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An Empirical Study to Determine Extremism in Pakistani Society

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Abstract:

Pakistan has been facing the challenges of extremism and terrorism since 1980s and has been fighting against the anti-state militants. Pakistan has been struggling more than four decades to deal with sectarianism, terrorism, violent threats and acts. Those groups that involved in extremist violence and terrorist attacks in Pakistan are using religion for motivation and legitimacy. From 2001 to 2019 in 940 terrorist attacks, more than 12000 people were killed and 20000 were injured. A survey was conducted to determine extremism in Pakistan and also the mindset of Pakistan society for addressing the drivers of extremism based on a clear understanding of the religious dimension. The questionnaire was designed comprising of fourteen religious based questions to determine the tendencies of radicalization and extremism in Pakistani society. This empirical study examines the mindset of Pakistani society for extremism and trends in Radicalization. This paper further analyzes the Madrassahs reforms initiated by the government how to fail and not implemented in its true spirit.

Keywords: Empirical Study, Madrassahs Reforms, Extremism, Pakistan

I. Introduction

The utmost banned terrorist groups and organizations in Pakistan claim a religious basis and policymakers, think tanks, researchers and experts have not paid adequate consideration for analyzing, examining, studying and understanding the influential role of religion and religious actors in countering violent religious extremism. The Ideological exclusivity and Conservative religious ideology are playing major role for growing extremism in Pakistani society. The majority of Pakistan believes in Illiberalism and having Liberal standards and they support diversity, secular democracy, and universal human rights and they are usually encounter larger confrontation from religious conservatives. The Deobandi and Ahl-e-Hadith groups are obviously the most traditionalists and expressed their exclusivist and illiberal tendencies. This classification, though, is not envisioned to be stiff because numerous Barelvis are quite traditionalist and some Deobandi or Ahl-e-Hadith can be comparatively liberal. The Religious fundamentalists are likely to resist struggles to pause from historical belief, as they take in it. Whereas in practice they may try to adapt modernity, their orotundity and frame of locus rests fixated on the past. All through Muslim societies in globally, this definition could be applied to cover Salafism, Wahhabism, and some forms of Islamism and even Sufism (Johnston, D., McDonnell, A., Burbridge, H. & Patton, J., 2016).

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Religious radicalization, extremism and violence are posing threats to the society and continuously causing an awful danger to Pakistani stability and security. During the last four decades in Pakistan, more than 26,000 civilians and security forces personnel were killed and 30,000 terrorists have been killed(South Asia Terrorism Portal, November 17, 2019). According to the Institute for Economics and Peace, Terrorism Index in Pakistan decreased to 7.50 in 2020 from 7.54 in 2019. Terrorism Index in Pakistan was 6.19 in 2002, it decreased to 6.12 in 2003, but it again increased to 6.57 in 2004, it decreased to 6.54 in 2005, but again it was increased to 6.92 in 2006, it further increased to 7.74 in 2007, it continued to increase to 8.15 in 2008, it enhanced to 8.52 in 2009, it was 8.61 in 2010, which is continuously increasing, it became 8.67 in 2011, it increased to 8.86 in 2012, it reached to 9.07 in 2013 and 9.07 in 2014, which was the highest terrorist index in Pakistan. The next year, it again starts to decrease and it was 8.61 in 2015, it further decreased to 8.40 in 2016, it continued to decrease due to National Action Plan launched against terrorist organizations and their facilitators, it decreased to 8.18 in 2017, it was 7.84 in 2018, 7.541 in 2019 and 7.541 in 2020. Out of 83 countries ranking, Pakistan falls in 7 of highest ranking. Finland is in 83 ranking at the lowest (Institute for Economics and Peace, December 21, 2020). During the years 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018 and 2019, the terrorist attacks were 02, 14, 08, 19, 11, 16, 58, 71, 119, 143, 63, 187, 91, 20, 26, 23, 25, 36, and 08, killings were 17, 71, 87, 202, 125, 473, 1088, 1450, 1499, 1655, 776, 1127, 1150, 422, 314, 378, 425, 352, and 52, injuries were 06, 192, 216, 475, 237, 388, 1844, 2643, 3554, 3299, 518, 1348, 1707, 355, 487, 980, 961, 343, and 98 respectively(Shahab, 2020).

Tariq Parvez, has classified Pakistani "Violent Extremist Organizations (VEO) into three groups/classes: 1) MITNOR (Militancy in the Name of Religion) Groups, 2) Sub-nationalist Groups, and 3) Ethno-political Groups"(Parvez, 2015). Tariq Pervez writes that Balochi liberation is from sub-nationalists groups that are fighting against the state of Pakistan for seeking independence for the province of Balochistan, and Ethno-Political groups are focused in Karachi. MINTOR groups are working for nationwide and global agendas and are activating through the country. The 64% of terrorist attacks were conducted and 80% of all mortalities were conducted by those MITNOR groups in Pakistan. The Tehrik-e-Taliban Pakistan (TTP), the Haqqani Network (HQN), Lashkar-e-Jhangvi (LeJ), and Lashkar-e-Taiba (LeT) are considered Violent Extremist Organizations (VEO) and all fall under MITNOR (Militancy in the Name of Religion), though "all four groups consider the violent implementation of Taliban-style shari'a as the highest priority (Rafiq, 2014), they do not all share a common religious background" (Tellis, 2012).The Tehrik-e-Taliban Pakistan (TTP), the Haqqani Network (HQN), Lashkar-e-Jhangvi (LeJ), have been associated to the Deobandi Sectand Deobandis Sects in Pakistan have the maximum madrassahs and their Ulemas are more supportive of militant jihad. On other hand, Lashkar-e-Taiba (LeT) belongs to the Ahl-e-Hadith sect and this sect is less than 10% of the Pakistani population and Lashkar-e-Taiba (LeT)is even in disagreement with the mainstream Ahl-e-HadisUlemas over the subject of jihad. As a result, LeT has a limited access to Ahl-e-Hadis for recruits and funds (Popovic, 2015) and finds funds fromGulf-state donors (Fair, 2011, White, 2012).

II. Literature Review

The different scholars who studied terrorism and trends of radicalization, had used and tested copious theories on basis of which, "these drivers of radicalization are most prevalent or important in Pakistan". The issues of radicalization and militant Islam and approaches and strategies to combat terrorism in Pakistan were studied by different scholars in different ways.

Christine Fair, Clay Ramsay, and Steve Kull have conducted a research on "Pakistani Public Opinion on Democracy, Islamist Militancy, and Relations with the U.S." in 2008. This research was conducted jointly by World Public Opinion.org and the United States Institute of Peace. The results found that there was strong public support for giving Islam a wider role in Pakistan. The people want for implementation of Islamic law in Pakistan but the study shows that there was minimal support for 'Talibanization (Fair, Ramsay & Kull, 2008).

