De-radicalization Programs in Muslim Countries: A Critical Analysis

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Abstract

This research critically analyzes the De-radicalization program in Muslim countries. Muslims have faced extremism and terrorism in many forms due to religious intolerance, economic crisis, and hatred. Some of the Muslim countries have launched de-radicalization programs to neutralize the views of extremism and to maintain peace in society. The study critically analyzes the steps taken by Muslim states to de-radicalize that including the process of De-radicalization, disengagement, rehabilitation, and reintegration. This study also offers the possible steps that can be taken to eliminate radicalization. This study also highlights the need for more de-radicalization programs to maintain peace and prosperity all around. The countries that have been studied in this research are Turkey, Saudi Arabia, Yemen, Indonesia, Malaysia, and Pakistan. Their process of de-radicalization, along with the help of the government and private sector, is critically analyzed.

Heading

- De-radicalization
- Disengagement
- Rehabilitation
- Reintegration
- National Action Plan
- Paigham-e-Pakistan
- Recommendations
- References

Key Words: De-radicalization Programs, Muslim Countries, Muslims, Turkey, Saudi Arabia, Yemen, Malaysia, Pakistan

Introduction

To understand the concept of de-radicalization, it is necessary to understand the concept of radicalization itself. According to Moghaddam (2005), the word radicalization is broadly used to describe a process where persons or groups change a mindset that increases the risk of their engagement in violent radicalism or viciousness. Radicalization is the battle of ideas; it's a philosophy that contests the validity of standards of a society to do violent acts. Radicalization is a time taking process that consists of several phases, and eventually, it is the acceptance of a view that justifies violence and extremism, resulting in terrorism (Borum, 2003).

The process of radicalization starts from self-identification, where the individual is attracted towards radical views and is tilted towards irrational ideas. The next step is learning and accepting radical or extremist ideology, and the last step is to obey the leaders of extremists and terrorists that means participation in terrorism. In other words, radicalization occurs when a person or a group has accepted the radical view that is against the mainstream society and is

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not accepted worldwide so, they often use violence as a tool to bring change in society (Suratman & Praditya, 2017).

However, confusion can occur as the term counter radicalization, and anti-radicalization are used side by side, but counter-radicalization is the term used to define the techniques that are used to control radicalization while on the other hand, anti-radicalization is used to describe methods to avoid radicalization from stirring in the initial place. It can be determined that in both cases, in counter-radicalization as well as in anti-radicalization, the person or individual has not fully intricate in violence, and also the procedure of radicalization has not been done yet. So, the word De-radicalization should be used only to refer to the systems and practices used to reverse the intricate method of radicalization to reduce the risk of terrorism from society.

De-radicalization

De-radicalization is a term used for the process of disengagement, rehabilitation, and reintegration of an extremist person. It is a process to bring back a person into his normal life and make him a part of society (Fatima & Azam, 2017). De-radicalization is described as the "social/psychological process whereby an individual's commitment to, and involvement in, violent radicalization is reduced to the extent that they are no longer at risk of involvement and engagement in violent activity" (Horgan, 2009).

Disengagement

Disengagement is suggested as a first step in the de-radicalization process. Disengagement simply means the process of refraining from violence and withdrawal from extremist views. It does not mean that a radical person has left his association with the radical group, but instead, it shows that a person has refrained from it, but there is still a chance of going back to his radical views that exist at the back of his mind that can only be removed through the complete process of de-radicalization. A radical is more likely to consider the advantages and disadvantages before leaving an extremist group, and he will also consider the exit barriers and rehabilitation as the next step (Horgan, 2016).

Rehabilitation

Rehabilitation is the second step after disengagement in the process of de-radicalization as it focuses on changing radical ideologies and practices through counseling. An effective rehabilitation program consists of analyzing behaviors and then changing the ideologies and behaviors. It triggers the individual beliefs to change his behavior and to make him adjust to society. So, disengagement has the capacity to make a person return to his terrorist or extremist activities, but the rehabilitation changes the person ideology, beliefs, and behaviors so the chances of returning are less.

Thus, if the de-radicalization program has both the elements of disengagement and rehabilitation, then returning to radicalization will be less likely, and it will be more successful in the longer run. The rehabilitation program should be designed after understanding the process of radicalization as it has to be reversed. So, the programs should specify the extremist groups and their agenda so it can be reversed through rehabilitation (Horgan, 2008).

