



International Research Journal on Islamic Studies (IRJIS)

ISSN 2664-4959 (Print), ISSN 2710-3749 (Online)

Journal Home Page: <https://www.islamicjournals.com>

E-Mail: tirjis@gmail.com / info@islamicjournals.com

Published by: "Al-Riaz Quranic Research Centre" Bahawalpur

Emerging Trends of Radicalization in Global Context and Pakistan and their Solution in the Light of Islamic Teachings

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To cite this article: Muhammad Umar Riaz Abbasi. 2022. "Emerging Trends of Radicalization in Global Context and Pakistan and their Solution in the Light of Islamic Teachings" International Research Journal on Islamic Studies (IRJIS) 4 (Issue 1), 86-103.

Journal

International Research Journal on Islamic Studies

Vol. No. 4 || January - June 2022 || P. 86-103

Publisher

Al-Riaz Quranic Research Centre, Bahawalpur

URL:

<https://www.islamicjournals.com/eng-4-1-6/>

DOI:

<https://doi.org/10.54262/irjis.04.01.e06>

Journal Homepage

www.islamicjournals.com & www.islamicjournals.com/ojs

Published Online:

01 January 2022

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Abstract

Terrorists use violence to create fear. Comprehending why terrorists kill innocent civilians is crucial to understanding the situation. The current discussion on 'root causes' focuses on identifying a terrorist's anti-civilization motivations. But the debate over what motivates a terrorist misses the circumstances that enable terrorism. To reduce the number of terrorists, it is vital to identify their enablers and root causes. Terrorism's purpose will take a decade or more to decrease, and its capabilities will need continual attention. Radicalism shares several values. It was a happy, tranquil, prosperous period. Fundamentalists believe that change comes from above, and hence support force and coercion above democracy and popular will. So, the structure isn't democratic. One for every fanatical. Armed forces toppled progressive anti-imperialist leader Ahmed Soekarno in 1964, slaughtering communists posing as American imperialism. In 1973, General Pinochet killed Chile's first elected socialist president, Silva Durlande. Forcing martial rule in Pakistan and deposing Zulfiqar Ali Bhutto, fundamentalists supported General Zia-ul-Haq. Extremism and fanaticism yield their fruit. Our religious seminaries teach the same mindset that is spread by Islamic groups and religious politicians,

which has produced the present position for Islam and Muslims worldwide. However, what is the right Islam? If there is a religious riot in Muslim culture, it is not the preaching of secularism, but a religious counter narrative that may bring peace. -

Keywords: Radicalization, Emerging trends, Solution, Islam, Pakistan

1. Introduction

As a means of achieving their objectives, terrorists incite fear via violence¹. There must be an understanding of what drives terrorists to engage in senseless violence against civilians and non-combatants. Root roots of anti-civilization sentiments are commonly discussed in terms of a fanatic terrorist's own thoughts and beliefs².

As a result, terrorist motivations are overlooked in the argument regarding what makes a terrorist do what he or she does. If more control is gained over the radical motive for terrorism, there will still be a few isolated people who find it difficult to resist the urge to use terrorism if the chance exists. To minimize the number of terrorists, it is necessary to address the underlying reasons, but it is also necessary to identify the conditions that make terrorists more likely to act. Tackling terrorism's root causes will take a generation or more, and lowering their capability will need regular monitoring in the meantime³. There are many factors that contribute to terrorist acts, but this Policy Paper focuses on how state intervention may be used to prevent them from becoming reality. It is necessary to flirt with religion in Pakistan, because religion is the sole source of national identity, above and beyond the existence of the state. International attention and support were drawn to and bolstered by the country's liberal loyalty because of the country's people's religiosity and the role of religion in its politics⁴. "Islamism" has become a global problem and ultimate danger, but Pakistan as a state has and continues to find it difficult to accept this fact. This Policy Paper attempts to establish whether Pakistan now is, and considers itself (rightly or wrongly), a part of the world community that has come to dread religious extremist terrorism.

At present an accusation is being leveled against all Muslims. That is, terrorism is being extracted from the cradle of radicalism and fundamentalism. Thus, killings, bombings and suicide attacks are the first gifts of the 21st century. But why is their accusation and humiliation only on the part of Muslims? Is it because of the people who are involved in these attacks?

¹ Jenkins, b. M., & ronfeldt, d. (2021). The origin and evolution of th e rand corporation's terrorism databases.

² schuurman, b., & taylor, m. J. P. O. T. (2018). Reconsidering radicalization: fanaticism and the link between ideas and violence. 12(1), 3-22

³ rizvi *, f. (2004). Debating globalization and education after september 11. Comparative education, 40(2), 157-171. Doi:10.1080/0305006042000231338

⁴ khan, a. U. (2005). The terrorist threat and the policy response in pakistan. Stockholm international peace research institute

They have created the look and feel of radical Muslims. Although these people are hired. And the goods of the country to which the parcels are sent are made and sent. Then there is the country in which these explosions are not happening. What is fundamentalism....? A self-made inflexible attitude within religion is called fundamentalism.

