995, he was one of the first people in Israel to release a theological decree that he thought was OK for people to do things like this. He said that Israelis were not normal people, but soldiers in an occupying war against Palestinians. When Abdul Aziz Al-Shaykh, the Grand Mufti of Saudi Arabia, made a very clear point, he said that all forms of self-destruction were un-Islamic, and they were not allowed in Islam. On Sept 15, 2001, not long following 9/11, he stated: "Ill will and disdain do not legitimate enmity or foul play." Right away, the new advancements in the United States, such as capturing planes, frightening honest people, and losing blood, develop a level of shamefulness that Islam cannot bear, since these are huge wrongdoings and corrupt demonstrations. Furthermore, any Muslim who understands his religion's lessons and adheres to the commands of the Holy Qur'an and Sunnah [the Prophet Muhammad's teachings] will never participate in such deeds, as they will provoke God Almighty's wrath and lead to evil and devaluation on Earth<sup>20</sup>.

Furthermore, it is responsibility of Muslim scholars [religious authorities] to clarify the situation and explain that such demonstrations are never tolerated in Islam. Furthermore, the media, which attempts to criticize Islam as well as Muslims in order to mobilize sensations of different countries against them, should instantaneously cease this unsuitable as well as unjustified practice, because all sensible and simple inhabitants understand that such one-sided allegation have nothing to with Islam. The Amman Message is one of two major endeavors of Muslim strict pioneers to internationally address and delegitimize stringent fanaticism and worldwide terrorism [2004–05]<sup>21</sup> together with 'A Common Word Between Us and You' [2007]<sup>22</sup>. Religious pioneers declared "what Islam is or isn't, and what actions address or what activities don't" in the Amman Message, stressing Islam's key principles of compassion, shared regard, recognition, and religious opportunity. The Amman Message is anticipated to criticize fanaticism as a divergence from Islamic values, while

affirming Islam's lesson of resilience and humanity as a universal viewpoint shared by all religions and people groupings. The emotions of these scholars at the time became the foundation for a large global Islamic gathering in July 2005, which brought together 200 Muslim researchers from the more than 50 nations. Researchers focused on intra-Muslim conflict and brutality, attempting to delegitimize fanatics who issue fatwas to legitimize their plans, constructed on fatwas issued by three of the most senior Sunni and Shia strict specialists, including Sheik Muhammad Sayyid Tantawi of al-Azhar University, Iraq's Grand Ayatollah Ali al-Sistani, and Yusuf Qaradawi. Members made a final statement that emphasized the hidden harmony and legitimacy of Islam's three major branches [Sunni, Shia, and Ibadi], outlawed expulsion or heresy [takfir] among Muslims, and detailed the requirements for a substantive fatwa. The Amman Message was continuously endorsed by more than 500 leading Muslim researchers. Along these lines, for the first time in history, a diverse group of religious founders and agents from throughout the world came together to issue a definite proclamation.<sup>23</sup> In October 2007, 138 renowned Muslim pioneers [muftis, intellectuals, government ministers, and authors] from around worldwide addressed a second crucial communication to leaders of important Islamic localities called "A Common Speech between Us and You." In this world, there is Christian worship. The ceremony highlighted the significance of Christians and Muslims, who together account for the majority of the world based on their "shared language," the core doctrines of two religions: love and devotion to one God, who work together for world peace. The "common word" elicited a quick and global response from Christian pioneers and seekers. Many people and groups have spoken out in support of it, including the Bishop of the Diocese of Christchurch, Pope Benedict XVI, the Orthodox Church Patriarchate of Alexei II, the Prime Minister of the World Evangelical Federation, and many others<sup>24</sup>. The ultimate resource for "un mot universal" The number of Islamic pioneers and academics involved in the event has increased from 138 to over 300 and the event is supported by over 460 Islamic associations and organizations. It is inside this context that Dr Muhammad Tahir-ul-Qadri's<sup>25</sup> as an important archive, the Fatwa on Terrorists and Terror Attacks has been invited. Tahir ul-fatwa Qadri's is a detailed analysis of Quran and Islamic sources' claims about the prevalence of evil, terrorism, and suicide bombers, as well as a clear and unequivocal condemnation of all misguided barbarism, terrorism, and bomb attacks against everybody else, Muslims and non-Muslims alike. At the same time, it sets itself apart from everyone else, even unchallenged religious pioneers and potentially radicalized Muslim communities who could try to justify and condone suicidal sieges and terror under any conditions. In his discussion with Christiane Aman, he said, "Terrorism and savagery cannot be regarded admissible in Islam on the basis of any forgiveness." Any country's sincere purpose of terrorism cannot be sanctioned by any worldwide plan or blend of emotions. "This significant fatwa contributes to the discourse, direction, and rigorous knowledge of Islam in the twenty-first century and offers a fascinating lesson and teaching to everyone who desires world peace and justice."<sup>26</sup>