Islamist extremists are distinguished from the affiliates of other intemperate groups in terms of their inclination to leave their extremist philosophies because it is ingrained in their religious convictions, and they believe that it is a religious compulsion. They determined that a de-radicalization program aiming at Islamist extremists must comprise the teaching of nonviolent Islam, which condemns terrorism so that it can influence those activists that relinquishing immoderation is not abandoning their faith. Inspecting countless disengagement and de-radicalization initiatives also exposes different tactics when treating revolutionaries from diverse types of intemperate groups. For example, even though South East Asian and Middle Eastern programs focus on ideological and theological rehabilitation and retraining, European programs focus more on reintegration and emphasize social and economic assistance along with disengagement (Syafiq, 2019).

Reintegration

The final and the most important step is reintegration, as it includes social and economic counseling to report the needs of transformed persons and deliver a chance to become a productive member of society. For this purpose, learning technical and other skills might help them more effectively in reintegrating into society as economic independence provides more opportunities. Awareness among society and the family members of the individuals may also help in the reintegration and will be a source of their settlement in the society (Grip & Kotajoki, 2019).

De-radicalization in Muslim Countries

Deradicalization program in Turkey

In Turkey, three major terrorist groups were active: Kurdish separatist, Marxist-Leninist, and Islamist terrorist groups. The former group was a top rebel group struggling for the self-governing state for Kurds in southeast Turkey. It is the main threat to Turkey's state security, but as time passed, this group changed its priorities from demanding a separate land towards the recognition of Kurd's individuality and equivalent rights. However, the group never stopped the terrorist activities against Turkey's security until an agreement was made between the Turkish government and the group (Bastug & Evlek, 2016).

The second group of Marxist-Leninist wanted to launch a Marxist regime in Turkey. This group was prime in the late '90s. This mindset was lost after the cold war but still exists in minute numbers in the leftist groups in Turkey. The third and last group was the radical Islamist group that emerged after the Iranian revolution in 1979. The group formerly was at the domestic level, but later on, after the incident of 9/11, it emerged as a transnational group as Al-Qaeda and other terrorist groups found support within Turkey. Turkey supported the U.S.-led war and was able to successfully execute counter-terrorism strategies (A, 2006).

The Disengagement and Deradicalization Model Program remained established in 2009 to deradicalize the individuals from terrorist activities and to change their rigid radical thoughts and behaviors. This process included disengagement, rehabilitation. Counselling and then their reintegration into society by helping them in getting jobs, education, and health care. The program was designed by Adana Police Department (ADP) in 2009. Adana is a major city in Turkey, so when this program provided with a positive impact, other police departments also started evolving parallel programs using ADP's program as a guideline (Dalay, 2015).

The Adana program was targeting the anti-nationalist/extremist groups, and it remained a part of a larger scale opposing violent extremism program. It was supported by police, local officials, and the local community. This program was part of the broader strategy of counter-terrorism, which used both soft and hard approaches to fight against it. The law enforcement department worked on the mind and hearts of the revolutionaries along with other local institutes while, side by side, they used hard power on those terrorists who were not willing to disengage from it. The overall program is taken under the soft power method (Yilmaz, 2011).

There were numerous programs other than this pilot program that we're working on rehabilitating terrorists in detention; they reached out to suspected terrorists at the early stage of their engagement with terrorist groups. The Intelligence department observed the terrorist groups, and if they find recruits, they detect them and ask them to leave the group. ADP program officers contacted through phone and informed them that they were on the verge of being radicalized. They are about to engage in terrorist activities, and if they do so, they will end up in jail. Furthermore, they were advised to see program officers in the police so they can give them a safer place. (Bastug & Evlek, 2016)

The second attempt was taken place when the militants were under arrest. They were updated that if they find the middle ground with the law enforcement and they leave the militant group, they will be given a concession from the prosecutor. That means they will be punished lesser there will be no penalty, and they will also have some solid and non-material support. The officers met with the militants and met with their families, those who could influence them.