And what is secularism, to create softness and flexibility in the same religious attitude. If religions are demanded, you will see that the attitude and principles of all religions are positive in terms of humanitarianism and rights of worship. Theft, robbery, murder, lust for wealth, corruption, misconduct, adultery, cruelty and barbarism, lies, accusations of all kinds have been condemned. It is another matter that in the growing interconnectedness of the world, nations adopt each other's habits. They forget the ground realities or follow the cues of the contractors of religion. There are contractors of such religions in every religion and in every nation. No matter how much a person calls himself a stranger to religion. It needs many things in the name of religion. He also needs God to eat the wrong kind of food. For these reasons, the practice of exploiting religion became common in societies. The entire religion of the Muslims is enshrined in the Holy Qur'an, which is explained by the hadiths and the pattern of beauty⁵. Then there is the clause of ijtiḥād which has been accepted by many ancient and modern jurists. If there is an accusation that Muslims are fundamentalists, in other words terrorists, then it is the duty of the people to wash away this accusation. In a society where politicians speak loudly about religion, not all the work is done by politicians. The job of politicians is to provide bread, peace and justice to the people⁶. Reforming society is the work of religious leaders and teachers. Many people listen to them and act on them with great devotion. The condition is that in today's world they should resort to the truth. The church has bound itself to the realm of small talk and narrow-mindedness. The clergy must also make decisions that go beyond conservatism and fundamentalism.”

Can anyone say the same thing about some mosques? The mosques inside which bombs are detonated and the madrassas where suicide attacks are trained. What kind of religion allows suicide bombers to come to parties like criminals? In what part of Islam do those who take the name of Islam want bombings and targeted killings? Pope Francis has also condemned many of the atrocities that have taken place in his community since Jalila took office, and stressed the need to find a solution. He says today many Catholics are living together without marriage,

⁵ wahidi, r., burhanudin, h., & najamuddin, n. (2019). *Iqtibâs qur'ani in syaîr'ibârat and khabar qiamat the work of abdurrahman siddiq al banjari.*

⁶ paine, t. (2000). *Agrarian justice.* Nc: alex catalogue.

which is not true⁷. As a result, the marriage has become temporary. In fact, marriage is the key to progress in a society. What kind of generation will a society free from this bondage produce, but many other societies, including Muslim societies, are ready to follow these paths on their own? In order to promote this relationship, India created a new society in its films, where the acceptance of illegitimate children began to be certified. Wherever these films are seen, their influence will surely be felt. Many Western addictions are slowly spreading throughout the world. People are becoming accustomed to demanding a strange kind of inhuman freedom, which has paved the way for violence. Pope Francis also objected to the global financial system, saying that it was because of this global financial system that a race for wealth began. The world is moving in the same direction. Honor in the world comes only from work. If life is built on principles, sorrows are lessened. Just as Pope Francis has spoken openly about some of the social evils of the Christian community and sent a questionnaire to bishops around the world to bring moderation to society, asking them to find answers to all these questions. Which will be considered at the 2015 Bishop's Meeting? In order to find a solution to the crumbling values within the society⁸.

A similar solution needs to be found in Muslim societies today. But for this, it is necessary for the moderate and serious scholars to come together and pick the thorns that are causing the sting of the society today before consensus. Just keep blaming and keep blaming is not the solution to any problem. It seems the world is taking a turn. And in this world, Muslims are falling apart. Can the Muslims who are debating this martyrdom and worship in vain unite today to find themselves?

2. Objectives

- Historical Perspective of radicalization
- Radicalization emergence in Pakistan
- Causes: political, economic and religious
- Counter narrative of radicalization in Islamic Perspective

3. Research Questions

- Who is a radical?
- What are the motivations?
- What are the drivers of radicalization?
- When they opt to use violence, do they die to win or die to kill?
- How do they justify killings?
- Why structural- or individual-level drivers of radicalization lead to radicalization for some individuals, but not for others?

⁷ vignoli, d., & salvini, s. (2014). Religion and union formation in italy: catholic precepts, social pressure, and tradition. *Demographic research*, s17(35), 1079-1106.

⁸ thompson, e. P. (2015). Whigs and hunters: the origin of the black act: breviary stuff pub.

4. Novelty of Concept

Right-wing radicals are a threat to Pakistan's democracy. There is a rise in the popularity of right-wing fundamentalist parties like TTP and other fanatic organizations. The ability of these organizations to organize adherents is regarded as a radicalization of Pakistan's already extreme society. Is. The statement's "Islamic slogans" and religious tolerance slogans are insufficient to attract people in need. In spite of the country's current diverse political system, observers estimate terrorist components among these parties.

5. Radicalization in Historical Perspectives

With regard to Niadism, it is generally understood that the term is specifically meant for Muslim fundamentalists and is due to the prejudiced attitude of the people of the West towards Islam, but the reality is quite the same⁹. On the contrary such is the term Baptists and pres. by terrain. The term was originally used in 19th century North America for the denominations that are the five basic tenets of Christianity, namely, to be cleansed of all the errors of the Bible, to be born of a virgin mother without a father, to be atoned for the sins of all mankind by the Lord Jesus Christ, the cross They believed in being born again after being given and that all the miracles of the Bible were true and that they were beyond any doubt.