### **Peace through Military Front: The Bajwa Doctrine and Counterterrorism Strategy**

The Bajwa Doctrine is concerned with domestic security and believes in Pakistan's capacity to combat terrorism. It ensures that no safe zones for oppressors driven by fear are saved. Pakistan is the only stipulation for the tenet. The traditional paradigm of separating good

Taliban from evil Taliban appears to have evaporated. Terrorism has been combated by the law in all of its forms and dimensions. Gen. Bajwa and his colleagues have a clear idea of a peaceable, prosperous Pakistan, and they must eliminate all forms of terrorism from the country. They require the aggressor meetings to be de-weaponized and brought up to the same level as Ireland and other troubled nations where combat gatherings are well-managed. As a first step, General Bajwa met with Afghan President Ashraf Ghani and informed him that, as a first step, both Afghanistan and Pakistan should stop being used against each other. The Bajwa Doctrine's signature achievement is the line fencing just across the Pak Afghan line, which will benefit both neighbors. The Bajwa philosophy promotes regional harmony, and, like China, we must strive for some degree of Peace with India while maintaining our differences at the forefront of our minds. The precept is ready for peaceful dialogue, but it does not address the Kashmir question. The principal is fully aware of China's advice to Pakistan that, rather than waging war, other peaceful solutions to the Kashmir problem be negotiated. Having served in the UN Peacekeeping Force and interacted with people of various ethnicities, the Bajwa teaching is aware of the global perspective. The thesis looked at the business relationship between the United States and Canada and concluded that while Canada was at first unfortunate, it is now fortunate. This concept can help Pakistan establish trade relations with China and India while taking advantage of our business benefits. The principle requires strong ties with the United States and a willingness to collaborate on contentious subjects. The vision dismisses any notion of a direct or indirect war with the former partner, the United States, and emphasizes resolving all difficulties through dialogue. The teaching has worked diligently to improve relations with Iran, with General Bajwa's travel to Iran and unfamiliar Iranian minister Jawad Zarif's visits to Pakistan being regarded as fruitful.

The Bajwa ideology has effectively repaired the damage done to Pak-Saudi relations under Nawaz Sharif's previous regime. It also has normalized relations with the United Arab Emirates, which seemed to be in continual dispute. Under the Sharif system, in light of the decision to award EXPO 2020 to Turkey rather than the UAE.<sup>27</sup>

### Findings

Indeed, even Western researchers have renounced the legend of Muslims pressuring others to convert. The incredible antiquarian De Lacy O'Leary expressed: "History makes it understood, nonetheless, that the legend of obsessive Muslims, moving through the world and driving Islam at the mark of blade upon conquered races is one of the most fabulously silly fantasies that antiquarians have at any point rehashed."<sup>28</sup> Muslims governed Spain for about 800 years. The non-Muslims in the area were alive and well at this time until they were finally forced away. Furthermore, for a long time, Jews and Christian minorities have been doing this in the Muslim regions of the Middle East. For example, Syria, Morocco, Lebanon, Egypt, and Palestine all have significant Christian and Jewish communities. This is not unexpected to a Muslim, for his confidence forbids him from compelling others to see his perspective.

The Glorious Qur'an declares: "

***There is no pressure in the religion; right-mindedness has already been obviously (distinct) from misguidance. So, whoever disbelieve in the Taghut (i.e. false gods, idols,***



**devils and seducers) & believes in Allah, then he has already upheld fast the most obligatory Grip, with no disjunction (ever); and Allah is Ever-Hearing, Ever-Knowing.<sup>29</sup>**

A long way from being an aggressor doctrine, Islam is a lifestyle that rises above race and identity.