Sometimes radicalized militants have a negative image of the government it is difficult for government officials to ask them for leaving the militant group, but it is easier for the families and friends to make them disengage from the militants (Bastug & Evlek, 2016)

One reason for engaging parents and the families of the militants of radicalized people is important so they can be informed that their families are on the off beam path and they might end up in legal sanctions if they do not disengage from it. And if the militants accept the offer from the officers, they are given rehabilitation, vocational training, and employment. They are being provided with physical and psychological treatment, social and financial support. They are also monitored for a half year so they can get into normal life again and remain disengaged from the terrorist groups. If someone does not leave the extremist group and remain in the extremist activities, then the hard power approach was implemented to deradicalize them and to disengage them from the terrorist activities.

As revealed above de-radicalization is the method of reversing the radicalization process so it needs mindfulness for the inspirations that can drive individuals away from the extremist ideology. All those motives and aims should be analyzed that are used to target individuals to make them terrorists to make the de-radicalization process successful. This is the whole purpose of this program as it was intended to discourage people from participating in terrorist activities and motivate them towards de-radicalization and reintegrating them into society (Yilmaz, 2011)

This program was considered a success because so many people were pushed towards de-radicalization, and their violent ideologies were changed into moderate ideologies so they could not go back towards terrorism. Although they were not considered as completely deradicalized, to some extent, they were much better. So overall, despite the restrictions, the program was a well-made counterterrorism effort that resulted in the de-radicalization of hundreds of extremists and terrorists. It was a pilot program and had a very positive result, but if it would be implemented as a full-fledge program,

it would have given a more positive result. This program was terminated later on due to the Turkish government's inconsistency and unstable strategies on Counterterrorism (A, 2006).

Deradicalization program in Saudi Arabia

Saudi Arabia is also one of those countries that have launched de-radicalization programs. Saudi Arabia specifically launched its program after the terrorist attack in Riyadh on 12th May 2003. This incident was referred to as a threat to the internal stability of Saudi Arabia. The government was determined to combat terrorism, so they used all the resources and political power to understand the issue and to punish Al Qaeda leadership (Boucek, 2008).

According to Boucek (2008), Islamic terrorism was a challenge for the Saudi Arabia government; they made a framework to defend their Homeland, and for this purpose, they needed exceptional means and capabilities, including intelligence, security, education, media, and finance. Saudi authorities were ready to confront the threat that was endangering their national security.

The first step taken by the government was to target the population mindset to raise awareness especially among the youth who were vulnerable to extremists and militancy. The program was designed in such a way that it conveyed the message of peace and also that there is no space for extremism in Islam, instead, it is a religion of peace, so they promoted the moderate interpretation of religion (Ezzarqui, 2010)

Saudi government used the power of religion to eliminate extremism and terrorism and used the influence of clerics, the most iconic and influential figure for the promotion of religious ideology based on moderate belief. In the aftermath of May 2003 attacks Saudi government made sure that the clerics or religious scholars should never use extremist discourse and should teach the real values of Islam (Bronson, 2005). The religious curriculum was also restructured to more tolerant views and removed religious hatred. The campaign against the radicals and their ideology was also

observed, and all publications were reviewed and were not allowed to use any extremist view. Many religious clerics were dismissed as there were unauthorized religious clerics, so they were stopped from delivering the Friday sermon (Boucek, 2008)

The Other major step that was taken by the Saudi government was educational reforms. Saudi School textbooks and curriculum were critically evaluated, and it was given a more open approach but within the boundaries of religion (Ezzarqui, 2010). Aggressive and extremist views were removed within the boundaries of conservative ideology, so the educational system came under the control of the government, which used its power to limit the knowledge that could challenge their regime. Not only this, but the government also started monitoring teachers who were advocating or involved in extracurricular activities, including politics or religion, and those involved in it were dismissed (Boucek, 2008).

Saudi Arabia developed the "Sakina Campaign" to combat internet radicalization. Sakina campaign helped the government to develop an interactive platform where Islamic scholars and the persons who wanted to gain more knowledge can interact and can be refrained from the extremist groups. The government also made a law against the extremist and radical material available online. This Saudi program was also based on counseling and rehabilitation of the terrorist, and intense religious and psychological debates were held, and this process was done inside and outside the jail, and the true interpretation of Islam was explained to them.

