

Solution of Extremism in the Light of Qur'ān, Sunnah and Constitution of Pakistan

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Abstract

It is scholarly admitted that extremism does not belong to any religion but a worse type of mental approach which can be developed in any human psyche. It is a way of thinking that nurtures violence, chaos and finally terrorism. Like other Divine religions of the World, Islam has vociferously outlawed adopting such behaviour or attitude by giving the lesson of lenience, equality, inter-sectarian and inter-religion harmony which have been practically demonstrated and proven by the Holy Prophet (PBUH) in the form of charter of Madinah, treaty of Hdaybia and on the conquer of Makkah. However, after the demise of Holy Prophet and his companions, these biding forces have lost the grip and extremism emerged as a major challenge to the unity of Ummah. Currently, extremism is one of the major challenging concerns being faced by Pakistan. It is an obstacle in the way of development, peace and prosperity due to which Pakistan has espoused various constitutional/legal steps in order to overcome the wave of extremism. Many steps including "National Action Plan, National Counter Terrorism Authority act 2013, Operation Zarb-e-Azab, Operation Rad-ul-Fasad and National counter Extremism Policy (NCEP)" has been taken by the authorities in this regard. Yet tolerance, respect for others and anti-violence needs to be promulgated up to greater extant. Current study is an effort to analyse the problem and find-out its solutions in the light of Quran, Sunnah and Constitution of Pakistan.

Keywords: *Extremism, Quran, Sunnah, Constitution, inter-religion harmony, Charter of Madinah, Tolerance*

INTRODUCTION

Extremism, undeniably an obscenity, is a phenomenon that has not been only debated on different forums of Pakistan for the past three to four decades as it has practically given an irreparable loss to the country. However, a question that "what do we actually mean by extremism" has not been answered with all

aspects because this question has got several interpretations. Generally it means an imbalanced, inflexible and undemocratic biasness and partiality exist. However, famous Islamic scholar Dr. Yousuf Al - Qaradawi says, "Extremism mean being situated at the farthest possible point from the centre. Figuratively, it indicates a similar remoteness in religion, in thought, as well as behaviour"¹ Similarly, Salman Nadvi holds that "extremism means supporting a certain ideology in a biased way where there is no room left for another's opinion"² Cambridge Dictionary defines the term as, "the fact of someone having beliefs that most people think are unreasonable and unacceptable"³ The term can be understood as fundamentalism, zeal, dogmatism, militancy and fanaticism mainly adopted in the name of religion. To make it simple it can be said that extremism is to use force for implementing one's thoughts and beliefs on other. This use of force may be in a form of verbal situation or use of any fatal weapon. In any shape it is found on an extreme level. It is violent and always based on illegal activities.

Like many other countries of the World, Pakistan is facing the same problem especially for the last four decades. Majority of the thinkers believe that the controversial definitions regarding extremism has made the phenomenon more complicated which emerges again as an obstacle on the way of countering extremism in Pakistan. It will be a digestible interpretation that extremism is a phenomenon in which the subject (an individual, group, and institution) uses violent and illegal force to disseminate its ideology or belief on a wider scale. Extremism can be political, social, and religious. Basit and Rathor are of the opinion that religious extremism is the prevalent form of extremism that has been severely affecting Pakistan for many decades. Some other forms of extremism exist in the region like sectarian hostilities and Baloch insurgency. There are many factors which paved the way of extremism and militancy in Pakistan. In the light of above mentioned definitions, extremism is adoption of intolerance, discrimination and violence in almost all transactions of life.

Research Questionnaire

The following questions will be addressed during the course of study:

1. Does the Islam promote extremism in any form?
2. What are the teachings of Islam regarding extremism?
3. Is there any solution provided by Islam to curb the extremism?
4. Does law or constitution in Pakistan has any provision to tackle the extremism related issues?
5. Which legal steps have been taken by the Pakistani government to eradicate extremism?