The Glorious Qur'an over and over helps us to remember our common origination:

***O humanity, indeed, we have created you from male and feminine and made you peoples and tribes that you may know one another. Certainly, the noblest of you in the sight of Allah is the most righteous<sup>1</sup> of you. Indeed, Allah is Knowing and Aware<sup>30</sup>.***

In this manner, the all-inclusiveness of its lessons makes Islam the quickest developing religion on the planet. In a world brimming with conflicts and profound splits between people, a world that is compromised with terrorism, executed by people and states, Islam is a beacon of light that offers expect what is to come. To understand terrorism and fanaticism in the context of Pakistan, it is fundamental to examine it from the religious and political perspective of Pakistan. Pakistanis are strictly delicate individuals and invest heavily in being Muslims; however, evident Islamic soul is generally absent in the public eye. Madāris, Maulvi's, and religious, ideological groups are predominant in giving strict training to individuals in Pakistan. The difficulty is that they all have their stakes sponsored by philosophical and political plans.

### Conclusion

These outcomes in the encouragement of Islamic learning are dependent on chosen messages deciphered to suit their essential concern. In light of resilience and moderation, politically motivated interpretations of Islam displace the actual soul. The promotion of severe radicalized literature on Jihad, if e Sharat, and khilafat perplexes the public's religious concerns. Accepting such standards promotes harsh extremists and serves as a recruiting ground. The years 2013-2014 marked a watershed event in Pakistan's history. General Reheel Sharif ordered Operation Zarb e Azb in 2014, which required Pakistan to monitor the massacre of A.P.S kids. Following this, Pakistan's government increased its hard work to combat rough radicalization at educational association by military actions such as Zarb e Azb and Radd al Fasad.

Operation Radd ul Fassad was dispatched on February 22, 2017, inclusive of 4 cardinals that are killing lingering danger of terrorism, countrywide counterterrorism operation, de-weaponization, and touchy control request the board examination of NAP are lobby characteristic of Radd ul Fassad. The objective of active operations was accomplished generally, which cut down terrorism. Already because of responsibility in Kinetic operations endeavors for NAP stayed needing. Destitution, imbalance, underdevelopment, and free administration have likewise been instrumental in supporting radicalization. Madrassas and organizations of partisan associations moreover advance radicalization in Pakistan.<sup>31</sup> Both internal and external political events influence terrorist attacks in Pakistan. The upper labor movement of Pakistani culture has been exploited to a large amount by very severe concepts of Jihad and the creation of general Khilafa, as well as the validity of organized uprisings by supposed influencers, who have so encouraged extremist groups in the country. Today's youth extremism in Pakistan's colleges, schools, and other higher education institutions demands serious attention. The most crucial Counter Violence Extremism (CVE) policy

outlined by Pakistan's National Cyber Security Authority (NACTA) has strongly encouraged progress in this regard. It's also clear that emphasizing revolutionaries' differences in behavior is more useful than forcing them to alter their views. This paves the way for a greater understanding moreover resilience in the face of two constraints. Paigham e Pakistan, which has filled in as a device for a de-radicalization based on Islamic lessons, has been established to cover the requirement for academic investigation for de-radicalization. This national account is gaining popularity among the general masses as it works to combat barbarism, fanaticism, and violent revolutionary attitudes in Pakistan. Despite the findings of several closures, Paigham-e-Pakistan appears to be making progress on the philosophical & intellectual fronts to restrain radicalized fundamentals in Pakistan and teach Pakistanis a more tolerant and moderate view of Islam. In addition, Pakistan's COAS, Gen. Qamar Javed Bajwa, speaks loudly on Pakistan's peaceful status. By Almighty Allah's will, a complete open-minded Islamic civilization on the model of Madinah country is the ambition of new Pakistan.

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<sup>2</sup> [al-Bukhari and Muslim]

<sup>3</sup> (Surah al-Baqarah, verse 208)

<sup>4</sup> Al-Bukhar in al-Sahih: Kitab [The Book of Faith], chapter: 'The Muslim is He from Whom the Tongue and Hand the Muslims Are Safe,' 1:13 -10; Islamic in al-Sahih: Kitab [The Book of Faith], chapter: 'Explaining the Ranks of Virtue Within Islam but Which of Its Affairs are Also most Virtuous,' 1:65 - 41; al-T

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