A survey was conducted in Pakistan in 2010 from 500 security guards who were performing their duties in high, medium, and low security zones in which the researchers had asked the question to the security guards to rank 65 terrorism risk factors according to their importance (Malik, 2015). The results of the survey found that the most highly rated factors were corrupt and dishonest leadership, not across the accountability system and corruption. These are directly related to the bad governance. They considered sectarianism and criminality factors as a second tier. The factors like improper protection of minority rights and negative civilian attitudes towards the government and security forces were not considered critical. Dr. Bridget Nolan, Scholar of the University of Pennsylvania, Philadelphia has conducted a research "The Effects of Cleric Statements on Suicide Bombings in Pakistan 2000-2010," which was published in 2013. He demonstrated "a relationship between documented incidents of suicide bombings and clerical statements about such attacks". According to Nolan's data, in Pakistan, "what the clerics say does matter, and that the effect is not merely a matter of the amount of chatter, it is also a matter of the content of their messages" (Nolan, 2013).

In 2009, the study was conducted in Pakistan by the researchers from Georgetown University, Princeton University and Stanford University through a nationally representatives survey of 6,000 men and women. This study was carried to "know the better relationship between support for violent extremist group and religious and socio-economic factors". The results of their study indicate that "support for violent extremist is not due to common measures of religiously or piety, but due to shared doctrinal beliefs". The findings show that the poor people hate violent extremist groups more than middle-class Pakistanis and it was guessed that due to the militants increased exposure to terrorist violence (Blair, 2013).

It was concluded that the severe actions, steps and efforts should be taken for focusing on challenging religious narratives of radicalization, violence, extremism and intolerance in middle-class Pakistan to counter violent extremism and militancy in Pakistan and the religious drivers of militant Islam should be given equal treatment and focus with socio-economic drivers in radicalization research. The religious leaders and religious political parties can play a major role to readdress the issues of the militancy in Pakistan. Arab Naz, Waqar Ahmad, and Ibrahim Scholars from the University of Malakand conducted "An Analytical Study of the Socio-Cultural Dimensions of

Militancy in Malakand Division, Pakistan" in by taking interviews of 200 men including businesses, academia, and the clergy. They concluded that 37% respondents blamed that "acute social problems" are causing for militancy in Pakistan, 19% respondents indicated that "emotional attachment to religion is responsible for militancy. The respondents further stated that Pashtun culture is also playing a key role in violent extremism (Naz, Ahmad & Ibrahim, 2012).

Pakistan has conducted various military operations against militant and violence organizations in various areas of Pakistan. These operations were launched against anti-state militant groups like Tehreek-e-Taliban Pakistan (TTP), Lashkar-e-Jhangvi (LeJ), Baloch National Liberation Army, and Tehrik Nifaz-e-Shariat-e-Muhammadi (TNSM). The Enduring Freedom operation was launched in 2001-2002; Al Mizan was conducted in 2002-2006; Zalzalamilitary operaton was launched in 2008; SherDil, Rah-e-Haq, and Rah-e-Rastmilitary operations were conducted in 2007- 2009; Rah-e-Nijat operation was started in 2009-2010; Rah-e-Shahadat military operation was launched in 2013. After terrorist attacks on Army Public School Peshawar, the Zarb-e-Azbmilitary operation was launched in 2014- under National Action Plan which combated the wave of militancy and crushed the militant groups in Pakistan. The Zarb-e-Azb military operation has attained a tangible success and 837 hideouts were demolished during the operation, 18,087 weapons were recovered from the terrorists and more than 2,763 militants were killed (Zahid, 2015, Walsh, Mehsud & Khan, 2016).Occasionally, these military operations and actions were being disordered by controversial peace talks and peace arrangements, which have helped well to momentarily close the killing, but they never last long before dissolving (Khattak, 2012).

By using both strategies and approaches by the government to launch military operations against terrorist groups and peace agreements with the militant organizations, proved successful and the government succeeded to get positive results but these were short term. Dr. Mariam Mufti expressed "while these tactics have succeeded in rooting out some militants, they have failed to address the deeper problems that continuously fuel extremist groups and repopulate their ranks (Mufti, 2012)". First time the Madrassahs reforms were proposed by General Ayub Khan during the 1950-60s which were rejected by the political parties. General Zia-ul-Haq again resurfaced the Madrassahs reforms efforts under "National Committee for Deeni Madaris" but these suggestions were rejected by the Madrassahs administrations and even thousands Madrassahs were established in Pakistan without any procedure. The unchecked growing of the Madrassahs has provoked concerns by the Benazir Bhuttogovernment andthe Benazir Bhuttogovernment has stopped the registration of new Madrassahs in 1994. At that time, Madrassahs needed and had been legally obligatory to register with the government according to the Societies Registration Act of 1860.

Though in the Benazir Bhuttogovernment, the registration of new Madrassah was closed but many new Madrassahs were established without any registration in Pakistan. During the Musharraf Regime, the Madrassahs registration was reopened in Pakistan in 1999 and in 2000s; General Musharraf introduced several reforms like "the Voluntary Registration and Regulation Ordinance of 2002 and a five-year $113 million plan to introduce secular subjects into the Madrassahs Curriculum". These Musharraf's reforms got little traction and received insufficient funding and support from foreign donors and these efforts of General Pervez Musharraf were not fruitful thus, the madrasas

remained largely outside the sphere of government control or influence (International Crisis Group, 2002).

The government of Pakistan should have concrete measures to combat terrorism and did her solid efforts against militancy with the involvement of religious political parties and civil society. The radical religious influences can be curtailed in the society by reforming or regulating the madrasas education in Pakistan. The Federal and Provincial government in Pakistan should start to take serious, concrete steps toward developing soft power strategies that could address the religious dimension of extremism.

III. Methodology

A field survey population of 4200 persons was conducted by designing a questionnaire comprising of fourteen religious based questionsthrough probability/random sampling from Pakistan to determine the mindset of Pakistani society for extremism and trends in Radicalizationin December, 2018. There was response from 4000 people and 200 respondents did not give any response. 2360 and 440 respondents (59 and 11 %, proportionally) were from big cities zones and smaller towns. A noteworthy quantity of 1200 people (30 per cent) also came from the rural areas. The 240 M. Phil Degree holders(6%) gave response, 320(8%) Master's Degree holders participated in the survey and 1400 respondents (35%) had Graduate Degree and 1520(38%) intermediaterespondents participated. Hardly 400(10%) of the people were illiterate and 120 people (3%) had got their education from madaris in Pakistan.

