

Preventing Violent Extremism in Pakistan and Enhancing National Security by Managing Sectarian Undercurrents

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Abstract

Several fault lines effect national security of Pakistan and sectarian fault line is among the most hazardous. Sectarian rifts have been unfortunately misused often to destabilize the country as a 5th Gen Warfare tactic or to weaken/eliminate one political power for the advantage of the other. Therefore, sectarianism and unregulated religious groups continue to remain the most dangerous faultiness in Pakistan which if not coped timely, intelligently and deliberately, can be misused against the country in future. To be proactive, adopting the approach of prevention of extremism and violent extremism is the need of time. No doubt, religion is among the most fundamental characteristics of Pakistani society. It is therefore important to answer the question about role of religion in national psychology of Pakistan. Discourse utilizing religious texts is most of the time constructed to achieve certain objectives which are sometime contrary to the true spirit of Islam. The aim of this paper is to highlight vital and decisive role of the clergy of all sects of Pakistan to tackle such serious issues carefully. Qualitative research methodology is adopted for this research. Different roles of clergy for peaceful co-existence are elaborated in this paper along with recommendations, which can help reduce the hatred, extremism and instability caused by sectarian violence to enhance national security of Pakistan.

Keywords: Sectarianism, National Security, Preventing Violent Extremism, Pakistan, Constructivism.

Introduction:

Since 1970s, the religious extremism remained a prominent element of the most of extremist engagements in Pakistan. The radicalism can be termed as another period of religious bigotry in Pakistan post 9/11 and post Arab spring. Threat to the national security and serious concerns for survival as a moderate state is embedded in religious extremism. Pakistan is confronting a grave threat from religious extremist groups. accordingly, it is the need to comprehensively and dispassionately study the advancement of radicalism and its effect on various components of public safety of the state. It is a significant subject because religious radicalism prompts vicious fanaticism and affects political and financial framework, societal prism and security of the country for a long time. Violent extremism cum religious conducts those continuously expanded in Pakistan and turned into a main thrust behind the new military precept of Pakistan, remained huge interest for study. With the new principle state of Pakistan has changed its customary security strategy with redirecting center commencing dangers of ordinary fighting to non-regular fighting or sub-traditional fighting¹.

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¹ "New Doctrine: Army Identifies home-grown militancy as biggest threat", The Express Tribune, January 03, 2013

This research topic has specifically been selected because of the gap in literature that intrigued me for further investigation. In spite, there are many publications available related to “religious extremism in Pakistan” but very less has been published about managing sectarian undercurrents particularly to prevent violent extremism in Pakistan and to enhance its national security.

Objectives:

This research seeks to achieve the following objectives:

- To evaluate the phenomenon of sectarianism and its relationship with national security
- To understand the role of religion in national psychology of Pakistan
- To evaluate the role of religious clerics (leadership) in managing sectarian undercurrents and preventing violent extremism in Pakistan

Research Questions:

This research intends answering the following queries:

Primary: How managing sectarian undercurrents can lead to better prevention of violence in Pakistan and enhanced national security?

Secondary:

1. What is the role of religion in national psychology of Pakistan?
2. How religious leadership can manage the sectarian fault lines of Pakistan to prevent violent extremism?

Methodology and Data Sources:

This research and analysis are qualitative in nature. Secondary data has been collected for this paper. The data is composed of different documents available that include articles, newspapers, books and research papers. They are analyzed and categorized first by the importance of documented evidence, and secondly, by whether the perspective evident in the priority may be classified. It helped to understand and identify limitations that can be coped for the future stability and national security of Pakistan via managing sectarian fault lines and preventing violent extremism. From this, I tried to develop some ideas and suggestions for the domestic and international actors to maximize the positive impacts in dealing with sectarian fault lines in Pakistan.

Literature Review and Conceptual Framework

Preventing Violent Extremism and National Security:

Violent extremism is an old phenomenon and cannot be related only to extremist religious beliefs. The deeper causes and reasons of violent radicalism are intertwined, complicated and multifaceted, those also are associated with the structural atmosphere in which radicalization can start to breed. Extremism and particularly violent extremism is the artefacts of social, economic, political or/and historical situations that also include the

impact of global and regional power politics². Violent extremism promotes acute challenges at all levels of the globe. It demands practitioners and policy makers to curtail these violent ideologies and most of them seek the destabilization of civic realm as opposite to its restructuring or reform.