These Christian denominations did not accept Darwin's scientific theory of evolution as correct, but instead believed in the religious doctrine of creation. And they did not tolerate hearing anything against it or any change or modification in it and considered it permissible to use force and coercion to impose it on the people. Every progressive ideology or ideology was a felony. According to him, those who believe in science, nationalism, secularism and socialism were tools of the devil. But this does not mean that religious fundamentalism in human history began with Christianity, but for that, we need to look at the ancient history, in order to find out the motives that led to the beginning of religious fundamentalism.

A glance at the ancient religions of the world reveals that in the beginning man worshiped the phenomena of nature, after which he gradually the worship of many gods and goddesses became customary. It also happened in those days when a person belonging to one religion if the followers of other religions were conquered, many of their deities would also be included in their religious deities. For example, Ishtar, the goddess of ancient Babylon, was worshiped in different religions. When Arya came to India as a conqueror, he incorporated many Dravidian deities into his religion. That is to say, in this age of history, we do not find the existence of religious fundamentalism. All of this did not happen overnight, but this

⁹ oikonomides, n. (1986). Silk trade and production in byzantium from the sixth to the ninth century: the seals of kommerkiarioi. *Dumbarton oaks papers*, 40, 33-53.

concept, after going through various stages of evolution, led to the kingdom or sovereignty of a God¹⁰. The idea of worshipping a deity was first proposed by King Ahnatan of Egypt in 1400 BC. And after the death of Akhna Tan, the worship of other gods and goddesses became popular again. 600 years later, in Iran, Zoroaster introduced the concept of two gods. One was the god of goodness who was named Ahur Mazda, and the other was the god of evil who was named Ahram. Every evil in the world was attributed to him. Upcoming religions also continued. Considering this situation, it is clear that Judaism was the first religion to popularize the concept of one God, Yahweh, in the lives of the children of Israel at large. They did not resort to coercion. These were the early Jewish scholars who ruthlessly annihilated other gods in the name of Yahweh and beheaded human beings in His name. Followers of later religions followed suit. Common values of fundamentalism

Radicalism, be it Jewish, Christian, Hindu, Muslim or any other, has some values in common¹¹. Like the concept of a "golden age" according to which when religion existed in its original and real form, there was a period of peace, prosperity and happiness in the world. That is to say, the passing away of the "Golden Age" is the result of the evils that take place in the society which can be eradicated and this lost "Golden Age" can be brought back. Here the question arises, what is evil? It is, in fact, an attempt to turn the wheel of history backwards into an era that has never existed. In addition, fundamentalists do not tolerate dissent and consider everyone but themselves as infidels, heretics and heretics. Since all fundamentalists believe that change is brought from above and not from below, they want to impose their ideology on society through force and coercion instead of democracy and public opinion. That is why their organizational structure is also not democratic and they believe in dictatorship. Due to their dictatorial background, fundamentalists everywhere try to get the help of a dictator. In Indonesia, for example, when General Suharto overthrew the progressive and anti-imperialist leader Ahmed Soekarno in 1964 and began a massacre of communists under the guise of American imperialism, the radicals there supported him. Fully supported to get it. When General Pinochet seized power in 1973 by assassinating the first elected socialist president of the Latin American country of Chile, Silva Durlande, the radicals there welcomed him. Similarly, when General Zia-ul-Haq imposed martial law in Pakistan by overthrowing the elected government of Zulfikar Ali Bhutto, the fundamentalists here supported him and got his

¹⁰ barbour, i. G. (1990). Religion in an age of science: san francisco: harper & row.

¹¹ xia, w. J. S. S. R. (2021). Mediators explaining radical right voting patterns of christians in europe: attitudes toward immigrants, values, or social capital? , 97, 102575.

support. This crop of extremism and fundamentalism sown in the field of martial law is still being reaped to this day. The rhetoric of minorities is closed there¹².

Another common denominator among fundamentalists is that wherever they are, minorities are their first target. This is because minorities are politically weak and the general prejudices against the majority are easily exploited by the fundamentalists, just as Hindu fundamentalists in India used them against Muslims and Christians. This is the weapon of Jewish fundamentalism in Israel. All this has happened and is being done in Pakistan against the "Zikri" sect against the Shiites and other minorities¹³. While Hindus are also being victimized on a large scale in Sindh where they are buried alive at the hands of characters like Mian Mithu and along with other atrocities, kidnapping of Hindu girls, forced conversions and marriages are commonplace. The limit is that even underage and underage Hindu girls are not safe from radical fanatics.

Almost all radicals have reactionary views about women and impose various restrictions on them. According to them, woman is "insane" so it is only right to confine her to home. "Women's rights" is out of their vocabulary and every act or step that helps a woman to have her rightful place in society is considered an evil act. Sometimes the radical attitude is different. In Iran, for example, revolutionary women working in fields and factories, from college and university students, played a key role in the struggle against the Raza Shah Pahlavi dictatorship on all fronts. Until then, the radical leaders of Iran were not against Khomeini women, but their struggle was considered as Islamic. However, when Khomeini came to power after the revolution, he did not hesitate to call the women who came out of the house "Satan's Chile". Similarly, the "Thor Revolution" in Afghanistan in 1978 lasted for centuries but after the failure of this revolution, when radicalism appeared in the form of Taliban, then women were pushed back centuries even from the time of Zahir Shah. The most reactionary laws against women were also demonstrated in the radical kingdom of Saudi Arabia¹⁴.