Saudi de-radicalization program was a multi-approach program that included several factors. The first one was to arrest jihadists and detain them through Security Services, which means disengagement from the violent behavior. The second is the successful completion of a rehabilitation program. In the rehabilitation Centre, the detainees were provided with different entertainment including Sports. The third is after the successful completion of the de-radicalization program, the Saudi government remained involved with the Prisoners family and

provided them a sustainable future, and the fourth is the government remained in contact with the rehabilitated persons after their release, so they have a follow up after the de-radicalization program. Lastly, the government tried to settle down the rehabilitated persons and told them to get married and have children so they can establish their family and give them loyalty instead to terrorist organizations (Aslam & Abubakar, 2020).

Overall de-radicalization program was a success as it involved the terrorists as well as their families. Provided them room for the religious debate and later on monitored them as well so they cannot revert to extremism.

Deradicalization program inYemen

The government has had a mixed and changing relationship with the Islamist jihadist. During the Soviet war with Afghanistan, a large number of people traveled to Afghanistan to participate in the fight against the Soviets, but the return of the jihadists causes problems for the government. The jihadists brought an ideology with them through which they called out the establishment of an Islamic state in Yemen (Porges, 2010). In the past, Yemen has suffered from an extreme number of terrorist attacks targeting Western interests as well as Yemen's economy and tourism. A large number of attacks have been occurred targeting US Embassy, hospitals, and other tourist spots. But the pressure increased after the 9/11 attacks in the US as it increased the pressure on the Yemen government (Mcdonnel, Burbridge, & zaghib, 2017).

Yemen was one of the first countries to initiate a program on de-radicalization of the extremist by using dialogue. The basis of the approach was to de-radicalization extremists and terrorists by used by molding the extremist ideologies into more moderate ideology and converting the extremist activities into more productive activities.

After the 9/11 attack, the Yemeni president decided to establish a committee that can target the dangerous beliefs of a violent extremist. The dialogue committee based on religious experts so that the true Islamic teaching can be provided. The main aim of the committee was to have a

dialogue with extremists, but it was based on voluntary participation. The main issues that were raised during the dialogue were the legitimacy of the Government of Yemen, the permission of killing of non-Muslim, and the appropriate way of conducting Jihad (Johnston, 2012). The committee used the Quran and sunnah to convince the extremist to accept the authority of the government of Yemen, and also, they convinced them to respect the rights of non-Muslims and refrained them from violence (Boucek, 2008)

Discussions between the clerics and the group of extremists lasted for several hours it occurred inside as well as outside the prison in the natural environment. The clerics provided a healthy environment, and by using the references from Quran and sunnah they refrained them from violence and guided them. The Yemen government not only targeted who fought in Afghanistan but also targeted those who have extremist views and have the potential for extremism (Aslam & Abubakar, 2020)

It was a successful program as changes in the ideologies among the participants were evident. The detainees not only changed themselves but also spoke to others about the ideologies supporting extremism or violence. So, in the larger scheme of things Yemeni program was a success, as it engaged not only the detainees but the other people of the society as well (Johnston, 2012)

One major criticism is always raised in the Yemen program that many participants were arrested and were imprisoned only based on suspicion, but they were not involved in any crime. So, a large number of participants also felt that they were imprisoned unjustly and their freedom was destroyed. Another drawback of the Yemen de-radicalization program was that the Yemen government did not provide any sort of social support and they did not try to reintegrate the trainees by providing any sort of skill or job. After the release of the participants, they faced difficulties in reintegrating into normal life (Porges, 2010).

Deradicalization Program in Indonesia

Indonesia has seen Bali bombings by Jimmah Islamiah, so for counting it, Indonesian police established a pilot de-radicalization program. The

the program remained active for 5 years, but it was not a success due to weaknesses in the areas of prison and rehabilitation along with ideological differences (Schulze, 2008).

The program is divided jihadi into three main categories mentioned as Afghanis, Jimmaj Islamiah members, and persons from other smaller organizations. This program aimed to neutralize the ideological foundations of the militants. They used two strategies; the first one is that they have to be kind, and second, they have to understand the perspective of radicals.