The “national security” from a more extensive perspective covers different aspects of safety of the country that includes political, military, financial (social) and human parts. Utilization of military instruments to manage the outside dangers was a conventional methodology, however points of the public safety of a state have to be evolved and fulfilled, if the social, monetary and political security of the country isn't accomplished. Henry Kissinger's perspective on public safety characterizes it as an idea, which includes each activity by which a public tries to guarantee its endurance or to understand its yearnings universally³. Michael H.H Louw similarly claims that the “national security includes traditional defence policy and also the non-military actions of a state to ensure its total capacity to survive as a political entity in order to influence and to carry out its internal and international objectives”⁴. As per Navnīt Gandhi, “The targets of thought of public safety of a state can't be accomplished except if the social, monetary and political existence of the country is very much secured”⁵. Obviously, all friendly, political, financial and military qualities of a state portray the more extensive idea of “national security”.

One motivation behind why worldwide ventures can propel security of a state is that the wellspring of radical dangers is transmitted internationally. Preventing Violent Extremism (PVE) drives try to draw in religious influences, or advance peaceful philosophies, are endeavoring to react to this test at its source and are along these lines pertinent past their setting. Savage radicalism and fear monger dangers to security might be transnational therefore homegrown interests are progressively characterized by public limits and interests. Exchange, help, speculation, the travel industry, worldwide security, and advancement all put huge quantities of residents, assets, and notoriety in danger⁶.

² UNDP. “Preventing Violent Extremism Through Promoting Inclusive Development, Tolerance, and Respect for Diversity. A Development Response to Addressing Radicalization and Violent Extremism.” (2016).

³ Rawat, “Concept and Environment of National Security,” USI Journal CX11, no. (1983), p.472

⁴ Louw, Michael, ed. National Security: A Modern Approach: (papers Presented at the Symposium on National Security Held at Pretoria, 31 March-1 April 1977). [Pretoria]: Institute for Strategic Studies, University of Pretoria, 1978.

⁵ Shah, Hussain, and Syed Sibtain. “Religious Extremism in Pakistan and Its Impact on National Security.” (2020).

⁶ Koser, Khalid and Logan, Lilla. “Preventing violent extremism: global investments for national security”, *Global Terrorism Index*. <https://www.visionofhumanity.org/preventing-violent-extremism-global-investments-national-security/>

Sectarian Fault Lines in Pakistan:

Problems in Pakistan also include “Sectarianism”, that is a significant instability factor in the political, religious, social, and security demand of the country. It not only causes agitation, confusion and brutality in the public eye along the sectarian clashes in Pakistan throughout the previous 27 years came about to a great many passing from self-destruction assaults, bomb impacts, deaths and other psychological militant demonstrations. The state entertainers, rather than looking for the administration and goal of a contention upon which Muslims are isolated on sectarian grounds, attempted to abuse the matter for political targets. Despite dispersed occasions of Sunni-Shia conflict, the sectarian concordance in Pakistan remained a model of resilience and fraternity among various orders in the religion of Islam.

While Shias comprise about 15-20% of the number of inhabitants in Pakistan, the locals lived in concordance and harmony until mid-1980s. The Shia people usually group with the Sunni in the counter Ahmadi development of 1974. When the Parliament of Pakistan announced the Ahmadis as non-Muslims, the Shia saw it with positive approach and pretended by the clergy of Iran in the monstrous well-known uprising against the Shah. The 1979 Islamic Revolution was a crisis in preparing the Shias residing in Pakistan for a self-assured part in the country and society⁷. General Mohammad Zia-ul-Haq held onto power on July 5, 1977, and sought an arrangement of 'Islamization' into the developing of sectarian rift among Sunnis and Shiites. Iran and Saudi Arabia remained considered liable for battling their intermediary sectarian rift in Pakistan. Ayotullah Khomeini implemented Fiqah-I-Jafria in Iran and the dread of revolution in the adjoining nations drove the Arab countries, especially Iraq and KSA to a fierce way with Tehran. Likewise, this dread drew in Iran and KSA in an intermediary battle for religio-political impact and clout in Pakistan⁸.

