Extremism, Violence and Jihad: Nature of Terrorism in Pakistan and its Impact on Higher Education

"All the world over there is a realization that only through right education can a better order of society be built up."

(Tagore)

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Abstract

This research paper rejects the proposition of Western conception built in the mindsets about Islam that 'Muslims are terrorists' and 'Islam teaches Terrorism' or 'Islam is against Modernity'. The paper argues that these conceptions are imaginary and has no validity to stand on. It is explained that the 9/11 was reaction against the western domination and policies; the historical kettle of Islamic world of grievances was already boiling and explosion occurred 9/11. Nationalism and religion provided sentiments in searching for the cause of clash and confrontation. This research paper further reveals that according to Islamic ideology the Jihad postulates striving or self-exertion in the path of God and has been the central significant to Muslim's self-understanding and mobilization. In its most generic meaning the term Jihad signifies battle against the devil, and self discipline.

Keywords: *Jihad, Extremism, Terrorism, Madressah, and Holly War.*

Historical compulsion: Changing the concept of Jihad

The extremist/Jihad movement is much longer than Osama Bin Laden and his al Qaeda network. Islamists/extremist group in Muslim countries continue to flourish, plotting violence and creating civil unrest whenever the opportunity present itself. Some extremist groups have formed temporary alliances with Al Qaeda other have not. Most of the groups are small and fluid, appearing and disappearing. Adding complexity to the picture has been the splintering of the Al Qaeda network itself. Rather than facing one Bin Laden, the US might now be facing several. Barrack Hussain Obama, Presidential debate on 9/25/08 attested that there are 60 countries where al Qaeda now operates. For many Muslim boys, especially from Saudi Arabia and Pakistan coming of age during the 1980s could not resist the desire to fight against invading Soviet forces in Afghanistan. How could they? Students from religious schools called Madaresah's in Pakistan came to view these extremists/Mujahidin as heroes. Through the Muslim world, especially in Pakistan and Saudi Arabia at the time, regularly updated news about the campaign could be heard in official government statements, in school class rooms, in the daily newspapers, in mosque, and local television stations bragging the heroic adventure of Mujahidins had blown up military tanks through fired missiles, provided by the United States and supported financially by the US and Saudi Arabia. The only obstacles for the Muslim boys seeking to wage Jihad in Afghanistan, were the ulemas/religious scholars who gave Fatwa that parental permission was a pre requisite for conducting Jihad venture rather than the permission from the ruler/ or the government in power as had been the case during the Khilafat movement. One Saudi

scholar changed the religious edict who interpreted concept of Jihad not as a community responsibility but as an individual responsibility. The impulsion was now more than clear Muslim world be religious by justified in violating the scared Islamic scripture of flial piety for greater good of fulfilling God's call to each Muslim to wage Jihad. Thousands of Muslims around the world dropped out of secondary new schools became Mujahids developing a new career in extremism and Jihadists insurgency operations. In view of the above, historical compulsion, Pakistan, the USA and Saudi Arabia embraced the term Jihad while the American were concerned only with the winning the war in Afghanistan, the Saudis had ideological and sectarian aims in supporting and creating army of jihadits on the soil of Pakistan. General Zia's initiative of religious education helped the United States to find dedicated soldiers willing to die in the name of Islam. Pakistan became the mercenary state. The Iranian Revolution of 1979, called "Islamic Renaissance" gave further moral and religious support to extremists in the Muslim World. The Pakistani Govt. allowed Sunni Saudi Arabia and Shiites Iran to fight a proxy war on Pakistan soil, with devastating consequences for the political people. Life of Pakistan's society profoundly influenced the Muslim world and Pakistan. Thus the religious schools began to sprout in Pakistan, producing thousands of extremists who became mercenaries to fight anywhere in the name of Islam.

Defining Holy War

The term "Holy War" suggests a great many things to different people in the world of Islam. Jihad is one of the most important elements of Islamic ferment. A lot of confusion exists in Muslim minds, let alone the less conciliatory mind of the west. The creators of fantasies and weavers of tales are helped by ranting bearded-Kalashnikov men declaring Jihad.