Fundamentalists, by the way, oppose every new discovery and modernity of science, but, if need be, they use it with gusto. But later it turned out to be his biggest weapon. Initially, it was named "Alah Soot-e-Jahar" but this difficult and precise name did not become popular. Similarly, there is tape record, film and internet etc. which has been well used and is still being used extensively. The roots of religious fundamentalism in Pakistan are in fact rooted in

¹² ameli, s. R., marandi, s. M., ahmed, s., kara, s., & merali, a. (2007). The british media and muslim representation: the ideology of demonisation. Ihrc.

¹³ malik, i. H. (2002). Religious minorities in pakistan. London: minority rights group international., 6.

¹⁴ doumato, e. A. (1992). Gender, monarchy, and national identity in saudi arabia. British journal of middle eastern studies, 19(1), 31-47.

colonial-era United India. It was just as they introduced feudalism here. It was the British henchmen who introduced the "separate style of choice" in Bengal in 1905 and introduced it like Hindu and Muslim politics. Not only divided Hindus and Muslims but also transformed fundamentalism into a political organizational form. The formation of RSS and Muslim League etc. are great examples of this. India was later divided on the basis of two national ideologies, which in itself proves that the ruling classes in the society maintained the same strategy of British imperialism. That is, Anglo-American fundamentalism on the one hand and India There was Hindu and Muslim fundamentalism of the upper classes of India.

The formation of Pakistan was at a time when the sun of British imperialism was setting on the world horizon and socialism was emerging as a powerful bunker after the Second World War. The Cold War was started against the Soviet Union and other socialist countries in which Pakistan was used as an imperial base and its ruling classes (especially the army) as a tool. Instead of democratic institutions and democracy, the dictatorial personal system was established in the state in which the army was given a central position. Drowning in the mire of disease, poverty and ignorance. What could be more conducive to radicalism? During the Cold War American imperialism fostered religious extremism against socialism in Asia, Africa and Latin America. There are many examples of this. When the Afghan Revolution came in 1978, Pakistan seemed to become a breeding ground for religious fundamentalism in the region¹⁵.

The United States used Zia-ul-Haq for its own purposes and Zia used religion. As far as fundamentalists and Zia-ul-Haq are concerned, they both used each other. In essence, Zia was no less radical. And took steps that were specific to him. It was Zia-ul-Haq during whose time a meeting of Maulvis was convened in order to subdue the power of the jinn and generate electricity from it. This dream, however, could not be embarrassingly interpreted. Although there is no precedent for the rise of radicalism in Pakistan in the wake of the Cold War under Zia and its official promotion, there has been a tragedy for the secular civilian rulers who No less a role played by radicalization in achieving goals. It was Zulfikar Ali Bhutto, for example, who approved a Friday holiday, banned alcohol and took a number of steps that led to the rise of fundamentalism. This approach was adopted by later secular politicians and is still practiced today. As far as the United States is concerned, immediately after the end of the Cold War, it did not need radical fanatics to be formed here. He received great support when the Taliban government was established in Afghanistan. The US has been supporting every military

¹⁵ tripathi, d. (2011). Breeding ground: afghanistan and the origins of islamist terrorism: potomac books, inc.

dictator here, whether it is a fundamentalist like Zia or a secular dictator like Pervez Musharraf. When the United States declared war on terror after 9/11, it felt the need for a secular dictator instead of a fundamentalist in Pakistan¹⁶. It has not taken long for Pervez Musharraf to become secular. When the interests of the imperialists were to cultivate fundamentalism, they continued to cultivate fundamentalism and when the United States turned against radicalism in the region, they too became secular. The dogs began to bathe and feed on their laps. American imperialism has had a different strategy in each region regarding radicalism. Here, if the fundamentalists are his enemies, they become his friends in Libya and Syria. Syria's anti-imperialist nationalist and secular government is its enemy, but radical governments such as Saudi Arabia and Israel are its friends. Afghanistan, Iraq, Libya and Egypt have been sacrificed to the same radicalism.

The political and economic interests of the ruling classes of the Pakistani state (including the policy makers) are linked to global imperialism. The radicalism and terrorism that exists today is the result of the crushing of the democratic, secular and national and class liberation movements in this country. Because India was divided on the basis of fundamentalism and then it was further developed as a result of the nexus of imperialism and its rulers. Therefore, the elimination of fundamentalism here is conditional on a fundamental change in the essence of American imperialism and the Pakistani state or its elimination.

6. Emergence of Radicalization in Pakistan

The re-emergence of right-wing fundamentalists in Pakistan's electoral process is tantamount to taking a step backwards in the country's democratic system. While there are concerns over the rise of the extremists, nationalists and religious banned outfits using alternative identities, the participation of right-wing fundamentalists in the upcoming elections is unclear. The ability of these parties to mobilize their supporters, as seen in the past decades, is being seen as an addition to Pakistan's already radical society, both nationally and internationally. Is. However, the statement, which contains "Islamic slogans" and slogans of religious tolerance, is insufficient to attract voters who are embroiled in social and economic problems. Observers estimate the involvement of terrorist elements in these parties, but their involvement in central politics is limited as the country's electoral system is currently based on pluralism.