A glance to the Previous Research Work

A lot of work has been done on the subject of extremism in Pakistan, however, finding solutions in the light of Quran, Sunnah and the Constitution of

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Pakistan, at the same time is yet to be done. Different authors have contributed different aspects of extremism in order to understand and curb the curse. Youssef al-Qaradawi has written a book on extremism, entitled "Islamic Awakening between Rejection and Extremism", which outlines the reasons that lead Muslim youth to extremism. He also mentioned the solution. Similarly, to eradicate extremism and terrorism, Dr. Tahir-ul-Qadri wrote a historic fatwa, "Terrorism and the Kharijite sedition," describing extremism as the cause of terrorism. Dr. Khaliqdad Malik wrote an article on "Elimination of Extremism and Terrorism in the Light of uswa Rasool" in "Al-Azwa" in which he mentioned the causes and causes of extremism and their solution in the light of Islamic teachings. Although many articles have been written on the causes of extremism, in writer's view no book or article has been found that seeks a solution in the context of Pakistani law with Islamic teachings.

Reasons Behind Extremism

By considering it a social malevolent, we have to find out the reasons behind its development. It is not a matter of some moments to nurture an evil; in fact an evil is nourished through a great passage of time. In the same vein, extremism has got many possible reasons and it is very much necessary to figure out those reasons to get a possible solution. Following are the causes of extremism:

a. Social Injustice:

Social justice is the basic right of every individual in order to develop him or herself. The authorities are bound to provide justice in every condition. In an imbalance society powerful has easy access to justice whereas poor are dealt some other way. A poor is trailed and punished and rich is acquitted for the same offence. This treatment encourages the powerful to repeat the offence and creates a sense of deprivation in the poor one. This double standard attitude brings poor on an edge where they find nothing but to be extremists. Prophet (PBUH) had clearly discouraged such dealings on the occasion of Hajja – tul – wida:

"يا ايها الناس الا ان ربكم واحد وان اباكم واحد ولا فضل لعربي علي عجمي ولا لعجمي علي عربي ولا

لأحمر علي أسود ولا لأسود علي أحمر الا بالتقوي"⁴

"O, people! Beware that your Sustainer is one and you are born from a single ancestor Hazrat Adam. No Arab is better than Ajami (Non-Arab) and vice versa, no white is preferred over the black and vice versa. It is pious character only that distinguishes them."

b. Intolerance

Intolerance is a major reason of extremism. Wisdom or wit is the quality

that differentiates between a beast and human being. This quality makes human being able work with toleration and peace. Person who leaves the attitude of toleration is out of temper. Consequence is terrorism that travels through generations.

c. Unemployment

Economic stability is mandatory for development, peace and prosperity of a society. A society can never prosper unless and until there is no peace. Poverty, social inequality, unemployment, and exploitation are the elements which assist in promoting extremism and terrorism. Prophet (PBUH) says:

"كاد الفقر ان يكون كفرا"⁵

"Poverty leads to apostasy"

d. Political Extremism

It is a lamenting fact that we usually attach extremism with religious people or institutions. No doubt that this can be counted one of the reasons, but there are certain other causes which are not seen by people or such reasons are not apparently discussed in front of people. Political parties and leaders have a great share in promoting culture of extremism. For the sake of achieving their political goals or masking their weaknesses, political figures use the young minds to create an atmosphere of chaos and anarchy in country.

e. Western extremism

The current international political situation has made Muslims reactionary. There is sacrilege of Islamic values and there is tumult of non-Islamic ideologies, cruel attitude towards Muslims, tyrant attitude of western world, religious discrimination, religious fundamentalism, and bloodshed has badly affected Muslim psyche on a greater scale. Different tactics have been used to instigate Muslims for violent actions. Some tactics are banning hijab, movements against minarets of mosques, campaigns of burning holy Quran, and abusive language against Prophet Mohammad (PBUH).

If extremism means declaring oneself right and others wrong then western world is most extremist for using force to implement its stance over others. It compels Muslims to deviate from their own system and adopt western culture and thoughts. What Muslims want, just to live according certain Islamic rules. Western world should not be perturbed. Problem arises when western culture is imposed by force. If any community does not abide by their so called rules, it labelled with extremism.

f. Desecration of Prophet (PBUH)

Publishing blasphemous cartoons of Prophet (PBUH) has put the muslim world in a situation which drags someone nowhere but to violence. As Qadri says, "In the past many books and newspaper articles were published with