A sharp resurgence in sectarian viciousness is being countered by Pakistan. Most as often as possible, such savagery includes conflicts between individuals from the two primary groups of Sunnis and Shiites – yet brutal episodes among Barelvi and Deobandi sub-organizations of Sunni are additionally on the ascent. Understandably, increased recurrence and ruthlessness of Sunni-Shia conflicts compromise national security. The second-biggest Shia population resides in Pakistan on the planet after Iran and have respective relations with Iran and the local force dynamic versus KSA's impact.

Contemporary resurgence of sectarianism can be followed with the ascent of the “War on Terror” during the 2000s and the actor's developing binds with sectarian associations, accordingly, partisan viciousness is the riskiest aftermath for Pakistan

⁷ Ahmar, Moonis. "Sectarian conflicts in Pakistan." Pakistan Vision 9, no. 1 (2007): 1-19.

⁸ ibid

because of the battle drove by the USA against psychological warfare in adjoining Afghanistan⁹.

Sectarianism has spread over the nation and progressively aimed at disappointed targets. The public authority's proceeding with inability to destroy militant gatherings, authorize prohibitions on disdain discourse and sectarian promulgation, improve the criminal neutralization framework and bring change in the madrassas that permitted sectarianism to flourish. Unless a thorough state crackdown, sectarianism and violence may continue to deteriorate delicate security circumstances of Pakistan.

Sectarian Undercurrents and National Security:

The sectarianism post 9/11 is an extension of its initial movements in the Islamic world. When the relationships were made stronger among the sectarian groups and the strong international terrorist organizations, particularly in Pakistan, Iraq and Afghanistan led to a new stream of violence in the existing phenomenon. Different non-state actors emerged in the territorial politics, along confirmed links with the non-conformists' terrorists' groups residing in Pakistan. Consequently, an alarming rise occurred in the burdensome activities in opposition to Pakistan and its natives particularly on sectarian hatred basis¹⁰.

Several fault lines effect national security of Pakistan and sectarian fault lines are among the most hazardous. Sectarian rifts have been used often to destabilize the country as a 5th Gen Warfare tactic or otherwise to eliminate one political power for the advantage of the other. Therefore, unregulated religious groups and sectarianism continue to remain two of the most obvious faultiness in Pakistan which if not managed as per a well-deliberated plan will continue to be used against the state in future. One example is the galvanization of religious groups' post 9/11 in Pakistan. The groups were used brutally by numerous anti Pakistan foreign entities against Pakistan to direct the country's policies and responses internally and externally¹¹.

Conceptual Considerations:

The social constructivism theory is assumed in meeting the prerequisites for a logical structure of extremism and sectarianism as a civil mode that escorts to ferocity on the price of prevailing social relationships. According to Alexander Wendt "the organizations of human alliance are initially set on common ideas instead of material forces, the identities and scrutiny of intentional actors are structured by these commonly shared ideas instead of given by nature"¹².

⁹ Yusuf, Huma. "Sectarian violence: Pakistan's greatest security threat." NOREF Report 9 (2012).

¹⁰ Shah, Syed Subtain Hussain. "Religious Extremism in Pakistan and Its Impact on National Security". University of Warsaw, (2019)

¹¹ Khan, Zeeshan Shahid. "Faultlines: Deconstructing the Roots of Pakistan Security Threat Matrix", Pakistan Politico, February 19 2020

¹² Wendt, Alexander. Social theory of international politics. Vol. 67. (Cambridge: University Press, 1999).

Constructivism talks about the formation of identity that shapes the attentiveness of the country in the conventional environment and then afterwards the state acquires a national behavior keeping in view the interests and benefits. Constructivists' claim that cultural acumen along social atmosphere develop identification and interests of the actors and stakeholders. The unfolding religious brutality or violence in the name of jihad is also fundamentally based on socially constructed structured nature of the actors and their interests' protected identities by the actors.