The media also plays up such declaration of "holy war" for their sensational value and, more sinisterly, to project Muslims as gun-toting Jihadis. This vile depiction helps the media moguls and their manipulators to advance their agenda of containment of the Islam with their adherents who declare Jihad to settle their personal scores. In Islam there is no place for suicide bombers or for committing acts where death is a certainty, "O you who believe ... do not kill or destroy yourself.

Over time the word "Jihad" has been corrupted to an extent that it is now understood to mean almost the exact opposite what it originally mean. The term "Jihad" is the infinitive noun of the term *"Jaahada"* which signifies the use or exertion of one's powers, efforts or endeavors. The Quranic notion of Jihad, postulating striving on self-exertion in the path of God, was central significance to Muslim's self-understanding and mobilization. In its most generic meaning the term "Jihad" signifies battle against the devil, self-discipline-common to the three Abrahamic faiths in which believers seek to follow God's will.

Internationalizing Jihad

In 1993, Islamic terrorists bombed the World Trade Centre in New York City, killing seven people and injuring more than thousands. In 1995, American barracks in Saudi Arabia was blown up revealing in 10 death and 500 injured. Islamic terrorists bombed U.S. embassies in Kenya and Tanzania in 1998, killing 258 and wounding more than 5000. Two years later, 17 U.S servicemen were killed when Islamic terrorists bombed the USS Cole at Yemen port. In 2001, attack on the WTC and the Pentagon left us stunned, killing more than

3000 people.

As it became clear that three horrifying acts had been committed in the name of Islam, scholars struggled to understand how religion could be used to justify the slaughter of innocents. The media, the governments, and the ordinary citizens alike sought answers about Islam and its followers. These and other terrorists' attack contributed, not unreasonably, to the Western perception that all Muslims are anti-American terrorists. Terrorists' attacks receive enormous media attentions and most Americans based their views of Muslims on the stories they hear on the news to be sure, most Westerns are unaware of Muslim customs, values and understanding of Islam, except what they learn from yellow journalism. It is important to believe that not all Muslims are fundamentalists and not all fundamentalists are terrorists.

Various concepts of Jihad

The term "Holy War" suggests a great many things to different people in the World of Islam. Jihad is one of the most important elements of Islamic ferment. However, a lot of confusion exists in the Muslim minds, let alone the less conciliatory mind of the West. The creators of fantasies and the weavers of tales are helped by ranting bearded Kalashnikov men declaring Jihad in the name of Islam.

Over the time the word "Jihad" has been corrupted to an extent that it is now understood to mean almost opposite to what is the real meaning of "Jihad". If one is watching a symposium on Jihad, with four Muslim speakers might have three different responses to the meaning of Jihad. One speaker will assert that Jihad is striving, exerting on self and thus has a friendlier connotation than the word (fighting). Another might identity jihad as working hard to spread the message of Islam. For a third, it might be supporting the struggle of oppressed Muslim people in Palestine, Kashmir, Chechnya, or Kosovo or overthrow Muslim leaders or governments who are pawn under the Western influence.

The term "Jihad" is the infinitive noun of the term *"Jaahada"* which signifies the use or exertion of one's power, efforts or endeavors. The Kornaic notion of Jihad postulates striving or self-exertion in the path of God was central significance to Muslim's self-understanding and mobilization. In its most generic meaning the term "Jihad" signifies battle against the devil, self discipline--- which is common to the three Arbahamic faiths, in which believers seek to follow God's will. Therefore, the translation of Jihad to mean "Holy war" is, considered to be incorrect and resented.

In addition to above interpretation, the history of Muslims from, the Prophet Muhammad to the present time can be understood within the framework of teaching of what the Quran teaches about Jihad. Jihad as struggle or self-exertion refer to complexity of living a good life which includes struggling against the evil in oneself in order to be virtuous and moral, making a serious effort to do a good works and to help to reform society, fighting injustice and oppression, spreading and defending Islam and creating a just society through preaching, teaching and if necessary, through defensive armed struggle. Also the notion of Jihad implies the realization of the Islamic values shrines in Muslim society ---- education is very crucial. Thus, some scholars in Islam speak of *Jihad attarhiyah* (educational jihad). In Tunisia, this notion of jihad was applied to the field of economy, president Bourgiba called the struggle to overcome economic backwardness and hunger. Escaping from backwardness and hunger is also Jihad.