It was evident from survey that majority of the respondents were not very rich and 1000 repliers (25%) were owners of their own vehicles, 400 respondents (10%) can afford private vehicles whereas 2600 participants (65%) had used public transportation. 840 people (21%) were jobless and were students, 2680 respondents (67%) were job holders whereas 1680(42%) out of 2680 were in public sectors and remaining 1000(25%) were salaried class in private sectors. There were only 480 respondents (12 per cent) having their own business. The people having the insufficient resources of their income were well rooted in their community and they were bounded with the community, 3140 people (78.5 percent) lived their own houses and 860 persons (21.5 percent) were living in rented houses. Though, there were cyphers of community pressure on them and 3340 people (83.5 percent) said that they were not living in a separate family but they are residing in combined joint family system and 860 persons(21.5%) were not with joint families. 2696 people out of 4000(67.4 percent) expressed their conservative streak that the religion had emphasized women that they should veil themselves when they go out. 892 persons (22.3%) responded that there was no need to veil herself and 412 respondents (10.3 percent) said "No Comments".

Likewise, 2104 people (52.6 %) expressed their views that it should not be the right of women to divorce. 1268 people (31.7) believed that man and woman should get the right of divorce. 628 respondents (15.7%) said that woman should have right to divorce. The 23 % people said that they don't like to listen music. The 15.8 said that they don't like to listen music as it is against Islam and the Holy Prophet had forbidden listening music. Remarkably, 51 per cent of people had appreciated the decision of Junaid Jamsaid for leaving music and adopting Tableeghi path.

IV. Sacred Worries

The respondents of the survey were apparently apprehensive about Islam; 2704 participants out of 4000(67.6 percent) said that Muslim World has been keeping behind other nations in the world because they have weak beliefs of Islam and they are implementing the trues principles of Islam in their lives. The 948 participants (23.7 percent) believed it was because they had deviated from Islam and only 348(8.7%) respondents said that Muslims were facing difficulties and behind the West that they are not implementing and has adopted scientific approaches and techniques. They are backwardness in Scientific Technology.

Remarkably, 2628 people (65.7 %) of the participants thought that Pakistan had taken the wrong decision for joining the United States of America and her ally forces in Afghanistan to fight against Taliban and Al-Qaeda; 556 people (13.9%) expressed their views that Pakistan took the right decision to join the collation forces of the United States of America and NATO in Afghanistan to fight against Taliban. Though, there were 816 persons (20.4 percent) who did not response the question.

A majority of 2388 participants (59.7 percent) in the survey has given different views of the Taliban. They did not agree with the Taliban philosophy that they are fight of Islam. The majority of the participants expressed that the Taliban are not fighting for Islam but they are fighting for government in Afghanistan. The violence, such as attacks on mosques, Worship places, parks, and bazar was hated by a majority of 3188 participant (79.7 percent) and demanded for openly hanging, and 812 people (20.3%) demanded for punishment under law. There were 20.3 percent people who don't know how to react on the question of the attacks of Taliban and militants on the CD shops, girls' schools and cinema. The majority of respondents had given very remarks on Jihad. Many said they don't like the Jihad of Taliban in Afghanistan. They had given different remarks on Jihad. There are very few 108 people out of 4000 who were 2.7 % had expressed that Muslims World had not made progress and remained flop to do progress in the world because the Muslim World had given up the practical Jihad against non-Muslims and due to lack of Jihad the Non-Muslims had got dominancy over the Muslims. In similar way, 1120 people which are 28% had taught that real enforcement of Islamic jihad is to fight against cruelty. They expressed that Jihad does mean to fight against Non-Muslims for expending Islam in every corner of the world. The 1868 people out of 4000 people which were 46.7 % were also worried about various differences among Muslims in Islam and they much concerned about internal religious differences in the Muslims. They said that these differences in Islam had created ethnicity, sectarianism, Islamic Militancy and radicalization.

There were 2600 people out of 4000 people which are 65% had said that for a good and true Muslim it is compulsory that he/she should offer prayers for five times a day. If anyone disobeys the order of Allah then he will not be a good and true Muslim. The remaining 1400 respondents which were 35 % had said that a person who did not say five prayers a day will face consequences on a Day of Judgment. About, 2480 people out of 4000 which were 62% had expressed that fighting for the enforcement of Islamic Shariah in Pakistan is not true spirit of Islamic Jihad. Remaining 1520 people out of 4000 people which were 38% had said that Fighting for Islamic Shariah is also spirit of Jihad. Pakistan which treated a conservative society, but there were 3280 people out of 4000 people which is 82 % had expressed that it is compulsory for the female to get education

and it is necessary for the women to learn knowledge and education for the betterment of society and there were very small ratio of the 240 people of 6 % who had opposed the female education and argued against it. There were 480 persons (12 percent) who believed that female education is not important. In similar way, there were 2468 participants out of 4000 respondents which were 61.7% had expressed their views that there should be no restriction on the women to work outside their houses. They should be given permission to work outside like men. However, there were 1572 participants out of 4000, which were 39.3% had not agreed to send women outside the houses for jobs. They said that the women should not go to outside for jobs. There were 3096 people out of 4000 respondents which were 77.4 % thought that the bloodshed in Afghanistan was a "political war and war of America"; 540 respondents (13.5per cent) had expressed that it was not political bloodshed in Afghanistan and it is a an Islamic Jihad against non-Islamic forces., and 364 people said that that it was a war to defend Pakistan. There were 2680 people out of 4000 respondents which were 67% had expressed that militants who are fighting in Indian Held Kashmir against Indian Forces are doing real jihad. The remaining 320 people who are 33 % had said that the militant who are fighting in Indian Held Kashmir are not fighting for the real Jihad.

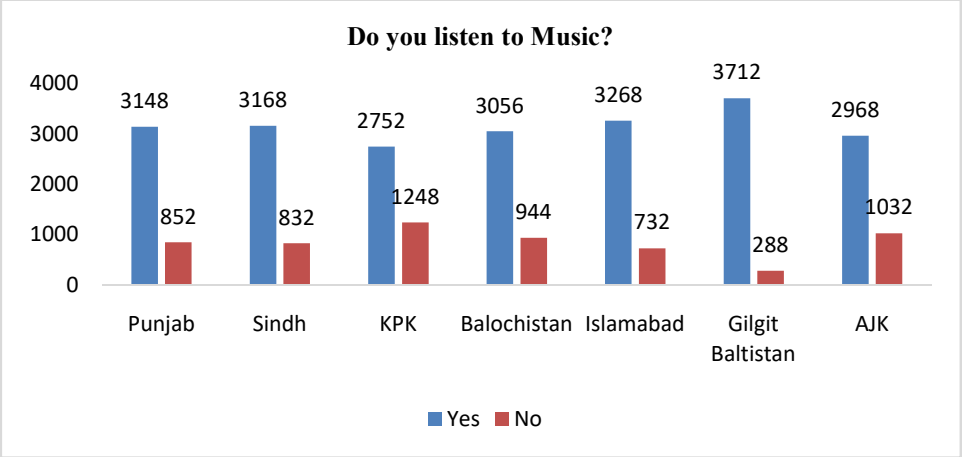
V. Findings

This study explores different trends and patterns of radicalization in Pakistani society based on a survey conducted by the researcher with a sample of 4000 respondents nationwide. This study is also helpful to examines and determine the mindset of Pakistani society for extremism

Table 1: Q1, No. Do you listen to Music?