Concept of national security is vast, the writer of book, "The Culture of National Security: Norms and Identity in World Politics" talks about a social fundamental approach on the political matters for the affairs¹³. Security doctrine has been discussed in two parts, one is the culturally based perspective and other is the designed character of states, governments and other actors in accordance to the book about the influence of identity and culture on national security.

It is not only social and historical relations important in framing the religious radical identity like a distinct identity is emphasized it is also emphasized that the social, political and economic perspectives are of great significance while forming this identity. Constructivists see ethnicity, religious and sectarian conflicts keeping in view the historical influences. Their point of view is that if two or more groups remained in confrontation in history, it is quite a consequence that they share a negative image of each other. Consequently, the supra national and supra-state identities (e.g. Sunni and Shiites identities) show a tussle within the state identities (e.g. an Arab identity) in the Middle Eastern part of world, proceeding in borderless course of actions.

Religion and Managing Sectarian Undercurrents in Pakistan

Role of Religion in National Psychology:

Religion is one of the most essential features of a Pakistani society. Almost none of the people have the courage to showcase themselves as secular publicly. Seculars also present themselves to be religious in order to avoid conflicts like facing brutal attitudes from society and violent attacks by extremists. Mostly, the children learn the recitation of the Holy Quran at their houses by the Qaris or attend class at mosque or madrassas. Mosques are found everywhere across the country and all of them are equipped with loudspeakers. On daily social interactions, individuals are keen to lecture others on the significance of following the religion and conform to the commands ordained by God, His prophets, Auliaa Karaam, religious authorities and leaders. One can envision the degree of impact religion has on individuals' lives and practices.

These don't really imply that individuals are guided by religion in all circles of life. Unexpectedly, most individuals will in general demonstrate strictly when the current issue steers clear of their own advantage. On the off chance that an issue or thing is

¹³ Katzenstein, Mary Fainsod. The culture of national security: Norms and identity in world politics. (Columbia: University Press, 1996).

considered as denying them something, religion assumes a lower priority. Individuals disregard the lessons but then need to be considered as a devout being. It is a sort of division existing in the public eye in general. The greater part of individuals in Pakistan acknowledges the exemplary nature of the specialists and often follow their recommendations, translation and interpretation of religion. Clerics, educators and researchers are effectively serving Islam and society. While the concern is that figures of strict authority don't permit change to happen in certain social foundations. Religion itself isn't stubborn and against development yet countless supporters and priests of religion will in general have an opinionated reasoning which eventually shapes their conduct¹⁴.

A noticeable change has occurred in religion related atmosphere of Pakistan lately with the accentuation on congruity of strict traditionalism. Fiercely strict religious conduct has been seen to arise with power. Pakistani society remained from otherworldly Islam to a vicious form spread by people and gatherings that bought in to an offensive belief system. As strong resistance has faded, bigoted conduct is on the ascent. With a couple of special cases, different understandings of Islam are getting more unbending continuously, so a concentrated effort is need of the time to curtail the concerns. Although, efforts are being made that would act fruitful for the required "Inclusive Peaceful and Prosperous Islamic Society of Pakistan".

Truth be told, some strict organizations have crumbled over the long haul. Religious education follows educational plan utilized in an enormous number of madrassas in South Asia is one model, which at the hour of its origin around three centuries ago was significantly more extensive. It incorporated the most developed parts of characteristics and sociologies alongside the religious subjects around then. Presently, the same education system no longer incorporates current parts of knowledge, information¹⁵ and fields of interest. With this, the greater part of the people who make a case for being Sufis (spiritualists), or are seen by society in that capacity, presently don't have anything to do with "Tasawwuf" (Sufism). The set of experiences shows that the Sufis were viewed as the embodiment of resilience, harmony, love and regard for mankind and were famous for praiseworthy good character. That is not true anymore for the Sufis of today, whose conduct mirrors their obliviousness, self-interests and immoral character at times. These qualities distort the image of real Sufi and fanatics have of late focused on tombs of famous Sufis in Pakistan.