Related to the notion of "*Jihad al-tarbiyah*" (educational Jihad), is the notion of

"*Jihad aldcrwah*", which emphasized spreading Islam amongst the unbelievers by peaceful means through discussion, demonstration and argumentation and "thus equivalent to external mission. This type of jihad is termed as "*Jihad al-Lisan*" or *Jihad al-qalam* (Jihad of the tongue or Jihad of the pen). Quran asserts, "Summon to the way of thy Lord with Wisdom and goodly admonition and argue against them with what is better". Indeed, Islamic scholars, especially modern authors hold that this is the most important form of Jihad. Since modern means of communications were lacking during the first-period of Islam, conquest was the only method for spreading the message of Allah. Therefore fighting to spread Islam through aggressive-wars has now become "obsolete".

These broad meanings of the term 'Jihad' are further contrasted in a well-known Prophetic tradition. It is said that when Prophet Muhammad came from battle, he told his followers, "we have now returned from the smaller Jihad to the Greater Jihad."When asked what he meant by Greater Jihad", he answered: The jihad against oneself. "The greater Jihad is the more difficult and more important" struggle against one's ego, selfishness, greed and evi1.

The above meaning of 'Jihad' is a far cry from 'holy war', the restrictive and only meaning being given to 'Jihad' these days. Holy War was a term used for Crusades, which were military expedition, sent under the authority of the Pope and Christian Kings in the middle Ages to free Jerusalem, then in Muslims hands. In a strong twist the term 'Holy War' is now being applied to majority of Muslims throughout the world under the umbrella of the term "Jihad".

The Struggle for the Meaning of Jihad

Turning the pages of Islamic history, one discovers that there is no single doctrine of jihad that has always and everywhere existed or been universally accepted. Muslim Scholars' understanding of what is required by the Quran and the practice of the PF6p̄hefregafa1ng jihad has changed. It has now become the product of diverse individuals and various organizations interpreting and applying the principles of sacred text in specific historical and political contexts. For example, Arab countries rulers obtained Fatwa to legitimate their participation in the American led coalition against Saddam Hussein's declared Jihad, and Saudi Arabia obtained a fatwa to legitimate the presence of non Muslim American troops in the Muslim country. Moulvi Karamat Ali, President, Mohammadan Society of India during British occupation of Muslim India declared British India to be Dar-ul-Islam, therefore, "Jihad against the colonial power was not allowed, since it will be a rebellion and rebellion is strictly forbidden by Muhammadan Law". This concept and meaning of Jihad was equally supported by such scholars as Sayed Ahmed Khan and Maulvi Chiragh All "Jihad is only allowed in case of positive oppression-as religious liberty is granted by the British. There are no terms that would justify Jihad against British govt. Likewise, when Islamic world was attacked by Allied powers in 1914, Caliph A. Hamid II, declared Jihad against the British, French and Russian. However, in Saudi Arabia the call for Jihad was received with lack of interest. This was the unpleasant surprise for the Muslim Caliph. Endorsement from Meccan Ulemas would have greatly enhanced the prestige of Jihad-Fatwa. Nowhere anti-colonial revolt broke out in any Muslim country including Ottoman Empire when Kemal Pasha abolished Khilafat on 3rd March 1924 and all the members of the Ottoman dynasty were expelled for ever from Turkey.

Some radical groups, like al-Qaeda and their leaders use the past to legitimate their agenda and tactics. Kidnappers, suicide bombers and now hijackers of aircraft in suicide mission, all vie for attention, and in some cases, die claiming to be carrying out Gods purpose

on earth through the concept of Jihad. The most recent depravity witnessed when commandeered airplanes were intentionally plummeted into the twin towers and Pentagon building, murdering innocent men, women, children and old men and women; contrary to Quranic injunction. Life, "Allah has made sacred". And therefore "never should a believer kill a believer. Ironically the hijackers' act of killing of themselves is another crime against the Almighty, since their lives too were sacred. From the earliest time in Islam, it was forbidden to kill non combatants-as well as women and children and monks and rahbis, who were give the promise of immunity unless they had taken part in the fighting.