Response	Punjab	Sindh	KPK	Baluchistan	Islamabad	Gilgit Baltistan	AJK
Yes	3148	3168	2752	3056	3268	3712	2968
No	852	832	1248	944	732	288	1032

Figure 1



Pearson Chi-Square = 794.515, DF = 6, P-Value = 0.000
Likelihood Ratio Chi-Square = 892.555, DF = 6, P-Value = 0.000

Results indicate that there is association (dependencies) between the respondent resident in different provinces of Pakistan and their response in yes or no to the question of "do you listen to music?" The results are statistically significant s p-value is smaller than level of significant.

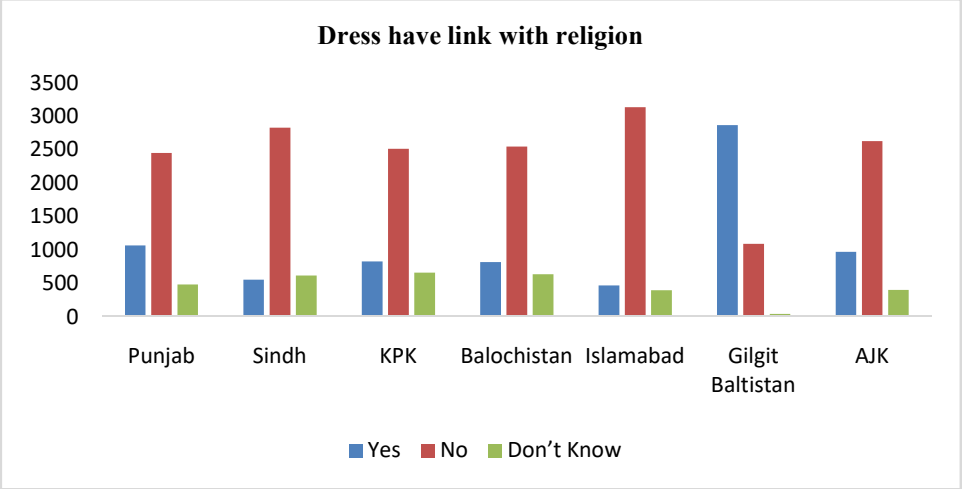
VI. Discussion

When question was asked "Do you listen music?", the respondents were requested to reply in yes or no. 78.7% in Punjab, 79.2% in Sindh, 68.8% in KPK, 76.4% in Balochistan, 81.7% in Islamabad, 92.8% in Gilgit Baltistan and 74.2% in AJK replied in YES respectively. 21.3 % in Punjab, 20.8 % in Sindh, 31.2 % in KPK, 23.6 % in Balochistan, 18.3 % in Islamabad, 7.2 % in Gilgit Baltistan and 25.8 % in AJK replied in No respectively.This showed their mindset regarding the radicalization.

Table 2: Does the Dress have link with religion?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Yes	1068	552	828	816	468	2872	968
No	2452	2832	2516	2548	3140	1088	2632
Don't know	480	616	656	636	392	40	400

Figure 2



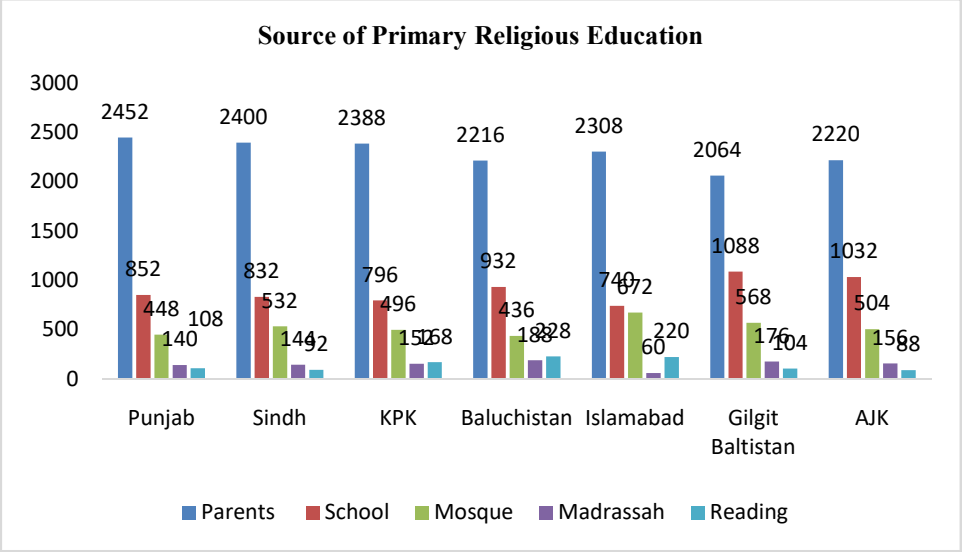
Pearson Chi-Square = 5340.086, DF = 12, P-Value = 0.000
Likelihood Ratio Chi-Square = 4993.932, DF = 12, P-Value = 0.000
Results are statistically significant.

When question was asked from respondents "Does the Dress have link with religion?",The respondents were requested to reply in yes, no ordon't know. 26.7 % in Punjab, 13.8 % in Sindh, 20.7 % in KPK, 20.4 % in Balochistan, 11 .7% in Islamabad, 71.8 % in Gilgit Baltistan and 24.20 in AJK replied in YES respectively. 61.3 % in Punjab, 70. 8 % in Sindh, 62.29 % in KPK, 63.70 % in Balochistan, 78.5 % in Islamabad, 27.2 in Gilgit Baltistan and 65.8 % in AJK replied NO respectively. 12 % in Punjab, 14.4 % in Sindh, 16.4 % in KPK, 15.9 % in Balochistan, 9.8 % in Islamabad, 01 % in Gilgit Baltistan and 01 % in AJK replied Don't Know respectively. This showed their mindset regarding the radicalization.This showed their mindset regarding the radicalization.

Table 3: From which source you get primary religious education?