The social character of a Pakistani resident turns around religion, region, and clan or rank. Likewise with the two different establishments of social character, personality has additionally been isolated into multitudinous classes, based on groups. Be that as it may, divisions based on apparent strict personalities are more outright than

¹⁴ Azam, Muhammad. "Religious behaviors in Pakistan: impact on social development." Pakistan Institute for Peace (2010).

¹⁵ ibid

common and station-based characters. Although this division engendered only contempt and ill will among individuals in Pakistan, the separation appears to have harmed social texture and to the cycle of social turn of events. This additionally endorses the lens of our exploration "constructivism" that accentuates on friendly personalities that are molded through discourses and identities.

Role of Religious Leadership in Managing Sectarian Fault Lines:

Assessing the expected part of Islamic forerunners in elevating resilience ponders root of the focal split among Shiites and Sunni since not long after the demise of the Prophet Muhammad (S.A.W.W); The Actual Islamic Authority. While the brutality that has held Pakistan isn't just the releasing of antiquated abhorrence; understanding these contrasting perspectives can be a significant advance in conceiving viable public commitment procedures¹⁶. Islamic researchers and ambassadors remained serving society of Pakistan and Islam far better than military and political authority along scholastics or scholarly people, but things changed in ongoing history.

Despite the differences among religious cadres that restrict their institutional power; priests and researchers might be particularly situated to impact individuals' convictions about accepted practices, particularly to counter fanatic accepts that may befuddle general assessment for the sake of religion. Through their lessons at mosques and imam bargahs or in their educational part in theological colleges; priests have a normal stage through which to embrace open minded messages. In Pakistan, religious affiliates ordinarily hold significant political posts to impact in the main manner. In December 2013, different representatives of sects in Pakistan marked a nine-point set of principles within the sight of government functionaries with an end goal to facilitate the predominant strains between both the sides¹⁷. In June 2014, the Pakistan Ulema Council (PUC) likewise delivered an explanation saying that no Islamic groups could be proclaimed agnostic or atheist. Such endeavors ought to be maintained on regular intervals.

The Pakistani authorities has additionally put forth a few attempts to draw in clerics in advancing harmony between sectarian and other faith groups. In April 2014, the Ministry of Planning, Development and Reform facilitated a meeting on inter sect and faith amicability, in an arrangement expecting for united clergy with an assortment of sects. Grassroots endeavors have been initiated to handle the sectarian bigotry through cross-sectarian discussions. In 2013, a philanthropist Zahid Iqbal set up a faction neutral mosque in Islamabad thereby everybody is urged to "begin asking together—in however

¹⁶ Kalin, Michael, and Niloufer Siddiqui. Religious Authority and the Promotion of Sectarian Tolerance in Pakistan. Vol. 21. (US: Institute of Peace, 2014).

¹⁷ Zulqernain, Muhammad. "Pakistan's Shias, Sunnis Frame Code of Conduct", Outlook India, December 3, 2013.

they like—under a one rooftop”¹⁸. These drives show that there are individual Pakistanis effectively standing up to sectarian bigotry and attempting to advance serene conjunction.

There ought to be a chamber comprising of ‘Ulema’ (Islamic clergy) from all schools of thinking. It ought to work under some basic standards. The standards ought to have such an unalterable position that nobody should dare to penetrate them. The right to articulate and regard for other people, orders’ convictions should be the pillar of these standards. The delegate ‘Alim’ (Islamic Scholar) of every group in the board should practice total order and certainty of the supporters of his organization. If any individual from the board violates any of the standards, he should be seriously rebuffed for violating a set of principles. Similarly, his participation should be ended, and he should be made to pay a hefty fine. In addition, he should likewise be put through serious discipline by the devotees of his group. On the off chance that the individual from the gathering alongside his whole order devotees are seen as blameworthy of an intrigue against the committee or have transparently abused the guidelines of the chamber, an aggregate response ought to be taken by the entirety of the individuals from the board so that the denounced group never again can practice the concerned in Pakistan. The floor of the committee ought to likewise be used for the aggregate arrangement of various public issues, particularly, the issues identified with the religion.