The Quran further emphasized that we should not take life "which Allah has made sacred, except for just cause" "If a man kills a believer intentionally, his recompense is hell, to abide there in and the wrath and curse of "Allah are upon him, and dreadful chastisement is prepared for him". The Quranic verse applies also all humanity and not just to Muslims or other believers. "Whosoever killeth a human being (anas) for other than manslaughter or corruption on the earth, it shall be as if he had killed all humanity? And whosoever saves a life, it is as though he had saved the lives of all men".

Jihad vs. Holy War: Concept of Just War

It is clear that the word jihad has been used in the Quran that does not mean holy war as commonly understood "And if any strive (Jaahada) they do so for their own souls: For Allah is free of all needs from all creation."And those who strive (Jaahada) in our (cause), we will certainly guide them to our paths: For verily Allah is with those who do right". Thus, the term Jihad entails struggling for self purification or a spiritual struggle and does not signify holy war in these verses.

The Almighty calls upon all humanity for continuous striving (Jihad) and purification of one's faith. "And strive out in His cause as ye ought to strive. He has chosen you and has imposed no difficulties on you in religion ... establish your prayer, give zakat and hold fast to Allah". Hence again the word Jihad has been used to call upon Muslims to hold fast to Allah and there is no stipulation or prescription of aggressive war or fighting of any kind.

Islam recognizes war as a lawful and justifiable cause for self-defense only. But so does the Old Testament, in considerable number. "I will make my arrows drank with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the long-haired heads of the enemy". Christian look to a tradition that can support pacifism but also a just war theory that legitimates warfare. "Similarly, the Quran and Sunnah, provide a theology for peace, guidance line on how to fight the enemy (in self-defense) and against corruption and oppression". Evocation of violence in religious text is one of many elements in the Abrahamic religious faith we share. Indeed, Muslim scholars have to "draw a careful line between self-defense and aggression, resistance and rebelling, reform and terrorism".

Jihad for Defense

Muslims are commanded by God not to begin hostilities or embark upon any act of aggression or violate right of other. "Fight in the name of God those who fight you and do not transgress limit. And fight them until there is no more persecution or oppressed ... Permission (fight) is given to those upon whom war is made because they are oppressed and most surely Allah will be able to assist you".

The fighting which has been sanctioned is also depending on certain conditions. Fighting has to be started by the other side, retaliation must be by those who have been "wronged" and one must have suffered religious persecution. The Merciful Creator make a

specific mentioned of the places of religious worship of other religion in the aforesaid verse- "monasteries, churches, Synagogues". Muslims are enjoined to save all places of worship in which "the name of Allah is commemorated in abundance measure. Toleration for believers of other faith is an article of faith and Muslims may fight to protect the places of worship of non-Muslims. Other verses provide a strong mandate for emphasizing peace. "If your enemy inclines towards peace then you too should seek peace and put your trust in God". The Quran also stresses clearly, "There is no compulsion in religion".

Planning in respect of hijacking, suicide bombing and murder of innocent are all done in secrecy, which again is abhorrent to Allah. Al-Quran warns that "the wrong— doers conceal their private counsels". ... Secret counsels are only by Satan in order that he may cause grief to believers. Justice which is a pivotal feature is required to be administered openly and after giving the accused ample opportunity to defense himself. Islam abhors secrecy. Contemporary terrorists who invoke Islam to justify their actions are utterly ignorant of classical Islamic Law. Muslim jurisprudence prescribes the harshest penalties, including death for terrorism, Crime defines as terrific, and criminal in Islamic jurisprudence include the poisoning of wells, brigandage, abduction, right assault and rape. Quran makes clear that the injustice of others in no way excuses any injustice of one's own.