Response	Punjab	Sindh	KPK	Baluchistan	Islamabad	Gilgit Baltistan	AJK
Parents	2452	2400	2388	2216	2308	2064	2220
School	852	832	796	932	740	1088	1032
Mosque	448	532	496	436	672	568	504
Madrassah	140	144	152	188	60	176	156
Reading	108	92	168	228	220	104	88

Figure 3



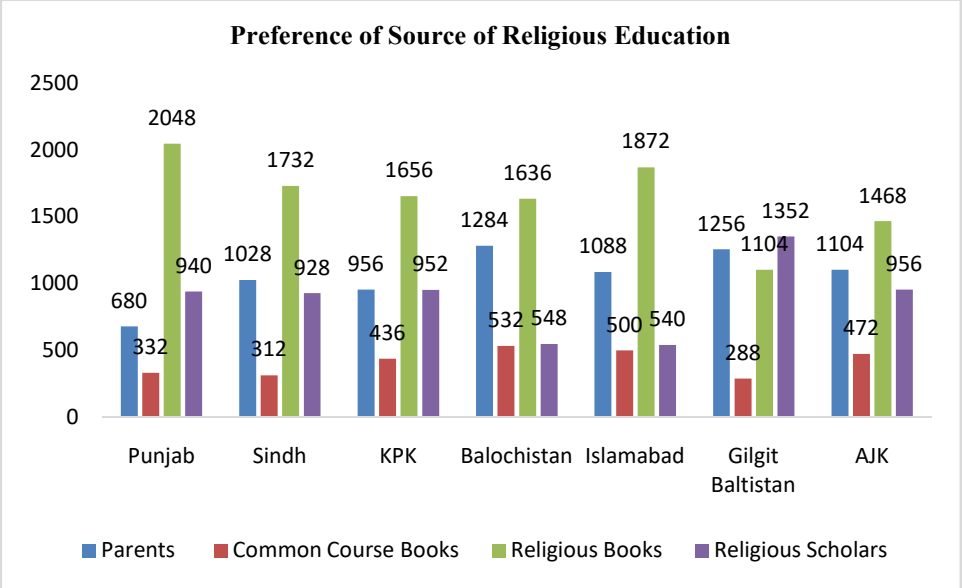
Pearson Chi-Square = 454.274, DF = 24, P-Value = 0.000
Likelihood Ratio Chi-Square = 459.036, DF = 24, P-Value = 0.000
Results are statistically significant.

When question was asked from the respondents "From which source you get primary religious education?",Parents, school, mosque, madrassah and reading. 61.3 % in Punjab, 60 % in Sindh, 55.4 % in KPK, 55.4 % in Balochistan, 57 .7% in Islamabad, 51.6 % in Gilgit Baltistan and 55.5 in AJK replied Parents. 21.3 % in Punjab, 20. 8 % in Sindh, 19.9 % in KPK, 23.3 % in Balochistan, 18.5 % in Islamabad, 27.2 in Gilgit Baltistan and 25.8 % in AJK replied School. 11.2 % in Punjab, 13.3 % in Sindh, 12.4 % in KPK, 10.9 % in Balochistan, 16.8 % in Islamabad, 14.2 in Gilgit Baltistan and 12.6 % in AJK replied Mosque. 3.5 % in Punjab, 3.6 % in Sindh, 3.8 % in KPK, 4.7 % in Balochistan, 1.5 % in Islamabad, 4.4 % in Gilgit Baltistan and 3.9 % in AJK replied Madrassah. 2.7 % in Punjab, 2.3 % in Sindh, 4.2 % in KPK, 5.7 % in Balochistan, 5.5 % in Islamabad, 2.6 in Gilgit Baltistan and 2.2 % in AJK replied Reading.This showed their mindset regarding the radicalization.

Table 4: For which source of religious education you make preference?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Parents	680	1028	956	1284	1088	1256	1104
Common Course Books	332	312	436	532	500	288	472
Religious Books	2048	1732	1656	1636	1872	1104	1468
Religious Scholars	940	928	952	548	540	1352	956

Figure 4



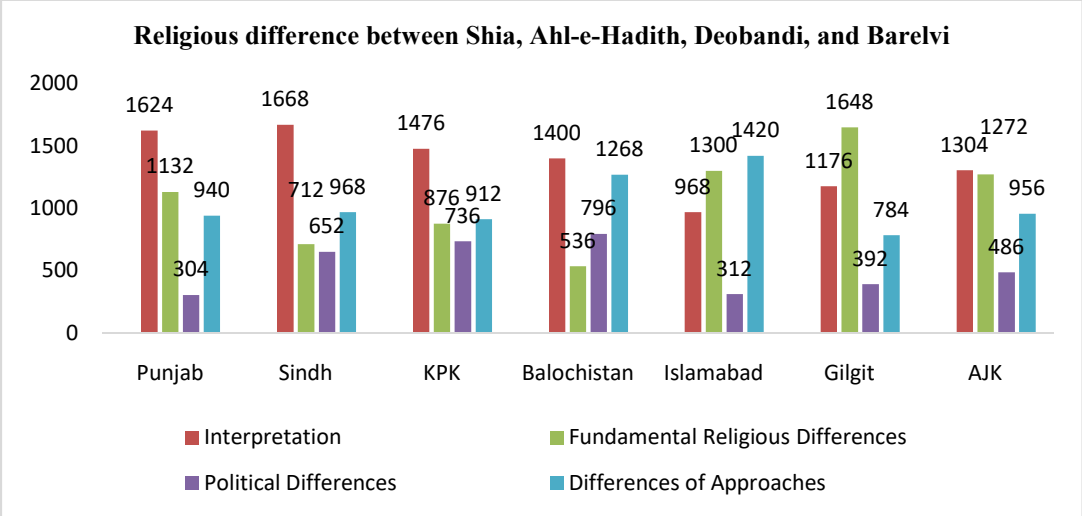
Pearson Chi-Square = 1378.772, DF = 24, P-Value = 0.000
Likelihood Ratio Chi-Square = 1416.607, DF = 24, P-Value = 0.000
Results are statistically significant.

When question was asked from the respondents "From which source of religious education you make preference?",Parents, school, Common Course Books, Religious Books and Religious Scholars. 17 % in Punjab, 25.7 % in Sindh, 23.9 % in KPK, 32.1 % in Balochistan, 27.2 % in Islamabad, 31.4 % in Gilgit Baltistan and 27.2 in AJK replied Parents.8.31 % in Punjab, 7.8 % in Sindh, 10.9 % in KPK, 13.3 % in Balochistan, 12.5 % in Islamabad, 7.2 in Gilgit Baltistan and 11.8 % in AJK replied Common Course Books. 51.2 % in Punjab, 43.3 % in Sindh, 41.4 % in KPK, 40.9 % in Balochistan, 46.8 % in Islamabad, 27.6 % in Gilgit Baltistan and 36.7 % in AJK repliedReligious Books.23.5 % in Punjab, 23.2 % in Sindh, 23.8 % in KPK, 13.7 % in Balochistan, 13.5 % in Islamabad, 33.8 % in Gilgit Baltistan and 23.9 % in AJK replied Religious Scholars.This showed their mindset regarding the radicalization.