If someone shows a willingness to accept the assistance provided by the police, they were indulged in religious debates with the jihadists Scholars so their false notions can be corrected in the light of religion. They were provided with economic support as well as with ideological views that changed their perspective towards the Jihad (Fortner, 2012)

If we talked about the outcomes of the program, very little information could be found whether it was successful or not. So, there is a need for an extensive review of the de-radicalization program of Indonesia to fully understand the outcomes of it (Sukabdi, 2015).

Deradicalization Program in Malaysia

Malaysia has seen the threat of radicalization leading towards violence and emerged as terrorism and resulted in threats to the stability of their country. Malaysia's de-radicalization program is recognized as the most successful program in the world (Norzikri & Rehman, 2017) The main reason behind the success of de-radicalization program is that it focuses on the welfare of the detainees, and it also included their families after the detention period. Assistance and support was provided to ensure that they never revert to extremism (Aslam M. M., 2020)

Malaysia has initiated several de-radicalization programs to solve the issue of

extremism, terrorism, and religious misconception. For this purpose, the efforts were made by the Royal Malaysia Police and the other pertinent agencies, it also included the branch of Islamic development Malaysia and Higher Education institutes (Tan, 2019)

During the de-radicalization, program detainees are offered a range of skills and opportunities so they can be productive members of society. To make them good citizens, their missions are evolved and treated, and guided on humanitarian values. A different range of activities is offered in prison, including physical exercise, lectures, healthy debates, educational classes, and libraries (Tan, 2019).

The detainees are rewarded with good behavior, which includes family visits, having extra food, and access to television. If in the early stages a person shows positive behavior towards the rehabilitation program, they are moved towards the second process that is personality enhancement, where they are introduced with the religious clerics and councilors, and then they are moved towards building social skills, accepting the responsibilities as being a citizen of Malaysia. So overall this program was effective and resulted in the betterment of society (Suratman & Praditya, 2017).

De Radicalization programs in Pakistan (2008-2018)

De-radicalization has progressed with efficacy during the past years under the legacy of the Pakistan Army. The terrorists and suicide bombers were de-radicalized in a systematic way. De-radicalization started right after the operations ended in swat, and to de-radicalize the militant, the army started the de-radicalization program of Swat in the same building that was previously used as headquarters by the terrorists.

The de-radicalization of swat was based on four major components: psychological counseling, Religious counseling, Education, Vocational training, and monitoring after reintegration. The results of the de-radicalization program show that from the program Mishal, almost 2100 terrorists were deradicalized, and from the program Sabaoon, 913 children were de-radicalized. It shows that the progress of the de-radicalization program was continuous and was able to target the right spot of terrorists. The de-radicalization program of Swat was based on four components, including rehabilitation, religious counseling, education, vocational training, and lastly, their reintegration into society.

The first component was a rehabilitation that targeted the mindset of the terrorists that was previously radicalized. The psychologists tried to understand the driving force behind the terrorists so they could be treated accordingly. The main factors for becoming terrorists were religious misguidance by the terrorists, financial manipulation by asking them to give their child and can take money for it. Due to which some recruitments in terrorist organizations were raised. To tackle this, psychological and religious counseling helped in the progress of de-radicalization as it was giving space for mental growth, providing them space to make a difference between right and wrong, and through religious clerics, all the religious-based misconceptions were addressed.

Vocational training was another highlight of the de-radicalization program and a major factor for the successful progress of the de-radicalization of Swat. De-radicalization programs provided detainees with the skills so that they could earn for themselves and their families. The skills included computer courses, welding, tailoring, etc. Financial support was also provided to help in developing their small business.

Lastly, the reintegration process was done to settle the former terrorist into society. Beforehand the families of the detainees were invited to the de-radicalization program so they could attend and understand the process. The guidance was provided to them so they could help the detainees in adjusting to their new lives. The de-radicalization process did not end here as the former terrorists, after their reintegration, were watched by the army. If they found that there is a tendency in a former terrorist to return to a terrorist activity, they were again involved in the de-radicalization program. The progress of the Swat de-radicalization program reached the level where the de-radicalized persons helped the army in capturing the terrorists.