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contents desecrating Islam and harming the basic beliefs of Muslims, but Muslims in return kept silent considering such literature as freedom of expression. Several exaggerated and fabricated allegations have been levelled against Islam, but such behaviour could not impact the tolerance and patience of Muslims. It is natural to be restless and resentful when Islamic entities are abused using the curtain of freedom of expression.”⁶ Muslims are being marginalized and their feelings are hurt because this freedom of expression. And such extremists are provided with logical reasons for such actions against Islam.

g. Ignorance

Ignorance is another cause of extremism and violence. The state of being ignorant does not let the people to figure out the real knowledge about beliefs and ethics. Knowledgeable people resolve issues related to beliefs through dialogue and logical reasoning and ignorant or empty minds adopt violent methods to convince others. Such differences create different ethnic, national, regional, and religious group.

h. Inadequate Judicial system

The current social system has made the judicial system so complex that it is very difficult for common people to access justice. Justice delayed is justice denied. Delay in providing justice is a form of violence. Violence creates nothing but violence. Such matters must be resolved in time otherwise it will be impossible to overcome later on.

The Philosophy of Sectarianism

It is generally observed that extremism breeds sectarian germs. Emergence of different sects in early Islam (after Prophet) was the consequences extremism presented then. Extremism dividing *Ummat e Muslima* into two categories. Firstly, knowingly or unknowingly it is losing tolerance and in consequence of that Muslims are intolerant in their behaviour, in religious or worldly affairs, and even every walk of life. Secondly, sense of unity in the name of Islam is vanishing and division into groups and sects growing day by day. Situation has aggravated to a scale that Islam is identified not as a whole but through different sects.

However, Takfir is declaring someone out of Islam believing him guilty of apostasy. Takfir is another alarming issue pierced in Muslim world which has hardly spared any group or important personality. Khawarijs (Khawarijes) were the first who started the trend of Takfir. They passed decree of apostasy on Hazrat Ali (may Allah be pleased with him) by declaring him *Wajib – ul – qatal* or worthy of death.⁷ In point of fact, subcontinent is rampant with such decrees and deaths and it is being practised with its fullest in contemporary age.

Extermination of extremism

“The word “Ghalao Fiddin” has been used for extremism in Quran and

Hadith. Infinitive verb is “Ghala Yaghloo” which means plentifulness and crossing the limits of everything”⁸ Almighty Allah has prohibited from excess.

”يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ”⁹

“O People of the Book! Exceed not the limits in your Din (Religion)”

Hazrat Abdullah bin Abbas narrates that Prophet (PBUH) said:

”اياكم والغلو فى الدين”¹⁰

“Refrain from Ghalo (violence and extremism) in Din.”

”انما هلك من كان قبلكم بالغلو فى الدين”¹¹

“Nations before you were destroyed because of Ghalo (extremism) in Din.”

Prophet (PBUH) has discouraged extremism before fourteen centuries. And the religion he has introduced to us clearly states that there is no place for extremism in Islam.

Islam’s ideology of tolerance:

Islam is religion of tolerance. It is the quality of islam’s perspective of life that there is a beautiful balance among the different aspects of life in it. Islam has taught to keep a balanced attitude among all walks of life. Almighty Allah refers to this moderate way of living as *Sirath e Mustaqeem* or the righteous path and has commanded us to follow this path. He says:

”وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ”¹²

“And that this (Islamic Law) is My straight path. So follow it and do not follow (other) paths, because they (i.e. the other paths) will move you away from Allah’s path. This is what He has enjoined you strictly so that you may become God fearing”.

In simple words we can say that the principle of moderation is present in every aspect of life. We are commanded to adopt moderation in worshiping, character and in expenditures. The Holy prophet (PBUH) instructed to adopt moderation. He says:

”خير الامور اوسطها”¹³

“A middle degree is appreciated in every work.”

Ease in Sharia commandments:

Islam is a religion that has the commandments and principles according to human nature. Human being has born meek and mild naturally. Instructions have been revealed conforming to its nature. Allah says in Quran,

"يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ"¹⁴

"Allah desires ease for you and does not desire hardship for you".

Prophet (PBUH) has instructed us to be kind and prohibited us to be aggressive and extremist. A Hadith reads:

"يسروا ولا تعسروا، وبشروا ولا تنفروا"¹⁵

"Create ease in Deen, do not be aggressive, create a leaning tendency in people, and do not make them abhorrent."