Table 5: What kind of Religious difference do you think between Shia, Ahl-e-Hadith, Deobandi, and Barelvi?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Interpretation	1624	1668	1476	1400	968	1176	1304
Fundamental Religious Differences	1132	712	876	536	1300	1648	1272
Political Differences	304	652	736	796	312	392	486
Differences of Approaches	940	968	912	1268	1420	784	956

Figure 5



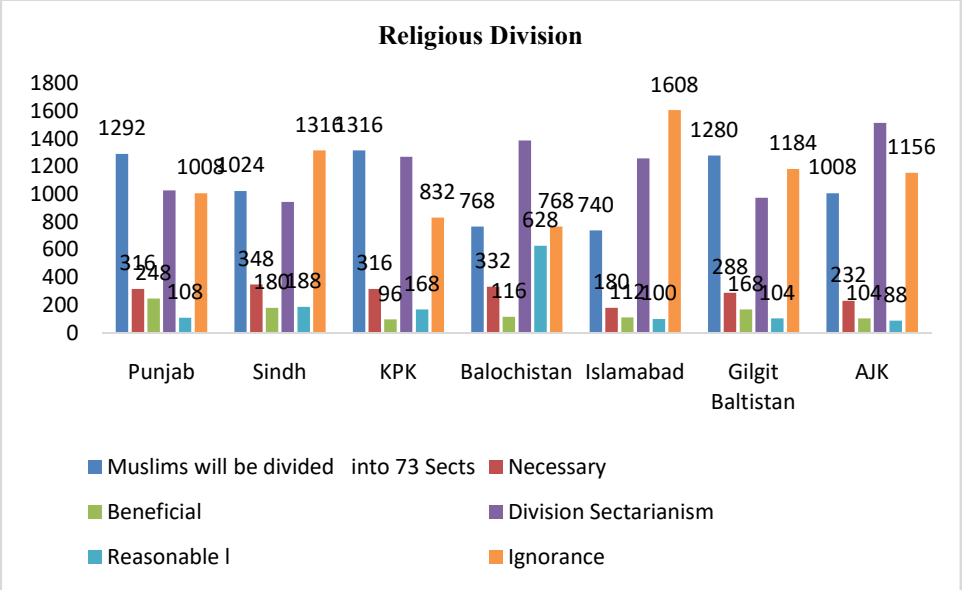
Pearson Chi-Square = 1857.024, DF = 18, P-Value = 0.000
Likelihood Ratio Chi-Square = 1884.637, DF = 18, P-Value = 0.000
Results are significant

When question was asked what kind of Religious difference do you think between Shia, Ahl-e-Hadith, Deobandi, and Barelvi?Interpretation, Fundamental Religious Differences, Political Differences and Differences of Approaches. 46.6 % in Punjab, 41.7 % in Sindh, 36.9 % in KPK, 35 % in Balochistan, 24.2 % in Islamabad, 29.4 % in Gilgit Baltistan and 32.6 in AJK replied Interpretation. 28.3 % in Punjab, 17.8 % in Sindh, 21.9 % in KPK, 13.4 % in Balochistan, 32.5 % in Islamabad, 41.2 in Gilgit Baltistan and 31.8 % in AJK replied Fundamental Differences.7.6 % in Punjab, 16.3 % in Sindh, 18.4 % in KPK, 19.9 % in Balochistan, 7.8 % in Islamabad, 9.8 % in Gilgit Baltistan and 11.7 % in AJK replied Political Differences. 23.5 % in Punjab, 24.2 % in Sindh, 22.8 % in KPK, 31.7 % in Balochistan, 35.5 % in Islamabad, 19.6 % in Gilgit Baltistan and 23.9 % in AJK replied Differences of Approaches. This showed their mindset regarding the radicalization.

Table 6: How do you look at religious divisions?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Muslims will be divided into 73 Sects	1292	1024	1316	768	740	1280	1008
Necessary	316	348	316	332	180	288	232
Beneficial	248	180	96	116	112	168	104
Division Sectarianism	1028	944	1272	1388	1260	976	1516
Reasonable	108	188	168	628	100	104	88
Ignorance	1008	1316	832	768	1608	1184	1156

Figure 6



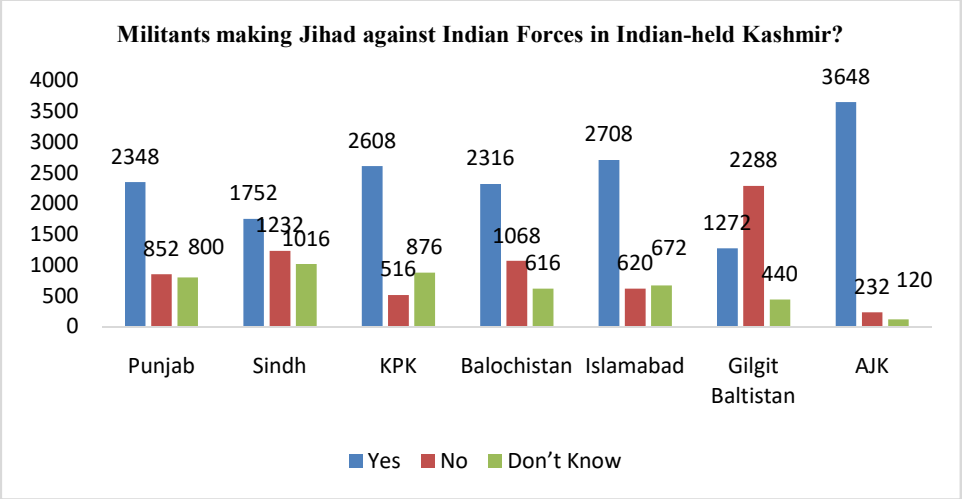
Pearson Chi-Square = 2365.425, DF = 30, P-Value = 0.000
Likelihood Ratio Chi-Square = 2063.666, DF = 30, P-Value = 0.000
Results are significant

When question was asked How do you look at religious divisions?Muslims will be divided into 73 sects, Necessary, Beneficial, Division Sectarianism, Reasonable and Ignorance. 32.2 % in Punjab, 26.6 % in Sindh, 32.9 % in KPK, 19.2 % in Balochistan, 18.5 % in Islamabad, 32.00 % in Gilgit Baltistan and 25.2 in AJK replied that Muslims will be divided into 73 sects. 7.9 % in Punjab, 8.7 % in Sindh, 7.9 % in KPK, 8.3 % in Balochistan, 4.5 % in Islamabad, 07.2 in Gilgit Baltistan and 05.8 % in AJK replied that it is necessary. 6.2 % in Punjab, 4.5 % in Sindh, 02.4 % in KPK, 02.9 % in Balochistan, 02.8 % in Islamabad, 4.2 % in Gilgit Baltistan and 02.6 % in AJK replied that it is beneficial. 25.7 % in Punjab, 23.6 % in Sindh, 31.8 % in KPK, 34.7 % in Balochistan, 31.5 % in Islamabad, 24.4 % in Gilgit Baltistan and 37.9 % in AJK replied that is division on sectarianism.2.7 % in Punjab, 4.7 % in Sindh, 4.2 % in KPK, 15.7 % in Balochistan, 2.5 % in Islamabad, 2.6 % in Gilgit Baltistan and 2.2 % in AJK replied that it is reasonable. 25.2 % in Punjab, 32.9 % in Sindh, 20.8 % in KPK, 19.2 % in Balochistan, 40.2 % in Islamabad, 29.6 % in Gilgit Baltistan and 28.9 % in AJK replied that is ignorance.This showed their mindset regarding the radicalization.