7. Religious Characters Reappearing

After Nawaz Sharif's disqualification on a court decision last July, the political wing of the Jamaat-ud-Dawa (Lashkar-e-Taiba) announced its formal entry into politics in the form of

¹⁶ abbas, h. (2015). Pakistan's drift into extremism: allah, the army, and america's war on terror: allah, the army, and america's war on terror: routledge.

the Milli Muslim League. Meanwhile, Tehreek-e-Libek mobilized its workers to amend the affidavits of members of the Assembly in the election bill by the government. According to Tehreek-e-Labeek, the bill was against Islamic beliefs. By September, both parties had proved their mettle as they won 5% of the vote in the by-elections. This number has raised concerns that people are now more inclined to vote for extremist parties.

Before looking at these concerns, one has to look at the role of religious parties, especially the United Action Council, in the country's politics in the past. The Muttahida Majlis-e-Amal won four seats in the National Assembly in the 5th general election and became part of the coalition government in Baluchistan in addition to forming the government in Khyber Pakhtunkhwa. However, the coalition of Muttahida Majlis-e-Amal won only 5 seats in the National Assembly and only two seats in the Provincial Assembly (Khyber Pakhtunkhwa) in the next elections. The failure of the United States was the result of internal strife. In addition, the party won the most seats in the five constituencies from Khyber Pakhtunkhwa, meaning the party's geographical size was limited to one province. It fell victim to the emerging secular Pashtun patriotism of the Muttahida Majlis-e-Amal Awami National Party. Still, due to internal problems, the MMA will not be able to attract more votes.

It is important to know that religious parties have different beliefs, not just the same. Ahlul-Hadeeth and Ahl-e-Sunnah belong to the Sunni sect but differ on Hadith (sayings of Holy Prophet) and Sunnah (way of life of Holy Prophet). Politically, the Ahl al-Hadith are inclined towards jihadi Islam, while the Ahl as-Sunnah are inclined towards Sufi and non-violent Islam. But in recent times, traditionally flexible Sunnis have begun to turn to militancy.

These differences need to be examined in the case of the Libek movement, as they are intertwined with the growing militancy. But this process not only created internal dissension in Tehreek-e-Labeek but also differences between Tehreek-e-Labeek and Jamiat Ulema-e-Pakistan. The Jamiat distanced itself from the Libek movement and insisted that the violence was in conflict with the spirit of Islam and Sunni traditions. In this conflict, Jamiat has joined Muttahida Majlis-e-Amal and it is interesting to note that this alliance includes Ahl-e-Sunnat and Ahl-e-Hadith parties as well as Allama Sajid Naqvi's Shia party 'Tehreek-e-Islami', Jamaat-e-Islami and Jamiat Ulema-e-Islam. This old alliance now has to compete with the Tehreek-e-Labeek and the Ahl-e-Hadith-inspired Allah Akbar movement. Due to differences between the three parties, since unity is impossible, the religious vote will be divided in the next elections. In addition, there are two other elements that are important for the success / failure of religious parties. The first is that this time the vote bank of Tehreek-e-Labeek and Allah Akbar Tehreek

will increase but they are not likely to get significant seats. In the by-elections of Lodhran, Chakwal and Lahore, the turnout of these parties increased but the seat could not be won.

Secondly, the real connection between Tehreek-e-Labeek and Allah Akbar Tehreek is in Punjab and this means that their hearing is less in other provinces. Therefore, these parties are the Muslim League in North and Central Punjab. N's vote will be ruined by the use of the end prophecy issue. But since the chances of winning seats are slim, there will be less chance of alliance of other parties with these parties at the provincial and national level after the election¹⁷.

8. Political, Economic and Religious Causes

For given religious beliefs, increases in church attendance tend to reduce economic growth¹⁸. Religious views such as believing in an afterlife tend to enhance economic growth if the number of people attending church is the same. Cultural influences should be included in economic progress. A person's inclination to work hard, be honest, and be open to new people may be influenced by cultural norms, which in turn may impact economic consequences in the future. The role of religion in economic development has received less consideration from economists, despite its importance as a cultural feature.

According to NBER Working Paper No. 9682 by Robert¹⁹. Barro and Rachel McCrery, however, religious engagement and beliefs have an impact on economic growth rates. The authors utilize data from 59 nations collected in six worldwide surveys between 1981 and 1999 to estimate levels of religiosity, including things like church attendance and religious views. There is more information about wealthy nations and Christian countries than there are about poorer countries. First, Barro and McCrery look at how economic growth, political impacts on religion, and the makeup of religious adherence affect religiosity in the United States and other countries. There is a positive correlation between religion and education, as well as a negative correlation with urbanization and the existence of children. The reduction in religion as a result of economic advancement is often seen.

State religion is positively associated with religiosity, maybe due to the subsidies that come from established faiths in such nations. Government control of religion and Communist religious persecution have led to a fall in religiosity. Higher church attendance and more fervent religious convictions are linked to a broader range of religious variety, or religious pluralism.