Prayer has got a central point in Islam. Prophet (PBUH) has given instructions like,

"أيها الناس ان منكم منفرين فايكم ماصلى بالناس فليوجز فان فيهم الكبير والضعيف ورضا الحاجة"¹⁶

"O, People! Many among you are irritating in nature, person among you leads the prayer should lead in a concise manner because there are old, weak, and labours (tired)."

Elimination of social inequality:

We seek guidance through social practices of Prophet (PBUH). It will be clear to us that by deviating from social line we can neither follow the holy instructions revealed by Allah almighty nor fulfil the rights of human beings. In fact, such social isolation would make our life more chaotic. Prophet (PBUH) did not only formulated the principles of a welfare economy but also brought it into lime light that fair distribution of wealth guarantees the establishment of a society with ethical values. Allah says in Quran:

"وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا"¹⁷

"And (these) are the people who are neither extravagant nor miserly when they spend. And their spending is (based on) a balance between the two extremes (of extravagance and miserliness)".

Ibn e Kaseer explains this Ayah:

"فشرع الله عدل بين الغالي فيه والجا في عنه لا إفراط ولا تفريط"¹⁸

"Thus Almighty has created justice between those who do excess in it and those who do not. (it) means there is no excess and there is no deficiency."

The essence of moderation is present in teachings of Islamic code of conduct. Prophet (PBUH) conditioned social activities with moderate attitude.

"الإقتصاد في النفقة نصف المعيشة"¹⁹

"Moderation in expenditures is half economy."

Respect for Humanity:

Hazrat Jabir bin Abdullah narrated:

"مرت بنا جنازه فقام لها النبي ﷺ و قمنا له، فقلنا: يا رسول الله ، انها جنازه يهودى قال: اذا ارىتم الجنازه فقوموا"²⁰

"A funeral procession passed by us, Prophet (PBUH) stood up and so did we. We asserted "O, messenger of Allah, it is the funeral of a Jew". Prophet replied, "Whenever you see a funeral, stand up in respect." It has been narrated in another place, "O, messenger, the dead body you are standing in respect for is of a Jew."

Prophet replied:

"اليسست نفساً؟"²¹

"Isn't it a human being?"

Showing respect on this occasion shows Prophet's (PBUH) respect for humanity. In the Sharia of Mohammad (PBUH), respect for humanity precedes respect for religion. That is why Mohammad (PBUH) had asked if it was not a human being. It shows that Prophet (PBUH) respected human being regardless of its religion. We should realize that do we show the same respect to non-Muslims, other sects, and other ethnic groups as our Prophet gave to a Jew?

Kindness:

Prophet (PBUH) has taught us to be kind and ethical instead of being aggressive and pride. Such kind behaviour strengthens the principles of peace and ethics and owing to this countries and nations remain safe from war and chaos. If an opponent is aggressive then other one must keep the policy of softness and kindness. This would balance the emotions/temper. Prophet (PBUH) said:

"ان الله رفيق يحب الرفق و يعطى على الرفق مالا يعطى على العنف وما لا يعطى على ما سواه"²²

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"No doubt Almighty Allah is kind and likes kindness. He bestows many blessings as a reward of kindness which He does not give for a deed vice versa."

Prohibition on Anger:

Anger excludes peace and rest from life. Prophet (PBUH) strictly prohibited from it. Because, anger drags human being beyond normal state of mind. Once a person visited Prophet (PBUH) and asked for some pieces of advice. Prophet said:

"لا تغضب"²³

"Never (succumb) to anger."

Establishing Human brotherhood:

Islam blew the spirit of love, unity and brotherhood among the scattered lines of humanity. Malicious foes became brothers. Quran invites people of the book (Christians and Jews) by saying:

"قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ"²⁴

"Say: 'O People of the Book, come to that matter which is common between us and you (namely that)'"

On the other hand, Islamic brotherhood is based on this commandment of Allah:

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ"²⁵

"The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown Mercy".

The above mentioned holy verses clearly advocate that Islam religion of peace that preaches the mankind to be united under a single flag of oneness.