Table 7: Are the Militants making Jihad against Indian Forces in Indian-held Kashmir?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Yes	2348	1752	2608	2316	2708	1272	3648
No	852	1232	516	1068	620	2288	232
Don't Know	800	1016	876	616	672	440	120

Figure 7



Pearson Chi-Square = 5029.284, DF = 12, P-Value = 0.000
Likelihood Ratio Chi-Square = 5057.913, DF = 12, P-Value = 0.000
Results are significant

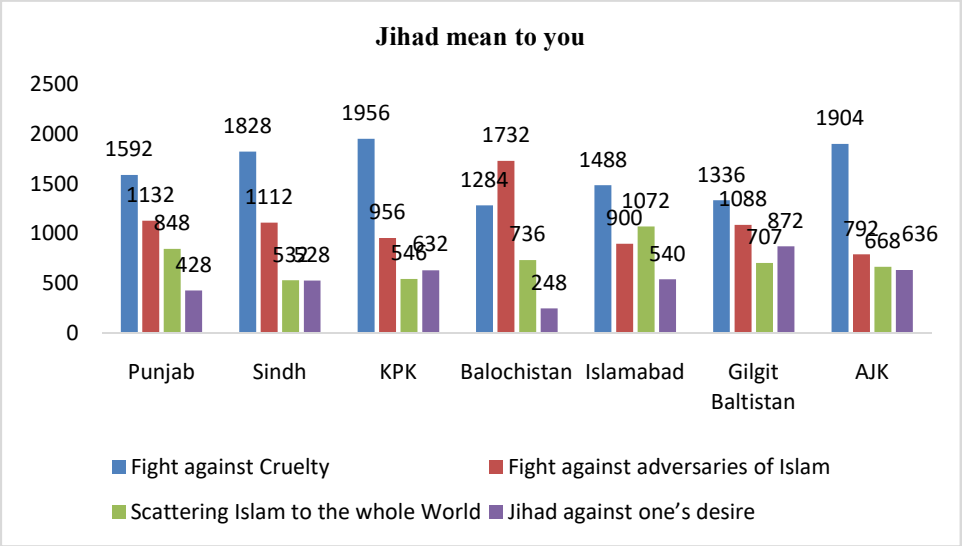
When question was asked "Are the Militants making Jihad against Indian Forces in Indian-held Kashmir?", The respondents were requested to reply in yes, no or don't know.58.7 % in Punjab, 43.8 % in Sindh, 65.2 % in KPK,57.9% in Balochistan, 67.7 % in Islamabad, 31.8 % in Gilgit Baltistan and 91.2 in AJK replied in YES respectively. 21.3 % in Punjab, 30.8 % in Sindh, 12.9 % in KPK, 26.7 % in Balochistan, 15.5 % in Islamabad, 57.2 in Gilgit Baltistan and 5.8 % in AJK replied NO respectively. 20.00 % in Punjab, 25.4 % in Sindh, 21.9 % in KPK, 15.4 % in Balochistan, 16.8 % in Islamabad, 11.00 % in Gilgit Baltistan and 3.00 % in AJK replied Don't Know respectively. This showed their mindset regarding the radicalization. This showed their mindset regarding the radicalization.

In table 8, When question was asked "What does Jihad mean to you?", The respondents were requested to reply in "Fight against Cruelty", "Fight against Adversaries of Islam", "Scattering Islam to the Whole world" and "Jihad against one's Desire". 39.8 % in Punjab, 45.7 % in Sindh, 48.9 % in KPK, 32.1 % in Balochistan, 37.2 % in Islamabad, 33.4 % in Gilgit Baltistan and 47.6 in AJK said "Fight against Cruelty". 28.3 % in Punjab, 27.8 % in Sindh, 23.9 % in KPK, 43.3 % in Balochistan, 22.5 % in Islamabad, 27.2 in Gilgit Baltistan and 19.8 % in AJK replied "Fight against Adversaries of Islam". 21.2 % in Punjab, 13.3 % in Sindh, 13.9 % in KPK, 18.4 % in Balochistan, 26.8 % in Islamabad, 17.6 % in Gilgit Baltistan and 16.7 % in AJK replied "Scattering Islam to the Whole World". 10.7 % in Punjab, 13.2 % in Sindh, 13.3 % in KPK, 6.2 % in Balochistan, 13.5 % in Islamabad, 21.8 % in Gilgit Baltistan and 15.9 in AJK replied "Jihad against one's Desire". This showed their mindset regarding the radicalization. This showed their mindset regarding the radicalization.

Table 8: What does Jihad mean to you?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Fight against Cruelty	1592	1828	1956	1284	1488	1336	1904
Fight against adversaries of Islam	1132	1112	956	1732	900	1088	792
Scattering Islam to the whole World	848	532	556	736	1072	704	668
Jihad againstone's desire	428	528	5 32	248	540	872	636

Figure 8



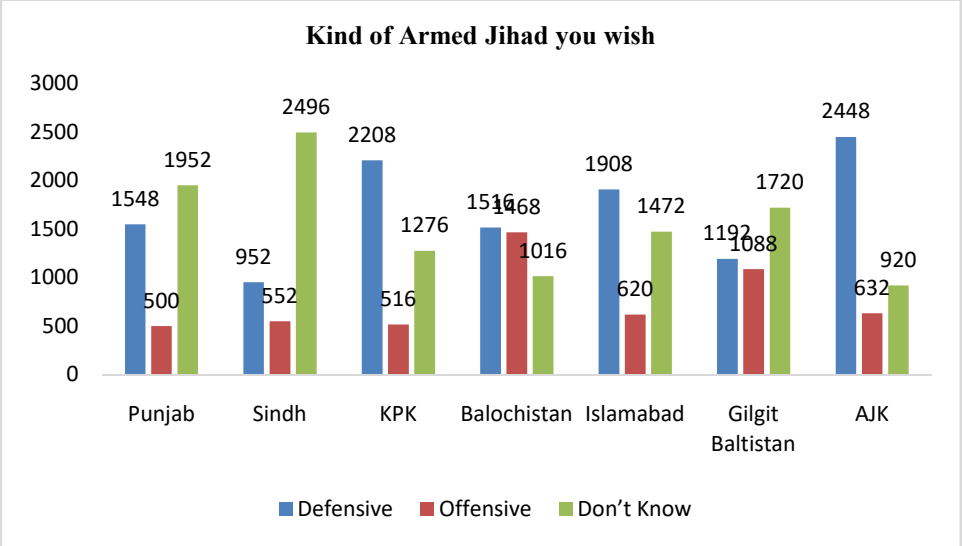
Pearson Chi-Square = 1470.094, DF = 18, P-Value = 0.000
Likelihood Ratio Chi-Square = 1437.223, DF = 18, P-Value = 0.000
Results are significant