A highly respected Western Scholar concludes his analysis in his recent book as under:-

Religious traditions, perceptions and conclusions are drawn from a combination of text and context which includes revelation and human interpretation in the process of history of mankind. All religions' traditions demonstrate dynamism and diversity and "that is why there are conservative elements as well as modernist or progressive elements in all religions". Islam too is undergoing many changes and continues to receive multiple interpretations from the modernist and revivalist scholars. There can be no excuse for terrorism in the name of Islam. We must contain terrorism because it will continue to afflict the mankind until we address its causes—political, economical and social; otherwise, as one scholar believes that terrorism in the name of Islam "will otherwise continue to provide a breeding ground for hatred and radicalism, the rise of extremist movements, and recruits for the Bin Laden's of the world"

The Islamic Resurgence as a global force

After the end of World War-II and rise of communist ideology and cold war many experts asserted that the religion as a remnant of long- gone age- a dead specie. However, religion re-emerged as a potent global force in many Muslim countries under the rubric like "Rebirth of Islamic Renaissance", "revivalism", "Rise of Fundamentalism", during 1970's-and 1980's The, scope of this new concept became worldwide, ranging from Sudan to Indonesia. Islam emerged as an important movement in national struggle and resistance movements in Iran, Afghanistan, Central Asia, Pakistan and Kashmir and above all in communal politics in those countries where Muslims are sizeable minorities. The religious revivalism among Muslim countries is witnessed in both personal and public life resulting in rise in socio-political reality. In many Muslim countries, governments in power and oppositions have turned to Islamic laws in order to muster popular support".

One remembers the role played by Libya's Qaddafi, Suddan's Nimeiri, Iran's Khumani, Anwar Sadat of Egypt, Malaysia's Mahathir, Bangladesh's Ershad and Pakistan's Zia-ul-Haq. They all realize the potential strength of Islam. The Iranian Revolution of 1979

was the classical example of Islamic Political power and resurgence of Islamic Fundamentalism, paving the way to spread the forceful winds of political Islam in Persian Gulf states and other Muslim countries. Islamic Renaissance led by Iran served as catalysis for a more clear reassertion in both public and private life of Islamic countries.

Since most of the Muslim countries were under the Western dominance, a new perception developed that constant poverty in Muslim world and Western ideological thrust combined with political, economic, and social system had failed. The slogans were heard across Muslim world that the time has come to severe attachment with the West; "a quest for identity" and greater authenticity, and affirmation that we must revert to Islam which provide "sufficient ideology for Muslim states and society, a valid alternative to secular nationalism, socialism, and capitalism". In other words, West or their policies of governments and then appointed "puppets" as head of states have failed to give dignity to its citizens. The Arab- Israeli War 1967 and creation of state of Israel and series of crises in Iran, Pakistan, Malaysia, and Lebanon paved the way to embrace fundamental tenants' of Islam.

Islamic revivalism has had significant impact on mainstream Egyptian society. The fundamental Islamic group known as Muslim Brotherhood brought social revolution in cities and towns of Egypt. Islamic activism began to creep into Egyptian Society. Islamic schools, clinics, hospitals; and social services, as well as Islamic banks and publishing houses, were beginning to be part of mainstream society. They present an indirect indictment of government failure to respond to people's need.

These crises and failures developed an empathy and inferiority complex among the Muslims. The failure of westernization and their policies began to be compared with Islamic ideal which linked the faithfulness of the Islamic community with worldly success once enjoyed by the memory of past glory of Islam in which Islam was a dominant power and outstanding culture and civilization.

World without Islam

The recent scholarship has opened up a new chapter on Islamic history arguing whether extremism /violence and act of terrorism would have disappeared or non existence if Islam as religion wou1d has no independent impact on the Middle East or East- West relation. Islam has been unifying force of a high order across under region. As a global universal faith, it has created a broad civilization that shares many common principles of philosophy, the arts, and society, a vision of moral life a sense of justice, jurisprudence, and good governs all in a deeply rooted high culture.

As a cultural and moral force, Islam has helped bridge ethnic differences among diverse Muslim peoples, encouraging them to feel part of a broader Muslim civilization project. Islam affected political geography of South Asia and South East Asia Pakistan, Bangladesh, Malaysia and Indonesia would have been under the aegis of Hindu Raj (Graham Fuller, the Future of Political Islam (N.Y: Palgrave Macmillan, 2003) pages 54-62.