Extermination of Discrimination:

The bone of contention of our present issues is that our society is indulged in racial, regional, ethnic, and sectarian discriminations. Owing to such discriminations and conspiracies of enemies, we have been divided into different classes. Islam discourages discrimination and such class based system and considers all human beings equal. Holy Quran states:

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ

أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ²⁶

“O people! We created you from a male and a female, and (divided) you into (large) peoples and tribes, so that you might recognize one another. Surely the most honourable among you in the sight of Allah is he who fears Allah most. Certainly Allah is All-Knowing, All-Aware”.

We should come out of all such discriminations that an exemplary and society may be established where extremism must not be given place. Terrorism finds its roots strong in a society where extremism reaches its peak.

Constitutional Measures to Combat Extremism

Tracing the history of extremism in Pakistan, majority of the opinions give way to peep into the era of General Zia-ul-Haq. Although he brought islamization policies but it gave birth to militant groups as well. That was for the first time when such individuals/groups started nourishing under state patronage. Common people were got involved in war against then USSR just to serve American interests. It may be opined that it was the need of Pakistan foreign policy to participate in an irrelevant dispute. Zia regime’s worst blunder was that it had just policies to create such militants but it had no plans to control it to avoid militancy in future. However, during and after the said regime, such outfits made their own policies and goals which later on turned against the state. Till the date of writing, Pakistan has been adopting different techniques to curb militancy. The country has been formulating different policies to counter extremism.

Legal Policies taken against Extremism/Terrorism:

Different counter narratives have been adopted in different times to root out extremism from Pakistan. In the environment of growing sectarian and political violence in Pakistan, the then Nawaz Sharif government promulgated the Anti-terrorism Act, 1997, establishing Pakistan’s principal antiterrorism government.²⁷ In the last years Pakistan has passed many supplementary antiterrorism laws, comprising “the National Counterterrorism Authority Act²⁸ and the Investigation for Fair Trial Act.”²⁹ The Protection of Pakistan Act of 2014, and several amendments to the Anti-terrorism Act of 1997.³⁰ The Nawaz Sharif government prepared a proposal of counterterrorism policy in early July 2013, which as a rule espoused the same tactic as the earlier government meet militancy through five components: “dismantle, contain, prevent, educate, and reintegrate militants.”³¹

Militancy was suppressed but could not stop completely. Such forces have kept on making their existence realized. The worst massacre of Peshawar School happened. As a result, nation went through another grief by witnessing hundreds innocent martyrdoms. This brutality shook the foundations of

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government in general and law enforcement agencies in particular. Policy makers got together and formulated NAP (“National Action Plan”) to counter terrorism and militancy. It included proposals to try alleged extremists/terrorists in military courts. However, efforts of Pakistan against terrorism are being carried out according to the passage of the “21st Constitutional Amendment Act and the Pakistan Army (Amendment) Act, 2015.”³² Which provide the legitimate foundation for starting special military courts to try civilian terrorist prosecute.

Apart from what is said, “Pakistan Anti-Terrorism Act section 6 explains “terrorism” as “use of threat or action” in which actions include the utilization or threat is arranged to pressurize and cherished the Government either the public or a section of the public or community or sect or a foreign government or population or an international organization or create a sense of fear or insecurity in society. The preparation of threat is constructing for the promotion of different causes like religious, sectarian or ethnic causes. These aspects are frighten the whole life circles like “public, social sectors, media persons, business community or attacking the civilians, including damaging property by ransacking, looting, arson or by any other means, Government officials, installations, security forces or law enforcement agencies”. Provided that nothing herein contained shall apply to a democratic and religious rally or a peaceful demonstration in accordance with law.³³ The same section 6 (2) prohibits any person from any hate speech through any medium of communication without the prior approval of government. It simply bounds public to bring the speech material before the concerned authority and get the approval of disseminating if it does not propagate extremism. Section 8 of the Anti-terrorism Act, 1997, outlines a distinct crime that “prohibits acts intended to stir-up sectarian hatred.”³⁴ The Act prevents any kind of “printing, publishing, and disseminating any material” that may cause any sectarian, religious, ethnic hostility.³⁵ Section 11X of the same act strictly prohibits any person inciting any war against state, it prevents from inciting people against state or giving any harm to any individual or personal property. It bounds public not to interfere if someone runs a lawful business.