¹⁷ basit, a. J. I. J. (2015). Countering violent extremism: evaluating pakistan's counter-radicalization and de-radicalization initiatives. 15(2), 44-68.

¹⁸ mccleary, r. M. J. P. R. (2008). Religion and economic development. (148), 45.

¹⁹ barro, r. J., & mccleary, r. M. (2003). Ba and economic growth. In: national bureau of economic research cambridge, mass., usa.

Some of the countries in the sample that had low levels of plurality were Spain, Italy, Portugal, Belgium, Ireland, and most of Latin America. Protestant Scandinavia, Orthodox Greece, and Muslim Pakistan and Turkey were all included. The United States, Germany, the Netherlands, Switzerland, Australia, Malaysia, Singapore, and South Africa are among the countries evaluated for their high levels of plurality.

Next, the authors examine the impact of religious diversity on economic development. Increases in church attendance tend to dampen economic development because of religious views. Religious views such as believing in an afterlife tend to enhance economic growth if the number of people attending church is the same. This means that economic development is heavily dependent on the degree to which people believe and feel a sense of belonging to a group. The dread of damnation seems to be more powerful than the hope of paradise in promoting economic development, according to the authors. It is their statistical methodology that enables them to claim that these figures indicate causal impacts from religion to economic development, rather than the other way around. They argue that greater rates of religious belief drive economic development by helping to maintain features of human behavior that boost output. Barro & McCrery As a result, they conclude that increased church attendance has a negative impact on economic development. However, that suppression of growth is tempered by the extent to which church attendance leads to greater religious beliefs, which in turn encourages economic growth.

9. Counter Narrative of Radicalization in Islamic Perspective

The current situation that some extremist organizations have created for Islam and Muslims around the world through their actions is the result of the same thinking that is being taught in our religious seminaries, and which is being propagated by Islamic movements and religious politicians. Parties are held day and night. In contrast, what is the correct view of Islam? This is, in fact, a counter narrative, and we have repeatedly said that if there is a riot in Muslim society on the basis of religion, it is not a preaching of secularism, but a counter narrative of religious thought that can rectify the situation. - This is not an opportunity to elaborate, but here is a summary of the part of this thought that pertains to Islam and the state.

The call of Islam is basically for the individual. He wants to establish his rule over her heart and mind. The commands he has given to the society are also addressed to those who are fulfilling their responsibility as the masters of the solution in the Muslim society. Therefore, the idea that the state also has a religion and it also needs to be converted to Islam through a resolution and to make it constitutionally binding that there is no law against the Qur'an and

Sunnah is completely baseless²⁰. Will be made Those who have come up with the idea and succeeded in persuading it have laid the groundwork for permanent separatism in the nation-states of the time and sent a message to the non-Muslims living there that they are in fact second-class citizens. The status of is a protected minority at most and they can claim any right from the real owners of the state if they can. Countries with a Muslim majority should form their own United States. It may be a dream of every one of us and we may struggle to interpret it shamefully, but there is no basis for the idea that it is a command of Islamic law that Muslims are committing a sin by violating. - Absolutely not, Khilafah is not a religious term nor is its establishment a global rule. Only after the first century AH, when the glorious jurists of the Muslims were present among them, their two kingdoms, the wealth of the Abbasid dynasty of Baghdad and the wealth of Umayyad Andalusia were established and lasted for many centuries, but none of them He did not call it a violation of any of the rules of Islamic law, because there is no rule in the Qur'an and Hadith in this matter. On the contrary, everyone said this and we also say that if the collective order of the Muslims is established in any place, then leaving it is the worst crime about which the Prophet (peace be upon him) has said that its perpetrators will die the death of ignorance. The basis of nationality in Islam is not Islam as it is commonly understood. Nowhere in the Qur'an and Hadith is it said that Muslims are one nation or they should be one nation, but it is said that Inma Al-Muminin Akhawat (Muslims are brothers).

According to the Qur'an, the relationship of Muslims is not of nationality, but of brotherhood. Despite being divided into tens of nations, countries and states, they are brothers by faith. Therefore, this requirement can be made from them and they should be aware of the condition of their brothers, help them in their troubles and sufferings, and help them if they are oppressed, for economic and social relations. Give priority to them and do not close your doors to them under any circumstances, but it cannot be demanded that they must give up their nation-states and national identity and become one nation and one state. Just as they can establish their own separate nation-states, so they can live in non-Muslim states as citizens and as a nation on the basis of homeland if they have the freedom to practice their religion and sharia. None of this is illegal according to the Qur'an and Hadith. People in the world who are Muslims, confess that they are Muslims, but insist on it, but adopt a belief or practice which no scholar or ulema or all other Muslims consider correct, their belief or practice is wrong. It can be termed as misguidance and misguidance, but since its holders are arguing from the Qur'an and Hadith itself, they cannot be termed as non-Muslims or infidels. What is God's judgment on such

²⁰ effendy, b. (2003). Islam & the state in indonesia: iseas publishing.