Islamic civilization provided a common ideal to which all Muslim could appeal against imperialism of West. Western were able to divide and conquer Muslim countries. A united, transnational resistance among those people was to achieve in the absence of any common ethnic or cultural symbol of resistance (Bernard Lewis, Islam and the West (NY: Oxford Univ. Press, 1998), pp 105- 110."

In a world without Islam, Western imperialism would have found the task of dividing, conquering and dominating Muslim World much easier. Today, global inter

communication and shared satellite images have created a strong concept of Nationalism among Muslims and a sense of a broader Western imperial siege against a common Islamic Culture. This siege is not about modernity. It is about unceasing western quest for domination of strategic space, national resources, and even culture of the Muslim world — the west naively assumes that Islam is all that stands between it and the prize (R. IngLehart and Pippa Norris, True Clash of civilizations" *Journal Foreign Policy, January —February 2005)pp 203.* [36C]

But the most urgent issue and thesis of this paper is the concept of Terrorism associated with the ideology of Islam. The recent debate among scholars argues: would there have been 9/11 without Islam? If Islam is associated with terrorism, we may turn over the page of history and vividly reminds us that Jewish guerrillas used terrorism against the British/in Palestine. Srilanka Hindu Tamil "Tigers" invented the art of the suicide vest and more than the decade led the world in the use of suicide bombing. Greek terrorists carried of assassination operations against the US officials in Athens. Murder of Indira Gandhi by Sikh Terrorist organized group. Not to mention of European "anarchist", group responsible for dozen of major assassination in the 19th and 20th century created fear and death throughout Europe and USA. The Irish Republican Army used terrorism against the British and introduces brutal use of "Knee capping" against the British soldiers. The tale of communist guerrillas in Vietnam and Malayans against the American and British are the prime examples — the list is long and history is replete with acts of terrorism.

The Western conception built in the mindset about Islam that "Muslim are terrorists", "Islam teaches Terrorism", Islam is against Modernity" are imaginary and has no validity to stand on. Osma Bin Laden's was not against the modernity at all, he talked of Palestine, American influence as Saudi Arabia and modern "Crusaders". The 9/11 was reaction against the Western domination and policies. The historical kettle of Islamic grievances was already boiling and explosion occurred in 2011. Nationalism and religion provide sentiments in providing the cause of clash and confrontation. (*Graham Fuller, The Future of Political Islam (IVY: Palgrave Macmillan, 2003*).

Conclusion

In preceding deliberations, the author has critically examined in origin of extremism and different concept of "Holy War" used since the inception of Islamic Civilization. The necessary conclusion has been drawn to assert that Ulmas or religious Imams have rigidly defined the terminology of "Holy War". Religious institutions run by Ulemas through "Madressah" play a role in social, educational and political society of Pakistan. After September 11, 2001, the attack on Twin Towers by Al-Qaeda group brought to attention of world media that Muslim is terrorists. The Western Scholars, diplomats and journalist's began to ponder about the teaching of Islam. When it became clear that these uncivilized acts had been committed by the extremists in the name of Islam. They sought answers how religion could be used to justify the death of innocent people.

The extremists Jihad movement had been ingrained in Pakistan society since the Soviet occupation of Afghanistan and the issue of Kashmir. These two issues were supported by the US and the Pakistani government. General Zia's initiative of religious education helped the United States to find dedicated soldiers willing to die in the name of Islam to get rid of Soviet Union from Afghanistan. Pakistan was used as the training ground to train Mujahidins to fight against Soviet Union. Pakistan became the mercenary state. The September 11, 2001 attack by Bin Laden group, Al Queda further laid emphasis to

extremists fight injustice of the West.

The paper also discussed the term "Holy War" since lot of confusion exists in the Muslim scholars. The media also played up such declaration of "holy war" for their sensational value to project Muslims as gun-trotting "Jihad". In actuality, there no place for suicide bombers or committing acts where death is a certainty "O! You who believe…. do not kill or destroy yourself''

The religion of Islam became a potent force after Iranian revolution and end of cold war culminating into demise of communist ideology. The scope of Islamic Renaissance, led by Ayatollah Khomeini and his agenda to get rid of Heads or Kings who were declared puppet became a popular agenda of Khomeini revolution which spread from Sudan to Indonesia. Islam emerged as an important movement in national struggle and resistance movement in Iran, Afghanistan, Central Asia, Pakistan and Kashmir. In many countries, government in power and opposition has turned to Islamic laws in order to muster popular support.