Mindfulness should be engendered among the majority about the genuine lessons of Islam. This can be successfully done if the ‘alim’ (scholar) of each faction assumes liability of passing on obvious Islam to the backers of the concerned organizations. Restricted comprehension of Islam should be unequivocally weakened. Implosion attacks need to be censured. Regard for individuals just as discipline for slaughtering of a human ought to be instituted. Books and handouts must be distributed to censure the sectarian murder. Live projects should be broadcasted and communicated to advance Muslims solidarity.

Endeavors ought to be made by the ‘Ulama’ (Islamic Scholars) considering everything to achieve the narrative which adds to cordial and wonderful relations among different groups. The common masses must likewise try not to peruse writing of partisan nature. This cooperative battle of government, Ulema (Islamic Clergy) and masses will totally debilitate the distribution of partisan writing¹⁹. Thus, there is a need to re-develop the social personality and talk of tranquil presence by the persuasive religious scholars of all groups in Pakistan.

¹⁸ Zaidi, Muhammad. “Pakistan’s First Sect-Free Mosque Calls for End to Discrimination”, Dawn News, July 19, 2013.

¹⁹ Farmanullah, “Sectarianism in Pakistan: Causes & Remedies”, 2009.
https://www.researchgate.net/publication/306525754_Sectarianism_in_Pakistan_Causes_Remedies/link/57beecd108aeda1ec3869220/download

Sectarianism and National Security

Preventing Violent Extremism (PVE) by undermining sectarianism:

The haziest part of the conduct related to religion concerning public safety is fierce radicalism, hostility and psychological oppression immersing Pakistani society for the sake of religion. It is the limit type of savage conduct and has brought the cycle of social advancement of the nation over to a stop. Educational institutions have been besieged. Many individuals support harshness and illegal intimidation with regard to religious contours, particularly against the individuals from different groups²⁰.

What are the variables behind this dangerous development of religious radicalism in a nation like Pakistan? Notwithstanding the way that a huge and developing volume of examination is devoted to recognizing and understanding the main thrusts, however the quest for purported 'underlying drivers' presently can't seem to find any singular factor that overwhelmingly associates fierce fanaticism by and large. Analysts in general view radicalization as an interaction during which a person's perspective advances toward brutality. One such model, adjusted from Dr. Max Taylor of the University of St. Andrews proposes a four-stage radicalization measure as follows²¹:

Pre-Radicalization > Radicalization > Violent Radicalization > Active Participation

As per some insightful specialists, the components that take a person to this way can be divided into contrary natural factors that push a person towards viciousness, radicalism and positive variables pull them. The "Push factors" incorporate destitution, helpless admittance to quality training, socio-political minimization, rebellion and debasement, or a terrible/missing government device²². As opposed to them, the "Pull factors," are temptations or seen advantages of joining or supporting a fierce bigotry class, like monetary motivators (compensations, portions of merchandise), a feeling of having a place or honor, or a feeling of finishing certain commitments.

Religious Drivers:

While the most noteworthy level of contributing elements, is fixated on issues of religion; the connection among religion and vicious radicalism has in general be neglected or overlooked in most academic writing.

A few subverting sectarian viciousness bits of knowledge: 1) drivers related to religion of violent extremism ought to at any rate be given equivalent treatment with financial drivers in rough radical exploration 2) endeavors to forestall and counter radicalization should turn on addressing positive religion related stories to curtail

²⁰ Azam, Muhammad. "Religious behaviors in Pakistan: impact on social development." (Pakistan: Institute for Peace, 2010).

²¹ TayloR, Max. "Conflict Resolution and Counter Radicalization: Where do we go from here?." DIIS Religion and Violence (2012): pp.1-5

²² Schmid, Alex P. "Radicalisation, de-radicalisation, counter-radicalisation: A conceptual discussion and literature review." ICCT Research Paper 97, no. 1 (2013): p.22

savagery and prejudice particularly in working class populaces, and 3) Scholars and clergy who have scriptural position and social authenticity can assume a basic part in such endeavors in Pakistan²³.