Pakistan’s Penal Code, under the title of “Offences Against the State,” declares it a punishable offense to “wage war” against the state, and accomplice in doing so. Moreover, the statute also criminalizes conspiracies to “deprive Pakistan of the sovereignty of her territories or of any part thereof,” or to “overawe, by means of criminal force or the show of criminal force, the Federal Government or any Provincial Government.” Under section 153-A of Pakistan’s Penal Code, “promoting enmity between different groups” is a punishable criminal offense. The section stipulates that “no subject is entitled to write or say or do anything whereby the feelings of one class of subjects should be inflamed against another class of subjects.”³⁶ According to the statute:

- a) by words, to be written or spoken, by gesture, or by clear cut design or otherwise, promotes or encourage, or try to assist, on deck of doctrine, culture, place of both habitation, creed or township or any other aspect whatsoever, hostility or sentiments of antipathy, hatred or ill-will between enormous religious, racial, or regional sections or castes or communities; or
- b) pledge, or encourage any other person to carry out, any act which is authorized to the preservation of unity between different groups of “religious, racial, language or regional groups or castes or communities” or any section of recognition as such on any ground whatsoever and which interrupt or is likely to mix up general equanimity; or
- c) arrange, or promote any other individual to unite, and practice, manoeuvre, auger or other venture that the participants in any such activity shall use or be expert to use illegal violence or knowing it to be like that the contestants in any such involvement, to use illegal ferocity, against any “religious, racial, language or regional group or caste of society” whatsoever and any intensive activity whatsoever cause or is likely to cause threat or alarm or a sentiments of instability amongst the part of such “religious, racial, language or regional group or caste or community” shall be sanction with confinement for a term which may prolong to five years and with charges.³⁷

“Section 11B of the Antiterrorism Act” provides power to the federal government to ban or list groups which is believed to be involved in terrorist activities. “Section 11A specify that an institution is “concerned in terrorism” if it carry out or involve in any measure of terrorism; or ready for spreading violence, and especially give assistance in terrorist activities or supports any organized links associated with terrorism and more important condescend and help in the feelings of abhorrence and scorn on different lines of religious, sectarian or ethnic circles. Furthermore fails to eject from its tier or banish those who mostly commit acts of violence and presents them as gallant persons or otherwise related to violent activity.³⁸ Section 11D of act empowers the government to put any organization under investigation in case of adjournment. Government has flourishingly made a plan to handle with such strategies. Pakistan Parliament enacted the Antiterrorism (second amendment) Act in March 2013 that let the concerned authority to bargain with organizations which use a new name after they are authorized³⁹

Summary

At the end of this discussion, it is concluded that extremism, in any shape, in any society, is condemnable. Like any other nation, in Pakistan it has been emerged due to injustice, ignorance, poverty, intolerance, sectarianism, and lack of religious harmony. It finally breeds disadvantages like disappointment, rebellion, and bloodshed. By realizing its devastating effects, majority of the governments strived to combat extremism with the use of every possible means. Formulation of Constitutional clauses, its amendments or legal proceedings have

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been adopted with the need of time. By following the Islamic teachings, in its true spirit, the matter can be resolved in the best way. Life of Prophet (PBUH) is replete with examples that propagate nothing but toleration and moderation. Many legal actions have been taken to curb this curse after Pakistan came into being. Despite all the legal strategies and severe punishments, still extremism hovers over the head of the nation. It has been hampering the process of development, harmony and prosperity in Pakistan. Majority of the critics believe that there are many reasons behind the failure of the state machinery to curb the extremism. Some of them are of the opinion that country lacks modern techniques handling the burning issue. Political interference is another cause that does not let the laws be fully implemented. Many culprits are usually set free or their sentence is curtailed by political interference. In majority of the cases witnesses do not cooperate because they usually feel their lives threat. In addition to this, it is suggested that there should be a strict watch on released terrorists on bail, because they are found involved in illegal activities after bail. Another problem that makes the situation more anomalous is the mushroom growth of unregistered religious madaras. Religious institutions, with extremist elements, are considered the epicentres that provide fuel to carry on extremist activities. It is said that students of madrasas can be easily manipulated to continue such illegal activities by using the religious platforms.



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