beliefs and practices? We must wait for the Hour for this. Their holders in the world are Muslims according to their confession, they will be considered Muslims and all dealings with them will be the same as they are done with one member of the Muslim community. The scholars have the right to expose their faults to them, to invite them to accept the right thing, if there is anything shirk in their beliefs and ideologies then call it shirk and kufr and warn the people about it too, but they the decision that they should not remain Muslims or that they should be separated from the community of Muslims, no one has the right to do so, because this right could only be given by God. And everyone familiar with the Qur'an and Hadith knows that he has not given this right to anyone. Polytheism, disbelief and apostasy are certainly serious crimes, but no human being can punish them. This is God's right. He will punish them on the Day of Resurrection and in the world, if He wills. Doomsday is apparently the catalyst for a united Khundia and their subsequent emergence as a galactic power. This is the case in the world when Allah Almighty decides the appearance of His court in a nation and sends His Messenger to it²¹

This apostle makes a complete argument against this nation, until no one has any excuse to present it before God. After this, God's judgment is issued and those who insist on disbelief even after the completion of such argument, are punished in this world. This is a divine tradition which is stated in the Qur'an as follows: "There is a Messenger for every nation. Then when his messenger comes, it is decided between them with justice and no injustice is done to them"²². It has nothing to do with ordinary people. Just as we cannot crawl into a boat to help a poor person without his permission, we cannot kill a child by seeing him disobedient to his parents. You cannot put a knife to the throat of a person, nor can you punish a person for his polytheism, disbelief or apostasy, unless the revelation comes and God commands him to do so directly through one of His messengers. Everyone knows that after the Messenger of Allah, his door has been closed forever. There is no doubt that jihad is the rule of Islam. The Qur'an demands that those who believe have the power to fight against oppression and aggression. In the Qur'an, it is directed to exploit temptation. It means trying to turn a person away from his religion with oppression. This is what is called Persecution in English. Eyewitnesses know that Muslims have been given this command not as individuals, but as a group. The verses that appear in the Qur'an are not addressed to him in their individual capacity. Therefore, their collective order has the right to take any action in this matter. No individual or group within them has the right

²¹ saminu, a. (2015). Judges and judgements of shari'ah courts in zamfara state: analysis from islamic perspectives

²² heschel, a. J. (1962). The prophets. New york: harper & row., 2, xvii.

to decide on their behalf. The Prophet (peace and blessings of Allah be upon him) said on this basis that the ruler of the Muslims is their super, the war is fought behind him. The jihad that Islam commands is a war in the way of God, so it cannot be done without regard to moral limits. Morality is paramount in every situation and in every situation and even in times of war, Allah Almighty has not allowed anyone to deviate from it. Therefore, it is absolutely certain that jihad is waged only against combatants. The law of Islam is that if someone attacks with the tongue then the answer will be given with the tongue, if he gives financial support to the fighters then he will be stopped with help Turns out, he can't be killed. Even on the battlefield, if he drops his weapon, he will be taken prisoner, after which he cannot be killed. The verses in the Qur'an which command jihad are: "Fight in the cause of Allah those who fight you and do not transgress, for Allah loves those who transgress." The Prophet (peace and blessings of Allah be upon him) forbade the killing of women and children during war. The reason for this is that even if they go out with the fighters, they do not usually fight, they can motivate the fighters as much as possible and encourage them to fight with their tongues. Centuries before contemporary Western thinkers, the Qur'an declared that (Muslims' collective order would be based on their mutual consultation) clearly meant that Muslim rule would be established on their advice. The system will come into being through consultation. Everyone has equal rights in advising. Whatever is made with advice can be broken with advice. Whatever is suggested to be brought into existence, the opinion of every person will be a part of its existence. Therefore, dictatorship of any family or class, group or national institution cannot be accepted under any circumstances, not even by the experts of religious sciences for the interpretation of religious rules related to collective discipline. Of course, they have the right to express their views and opinions, but their position will only become law if the majority of the elected representatives of the people accept it. - In the modern state, the institution of parliament is established for this purpose. That is the final decision in the state system and it should be. The people have the right to criticize the decisions of the parliament and keep trying to justify them, but no one has the right to violate and rebel against them.

No one, be it the ulema or the judiciary of the state, can be above the parliament. This is the only legitimate way to establish and run a government. Apart from this, the government that will be established will be an illegitimate government. Be favored If a Muslim government is established in a place, it is generally demanded to implement Sharia. This interpretation is misleading, as it gives the impression that in Islam the government is given the right to impose all the rules of Shariah on the people by the power of the state, although in the Qur'an and Hadith this right belongs to any government. Not even proven for. There are two kinds of rules

in Islamic law, one which is given to the individual as an individual, and the other which is given to the Muslim society. He is accountable to his Lord. So, any government in the world, for example, forces her to fast or go for Hajj or Umrah or get circumcised or keep her mustache down and if she is a woman she should cover her chest, not show off her adornment or go out wearing a scarf. Can't In such matters he has no authority beyond education and training and indoctrination and advice.

Therefore, there is a fear of losing one's rights or abusing one's life, property and honor. The Qur'an has made it very clear that among the positive rules of the religion, it is only prayer and zakat, which can be demanded by any collective system of Muslims, if they wish, by force of law. The Qur'an says that after that he is obliged to leave their path and not try to impose anything on them. As for the other type of orders, they have actually gone to the government. Because in collective affairs she represents society. If the ulema of Arab demand a solution from the contract then they will surely be right and they should do it according to their position. But this is an invitation to act on the Shariah, the interpretation of the implementation of the Shariah cannot be considered suitable for it.