Notwithstanding the calming difficulties laid out above, valuable commitment with the most moderate clergy is conceivable. Few techniques for undermining sectarianism to enhance national security are as under:

a. Impart respectful and trusting relationships. There are numerous reasons why actors responsible for counter radicalism are reluctant i.e. security, loss of authority, lack of trust and obligation to custom and propensity. Bringing about playing a more dynamic job can require utilizing huge social capital that must be acquired through a cautious long cycle of building trust and solid relational associations. This procedure is key on a relational level and at the level of public authority also. The dread among numerous madrasa chiefs that the public authority will use the National Action Plan to unfairly focus on their madrasas is established in a doubt that has verifiable priority. Rather than tuning in to and regarding the worries of these madrasa partners, government authorities frequently attempt to implement heavy-handed changes, remembering the out and out prohibiting of madrasas for certain spaces²⁴. This methodology is counter-useful and will hinder long haul arrangements by stressing effectively tense connections.

b. Build on, rather than challenge, religious heritage. Initiatives that are considered as 'Western' or 'un-Islamic' are not going to acquire fascination among religious people. It is fundamental for projects to be grounded in Islamic sacred writing or legacy that include religious bigotry in Pakistan. The Quran and Sunnah contain various instances of balance, struggle aversion, and resistance, and endeavors to counter fierce radicalism. Any work to counter religion related radicalism ought to rise out of this legacy, instead of a cutting edge, Western plan.

c. Build transformative programs for religious actors. Some strict religious actors may convey convictions that build up radical philosophies or viewpoints. It is fundamental not to conceal these difficulties, but rather to talk about and manage them throughout coordinated effort on issues of shared concern. In Pakistan, steps should be taken that emphasis on the negative impact of fanaticism in a manner that infers the homegrown, sectarian inspired viciousness. It is difficult to change these profound established perspectives short-term, however it is feasible to sow the seeds of long-haul change.

²³ Johnston, Douglas, Andrew McDonnell, Henry Burbridge, and James Patton. "Countering Violent Religious Extremism in Pakistan." White Paper, March. International Center for Religion and Diplomacy. <https://icrd.org/wp-content/uploads/2017/12/Countering-Violent-Religious-Extremism-in-Pakistan-White-Paper.pdf> (accessed March 28, 2020) (2016).

²⁴ Zaidi, Muhammad. "Pakistan's First Sect-Free Mosque Calls for End to Discrimination", Dawn News, July 19, 2013.

d. Impart a sense of ownership and independence. The long-established pressures between government authorities and the madrasa area exist because of the way that the public authority has endeavored to implement changes from an external perspective. An undeniably more viable system would include motivating stakeholders and networks to perceive the issue of fierce radicalism and to lead their own endeavors to counter it. In any case, for the accomplishment of this cycle, the public authority of Pakistan, the worldwide local area, and common society should realize that they can't handle and direct every part of this interaction.

e. Make sure that change filters down to the native level. Efforts to draw in with clergy typically points on prevailing upon broadly perceived figures. While these influential have a critical task to carry out in affecting sweeping advancement, it is at last the clergy who have the best impact over people's convictions and conduct. It is more than once focused on that certain change won't be conceivable except if it is centered on the native Ulema and imams (Religious Clergy). Not exclusively do these relevant clerics assume a huge part in managing their networks, they likewise can subvert significant level nonaggression treaties. Consequently, it is pivotal to recognize the clergy and foundations that can straightforwardly impact nearby entertainers.

f. Counter-Narratives. As well as pointing particular people or organizations, it is additionally basic to supplant authentic understandings of Islam. Fanatics have viably figured out how to pitch recorded and social vicious accounts about Islam and position them with the Pakistani character. Numerous Pakistanis decry the radical association via bigoted and selective visions of Islam. Both the Pakistani government and the global stakeholders have perceived the prerequisite to foster dazzling counter-contentions to these stories just as solid other options. For brevity, all such endeavors are marked as "counter-narratives". Engagements from native mosques and religious institutions to the Council of Islamic Ideology assume a vital part in molding and characterizing Islamic training and philosophy in this exceptionally society. On a very basic level, these establishments can help shift youth from savage extremist philosophy. Proper legislation and implementation in letter and spirit is required to control sectarian violence. Now electronic media regulatory authority of Pakistan and Pakistan Telecommunication Authority is lacking the capacity to detect and monitor and variety of range and kinds of sectarian discussions on the social media. An effective mechanism must be evolved and properly implemented so the issue can be curtailed or controlled optimally.