De-radicalization Programs in other Areas of Pakistan

Rastoon was the program initiated in Khyber

Pakhtunkhwa was for the juveniles. It was also based on four components that are rehabilitation, religious education, vocational training, and reintegration. Sparlay was the program for the families of the detainees so their families could help them in their reintegration into the society and they can also come to the right path. Navi Sahar was for the adults started in Bajaur Agency in FATA. Punjab rehabilitation program was launched in the province of Punjab but as dysfunctional as it cannot complete its purpose. Teva was involved in it a vocational training program for the former militants, but it did not do much.

In 2014, the attack at Army Public school in Peshawar that took almost 150 lives of the innocents, including children, men, and women. It alerted the army to use another strategy so that the terrorists should have no place to go and also terrorism should be stopped at its first stage. A twenty-point agenda was released for countering terrorism and extremism, and it involved a number of Federal Ministries and Provincial Governments. This program was launched all over in Pakistan, and it includes these points:

National Action Plan

Implementation of the death sentence was made compulsory for the terrorists. According to the report of the Center for Research and Security Studies (2016), around 345 individuals have been hanged for numerous crimes in Pakistan. Of these, 327 were hanged in the year 2015 alone. Data advises that radicalism and overall fatalities have seen a significant decline in 2015. However, there is no data to suggest a connection between executions and a decrease in crime.

NAP's points third and seventh deal with a parallel kind of challenge. The point three says that militant outfits and armed gangs will not be allowed to operate in the country, and the point seventh reflects a practical approach that the defunct outfits will not be allowed to operate under any other name.

The fourth point was that NACTA, the anti-terrorism organization, will be strengthened. The

NACTA was active during 2016 as it got its official page that enlisted the banned terrorist organizations. It also mentioned the registered religious seminaries. It was said it will work under the prime minister, but it works under the head of counter-terrorism authority that is a bit problematic.

The fifth point was countering hate speech and extremist material, and some progress can be seen in it. It is claimed that 1,365 cases had been registered in Pakistan for hate speeches. 2,454 people had been arrested and 70 shops sealed after retrieval of hate literature. Similarly, 1,526 cases about the misuse of loudspeakers were registered.

The sixth point was choking terror financing, and 2100 accounts were sealed as they were linked with sectarian groups and terrorist organizations. The eight creating and installing a dedicated counter-terrorism force that is said to be implemented in Punjab and Baluchistan and Islamabad and Sindh is also demanding for the special force.

The next point was to ban the groups. The eight-point included dedicated counterterrorism force in Punjab Baluchistan and Islamabad. Sindh also demanded the force. The ninth point was to highlight religious extremism and its counter strategies and current measures against religious persecution.

National Action was more focused on reform madrassas, and it was the duty of the Federal interior ministry after the 18th amendment, and the department of education was a provincial subject. The only province that took some measures for Madrassah registration and regulation was Sindh, and it introduced its Sindh Madrasa registration bill in 2016. Another major point of nap was to ban glorification of terrorism by using any media, including print and electronic..

Terrorist organizations used multiple networks, including traditional as well as cyber communications. The government was able to detect the traditional ways and shutdown the networks used against religious and national prospects. To work against misuse of the internet and social media was the next step of NAP. Militancy will not be accepted in Punjab and

operations in Karachi will be launched to clean terrorism. Reconciliation in Balochistan was another point of it.

NAP's eighteen points were comprised in the plan to show the national commitment against religious ferocity in Pakistan. This is part of counterterrorism movements of the provinces, and the government has not written out any operational or political strategy to deal with the matter. The NAP discusses the design of a wide-ranging policy to deal with Afghan refugees, starting with the registration of all refugees. The government, however granted registered Afghan refugees in Pakistan an extension of another six-month extension. Later on, they were sent back to Afghanistan. The last point was reforming the justice system.

All the above-mentioned points were tried to be implemented but some of them were successfully implemented others remain the same. Pakistan is a state that cannot take the risk of more threat of terrorism so, with every passing time, new policies according to recent times and technology should be made in order to maintain peace and security. It will also help in building a good image of Pakistan around the world as we are always blamed as a terrorism-supporting state which is not a reality

Paigham-e-Pakistan

It was a combined effort of Ulema and Islamic International University, they in unity with the requisites of the Holy Qur'ān, Sunnah and the Constitution of the Islamic Republic of Pakistan declared the succeeding phases through Paigham-e- Pakistan:

Pakistan is an Islamic state, so no law would be made against Quran and Sunnah. On the other hand, no one partakes the authority to initiate slightly armed activity in contrast to the state of Pakistan or its institutions. No individual or group can either do an act of violence to any religious, ethnic, or sectarian conflicts as it will be considered against Sharia. There will be no space for hatred, racism, false accusation, and intolerance. Instead, Pakistani society will be based on tolerance, mutual respect, and brotherhood (Paigham-e-Pakistan, 2018).