These are the second types of orders: A. Muslims will not be the subjects of their rulers, but equal citizens, and at the level of law and state, no distinction will be made between their big and small, noble and noble, their lives, property and dignity will be sanctified²³. Even the government will not be able to impose any tax on them except Zakat without their consent. If a dispute arises between them in their personal affairs, i.e. marriage, divorce, inheritance, transaction, and other matters of this nature, it will be decided in accordance with Islamic law. They will be provided all the necessary facilities for day and night prayers, fasting in the month of Ramadan and Hajj and Umrah. They will be ruled with justice and in the manner of mutual consultation. Their national property will be exclusively for collective needs. They will not be given to private property, but will be developed in such a way that those who are left behind in the economic race, their needs will also be met from the income of these properties. Keep happening when they leave the world, their burial will be in the manner of Muslims. Their funeral will be read and they will be buried in the graveyard of Muslims and in their manner. B. Friday prayers and Eid prayers will be arranged by the government. These prayers will be offered only in those places which will be fixed for them by the government. Their pulpit will be special for the rulers. Will deliver the sermon and lead them or any of their representatives

²³ burbank, j. J. K. E. I. R., & history, e. (2006). An imperial rights regime: law and citizenship in the russian empire. 7(3), 397-431.

will fulfill this responsibility on their behalf. No one within the state will be able to arrange these prayers on his own. The law enforcement agencies will be the agencies for enjoining the good and forbidding the evil. Therefore, the most virtuous members of the society will be selected as the workers for these institutions. However, the power of law will be exercised only when a person violates the rights of others or seeks action against their life, property or reputation.

1. The government will remain steadfast even in the case of its enemies. She will speak the truth, testify to the truth and will never take any action deviating from the truth and justice.
2. If there is an agreement with someone inside or outside the state, as long as the agreement remains, it will be observed with utmost honesty and sincerity in terms of both word and meaning.
3. The death penalty will not be given for any crime except murder and corruption on earth. Also, if a Muslim citizen of the state commits adultery, theft, murder, corruption on earth and slander and the court is satisfied that he does not deserve any concession in terms of his personal, family and social conditions, then the Punishments will be imposed which Allah Almighty has prescribed in His book for the perpetrators of these crimes after accepting the call of Islam with full consciousness and rate.
4. Arrangements will be made at the government level to spread the message of Islam to the world. If any power in the world obstructs it and the believers are subjected to coercive violence, then the government will try its best to remove this obstacle and stop this violence. Although he had to carry a sword for that. These are the rules of the Shari'ah concerning the collective discipline and are given with the warning and warning that those who believe in the Book of God and do not judge according to the law revealed by God in it, on the Day of Resurrection they will be unjust before Him. Will be considered as sinners and infidels. However, if the rulers of the Muslims still commit negligence or rebellion in this matter, then the responsibility of the scholars and reformers is nothing but that they will be given this world and the hereafter. I warn of the consequences²⁴.

10. Findings

Invite them to adopt the right attitude with wisdom and in the style of good preaching, face their questions, remove their problems and tell them with arguments why Allah has given

²⁴ Peters, R. (2015). Islam and colonialism: de Gruyter Mouton.

His Shari'ah. What does this have to do with community life? What is the basis of the commandments in it and why does the modern man find it difficult to understand it? To understand and explain it, take such steps that make its wisdom, meaning and purpose clear to them and their hearts and minds will be ready to accept it with full satisfaction and to follow it. - In the Qur'an, their position is described in that way. He was not made a custodian of his nation and its masters to settle the affairs of his followers by organizing groups of his followers at gunpoint to try to make them bound by Sharia.

11. Future Prospect

Legal action may be taken in due course to prevent the representation of religious parties in the future. Although the Election Commission did not register the Milli Muslim League, the ease with which the Milli Muslim League used the Allah Akbar Party platform shows that the law needs to be further improved. If the current laws do not prevent extremist groups from operating, their influence on the country's political chessboard will continue.

Furthermore, the chances of religious parties dominating the Pakistani political landscape depend on the socio-economic strategy they present to the public. The Milli Muslim League's website lists four factors: the right to self-determination for Indian-occupied Kashmir, the protection of minorities, the empowerment of women and the protection of Pakistan's fundamental ideology. The party also has an Islamic statement aimed at promoting economic development in Pakistan. However, if the party does not come up with a comprehensive plan for the economic development of the country, it will not get wide support, especially from the growing youth population.

12. Conclusion

It is noteworthy that radicals have not played a role in shaping the scientific facts, intellectual foundations and institutional structures of modern society for centuries, nor is there any evidence of a radical understanding of these complex phenomena. Radicalism seeks the authority to intervene in all these matters, but also complete supremacy over decision-making, based on an illusory conception of knowledge and an invisible conception of reality. In the modern world, the literal interpretation of beliefs, religious precepts and traditions is not only unacceptable but also unacceptable to a large part of humanity.



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