Managing Sectarianism and National Security:

The sectarianism remained one of genuine dangers to public safety and Pakistani society. Sectarian psychological oppressor bunches in nation having joins with unfamiliar aggressors' associations in supra-national and supra-state aspect. The pattern of sectarian activities should be seen with regards to its consequences for public safety and national security of Pakistan. Exceedingly, significant parts of the issue including the interior and outside factors sway the circumstance.

It has been seen that inward aggressiveness including sectarian viciousness has arisen as new danger to the public safety of Pakistan and involvement of adversary states have not been wiped out. In any scenario, the state should be capable of shielding its residents from each danger including sectarian brutality.

Boosting of sectarianism should be checked by state inwardly and particularly non-state actors. Internal and external, both segments are considered liable for the issue and it is reality that the creating sectarian hostility remained gotten a certified warning to Pakistan's public congeniality today. The extremist and sectarian get-togethers are not part of whole society and even Islam itself debilitate such viciousness yet, the partisan get-togethers have been witnessed those acted to weaken and aggravate writ of the state. The surge of sectarianism is related along battle and struggle between various kinds of groups.

Among the serious concerns for security of country is "Sectarian Violence" that is, an idea of pressing together independence from the risk. The contours of security could be perceived via this expression, "the residents of a state or a state need to exist in a liberation from danger environment".

In any case, it is undermining for the public safety and public character of Pakistan, yet violence and extremism may be hindered through broad techniques. It is observed that the situation in Pakistan is a ton disintegrating as thousands of individuals being referred to and impressively more got hurt in group-based mercilessness over the span of ongoing history in the country. It is yet to be settled as it is going on persistently. Partisan get-togethers and their activities increased bit by bit but anyway non-attendance of efficiency and reduced interests have been seen from the public power along basic culture. The issue may be supervised, and the grade of partisan enmity can be decreased through fitting wide undertakings. Assessment portrays that there are various reasons and causes and various segments adding the mentioned issue in Pakistan. Various external and internal angles including various points of view and parts adding to the issue and the Government structure has so far dismissed and not genuine to manage the issue. The partisan fierceness has been stretched out from Karachi to Khyber and Quetta to Gigit Baltistan. The transient course of action can't help crushing the issue. In the last thirty or forty years the issues have been seen extending and it needs wide based fix.

Government should guarantee that security organizations are doing their job proficiently to check the radicals and sectarian psychological militants. Progress is needed of legal framework and law implementation divisions on specialized, good and friendly grounds. Preparing of educators, uncommonly instructors in religious schools may be directed on non-sectarian premises and an extraordinary course for public solidarity and concordance should be presented in educational plan of the schools²⁵.

²⁵ Shah, Syed Subtain Hussain. "Impact of Sectarianism on National Security and Society of Pakistan."

Conclusion:

Objectives of the national security of a state in contemporary world cannot be achieved, if the economic, political and social security of the nation is not achieved. Several fault lines impact national security of Pakistan and sectarian are considered among the most dangerous. Sectarian rifts have been used often to destabilize the country as a 5th Gen Warfare tactic. Sectarian elements in the state who have connections with foreign entities believe in supra-state and supra-national character which is a grave concern. The analysis of phenomenon of sectarianism should be seen in the context of its effects on national security and society of Pakistan. Preventing Violent Extremism (PVE) contours pursues to engage religious leaders and promote non-violent ideologies are endeavoring to curtail this menace at its depth and root. Violent extremist and sectarian threats to national security could be transnational so domestic benefits and interests are progressively defined beyond national boundaries. It has been argued that discourse or trends are constructed for extremists and sectarian activities that lead to violence and brutality at the cost of contemporary social bonds in society and derails national security. So, a multipronged strategy is required to deal with this menace as mentioned in this research paper involving all stakeholders. Among all, clergy of all the sects are the most decisive actors who can bring the desired outcome for prosperity and security of the country about extremism and sectarianism.