The Fatwa that was finalized in the Paigham-e-Pakistan state that sovereignty belongs to Allah only and the authority to be practiced by Pakistan within the boundaries given by Allah. We reject extremism in all forms, and it will be dealt with as a religious obligation.

We solidly reject radical thought and extremism in all forms and manifestations. Hatred and sectarianism come under the concept of "fasad-fil-Arz" so the government should take measures to eliminate it. If force will be used to impose shariah r any other violent or terrorist act occurs, it will be considered as rebellion against the state. the scholars of all schools of thought unanimously announce that suicide attacks are "HARAM", in the light of Qur'an and Sunnah. So, those who are directing, provoking, helping, funding, and promoting such acts are rebels, and the State of Pakistan has the authority to take all probable actions against them (Paigham-e-Pakistan, 2018).

Jihad will be remained prerogative of a state, not a person or group would be allowed to wage Jihad. These activities will be considered as an act of rebellion against the State and Islamic teachings. So, it is a dreadful crime punishable under ta'zir. We sturdily support the military operations started to reinforce the safety and stability in Pakistan (Paigham-e-Pakistan , 2018)

Recommendations

Education should be made compulsory for everyone. More infrastructure should be made for educational institutes because of the lack of education lads towards extremism and radicalization. Information Technology should be promoted as it is the need for the recent times. In some occasions, correct religious instruction, including modest sacred understanding through verification of Quranic text and discussion on jihad, must be invigorated. More emphasis should be put on tolerance. The program desires to deliver persons with the tools to authenticate the information for themselves and rethink about their personal opinions and perspectives.

Employment is another recommendation derived from the de-radicalization program of Swat because due to unemployment, several people are involved in terrorist activities. Fewer

jobs create chaos in society so to maintain peace and stability more opportunities should be provided by the government. Jobs can also be given based on skills. If skill learning programs are encouraged, more people will be able to earn their livelihood. Artists, painters, designers, musicians, and other skills should be appreciated so a person can pursue their passion as well as he can earn from it as well.

Discourage the Jirga system; instead, judicial system should be strong enough to so everyone can get the court to resolve their problems. In many areas jirga system is used to resolve domestic or tribal or any other issues. The final decision of which is biased and based on personal interests. The outcome of the jirga is chaos in society and lack of justice. It calls for the court that they should hear the cases on time and with a proper mechanism so people can again trust on courts.

Monitoring of the detainees should be made compulsory, and after some time, they should watch. If someone again is diverting towards militancy should immediately be returned to the program. If someone is involved in mysterious activities, they should be noticed and try to figure out the reasons behind it.

More de-radicalization programs should be launched in different areas of Pakistan. There is not always a similar reason for de-radicalization. It may include social, religious, ethnic disparities that can lead to conflicts. If the private and government sector both together launch a de-radicalization program, then the financial issues will be less and the result will be more. Both sectors will bound each other to fulfill their duties honestly.

Tourism is the potential of Swat and many other areas of Pakistan. If it is given the right amount of importance, it will not only bring more tourists from Pakistan but also from all around the world. It will be a source of income for many people. It will bring a soft and positive image of Pakistan all around the world.

Cultural festivities should also be encouraged, Pakistan is rich in culture and heritage, and it should be promoted. International forums should be invited and involved in promoting them. United Nations Educational Scientific and Cultural Organization (UNESCO) can support a lot in the promotion of education and scientific knowledge and also in maintaining, preserving, and promoting culture and heritage.

Pakistan's population is based upon youth, but still, our system does not bother to involve the youth in the decisions. Youth should be involved, and their opinion should be asked because they are energetic and can bring more productivity to society. Youth should also be involved in voluntary and non-voluntary programs to enhance their skills and capabilities.

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