Apart from shadow of Afghanistan, which compelled the Pakistan government to get rid of Talibian's rigid philosophy imposed by them on the border area of Pakistan, adjoining Afghanistan, Pakistan witnessed the rise of extremism, giving birth in religious seminaries called Madressah' s. Extremism turn into terror was witnessed by the world in the year 1907. Pakistan's stability and unity was threatened led by a clergy who ran the mosque Madressah in Islamabad, Pakistan. Rejecting Pakistan's identification with Islam, these radical elements talk of a puritanical religious order as articulated by extremists. Musharaf government was compelled to call "operation Silence" to eliminate terror led by Lal Masjid caretaker in the heart land of Islamabad. The bloody operation finally ended in the death of hundreds of people, including students' male and female, civilians and vanguards of Mosque. The total causalities were declared more than 1250 dead.

The mushrooms of Madressah began in Pakistan after the defeat of Soviet Union by Taliban in 1989. The Saudi government continues to pay to Pakistani Madressah's along-with wealthy Pakistanis as an expression of conviction and the victory Muslims have achieved against a non-Muslim Soviet Union. The US economic and military embargo on Pakistan due to nuclear program affected national economy which almost collapsed the economy of Pakistan government and government was unable to pay for educational infrastructure. Thus, the Madressah became heaven for the parents to send their children to get Islamic education, where free boarding, food and education were offered compared to sending their children to public schools. The Pakistan army welcomed Madressah- trained Jehadis to recruit them for its covert support of Taliban in Afghanistan and in India for Kashmir.

What is needed to wipe out extremism (which leads to terrorism) be wiped out from Pakistan. If we turn over the pages of history, we find that there were nations in the history of mankind who struggled to dominate each other through wars and various ideologies. Terrorism is also one of the oldest professions of mankind and no nation can completely wipe out the acts of extremism or terror as long as there are conflicts over various ideologies. In order to contain acts of extremism or terror in Pakistan, the following recommendation are made:

1. The government must develop feasibility plan based upon 5 or 10 years plan to describe education as priority area of Pakistan government.

2. Wisdom accepts the motion that illiteracy or illiterate population is the cause of extremism and intolerance in the society and special measures are needed to address the challenge.

3. The government must develop or establish through the national Commission for Human development. Adult Literacy Centers ranging from 200,000 centres each year with emphasis on increased enrollment.

4. The government in power takes effective measure to reduce the dropout in the primary altical.ion throughout Pakistan and re-emphasize universal primary education in Pakistan which requires strong political will to implement these reforms rigidly.

5. The government must establish National Literacy Fund and allocate a national budget for education and literacy.

6. A mean fill alternate to the religious seminaries by reviving state- sector schools with a slogan to emphasize "Education for All".

7. The evaluation of Madressahs be conducted every three months to assess the curriculum and teaching of faculty, students and their policies.

8. All teaching faculty employed must have a dual degrees and qualifications apart from knowledge of Islamiat. The employed teaching faculty attends regularly seminars and read papers in professional scholarly conferences to assess their mind set and acquire knowledge of other religions.

9. The government may initiate as a pilot program among the existing seminaries few centres of excellence "with modernize curriculum and allocation of adequate budget in the national education policy each year.

10. A regular teacher's training program of all faculty teaching in Pakistan seminaries be implemented at national level to in- doctrine the faculty for tolerance, understanding and respect for other religions.

11. In a world of religions misunderstandings, violence, and hijacking of religious faith by political ideologies, Pakistan International Centre for Interfaith Dialogue be established to invite scholars in order to discuss scholarly papers every year. The main aim of this Centre will be to promote understanding between religious faithful of various traditions by exploring and studying the rich field of their theological and spiritual common grounds, then mutual and constructive relationships, past, present and potentially future, a better understanding of the causes of their conflicts and revive the universal horizon of Islam by fostering studies in the relationships between Islam and other religions and civilization in history.

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