Table 9: What kind of armed Jihad you wish to launch?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Defensive	1548	952	2208	1516	1908	1192	2448
Offensive	500	552	516	1468	620	1088	632
Don't Know	1952	2496	1276	1016	1472	1720	920

In table 9, When question was asked "What kind of armed Jihad you wish to launch?", The respondents were requested to reply in "Defensive", "Offensive", "Don't Know. 38.7 % in Punjab, 23.8 % in Sindh, 55.2 % in KPK, 37.9 % in Balochistan, 47.7 % in Islamabad, 29.8 % in Gilgit Baltistan and 61.2 in AJK said "Defensive armed Jihad". 12.5 % in Punjab, 13.8 % in Sindh, 12.9 % in KPK, 36.7 % in Balochistan, 15.5 % in Islamabad, 27.2 in Gilgit Baltistan and 15.8 % in AJK replied "Offensive Armed Jihad". 48.8 % in Punjab, 62.4 % in Sindh, 31.9 % in KPK, 25.4 % in Balochistan, 36.8 % in Islamabad, 43.00 % in Gilgit Baltistan and 23.00 % in AJK replied "Don't Know". This showed their mindset regarding the radicalization. This showed their mindset regarding the radicalization.

Figure 9

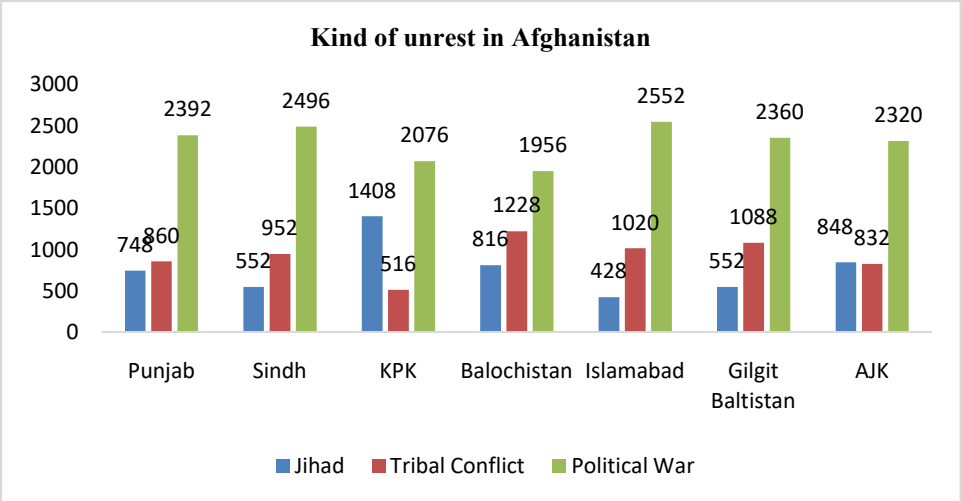


Pearson Chi-Square = 3283.873, DF = 12, P-Value = 0.000
Likelihood Ratio Chi-Square = 3157.558, DF = 12, P-Value = 0.000
Results are significant.

Table 10: What kind of unrest in Afghanistan you think?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Jihad	748	552	1408	816	428	552	848
Tribal Conflict	860	952	516	1228	1020	1088	832
Political War	2392	2496	2076	1956	2552	2360	2320

Figure 10



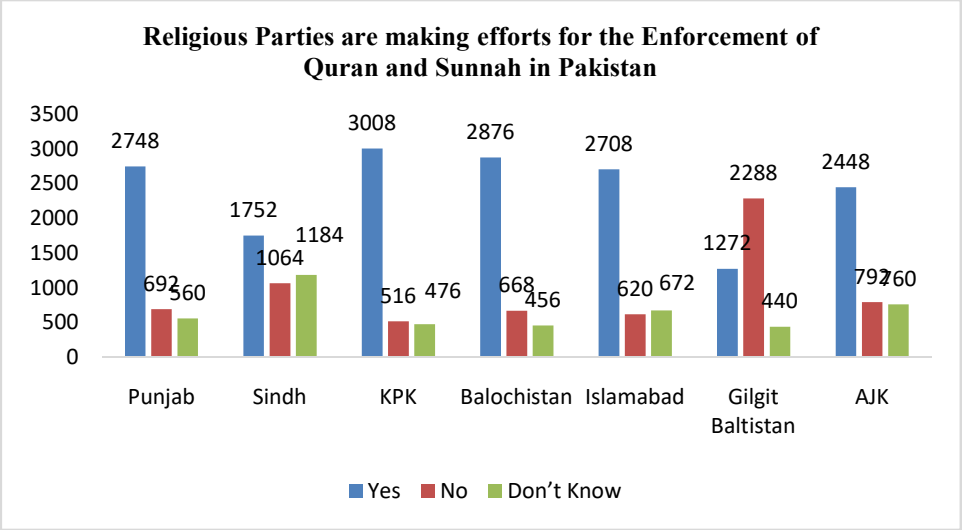
Pearson Chi-Square = 1275.338, DF = 12, P-Value = 0.000
Likelihood Ratio Chi-Square = 1234.743, DF = 12, P-Value = 0.000
Results are significant

When question was asked "What kind of unrest in Afghanistan you think?",The respondents were asked, "Jihad, Tribal Conflict and Political war". 18.7 % in Punjab, 13.8 % in Sindh, 35.2 % in KPK,20.4 % in Balochistan,10.7 % in Islamabad, 13.8 % in Gilgit Baltistan and 21.2 in AJK said that Jihad. 21.5 % in Punjab, 23.8 % in Sindh, 12.9 % in KPK, 30.7 % in Balochistan, 25.5 % in Islamabad, 27.2 in Gilgit Baltistan and 20.8 % in AJK replied "Tribal Conflict". 59.8 % in Punjab,6 2.4 % in Sindh, 51.9 % in KPK, 48.9 % in Balochistan, 63.8 % in Islamabad, 59.00 % in Gilgit Baltistan and 58.00 % in AJK replied "Political War. This showed their mindset regarding the radicalization. This showed their mindset regarding the radicalization.

Table 11: Are Religious Parties are making efforts for the enforcement of Quran and Sunnah in Pakistan?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Yes	2748	1752	3008	2876	2708	1272	2448
No	692	1064	516	668	620	2288	792
Don't Know	560	1184	476	456	672	440	760

Figure 11



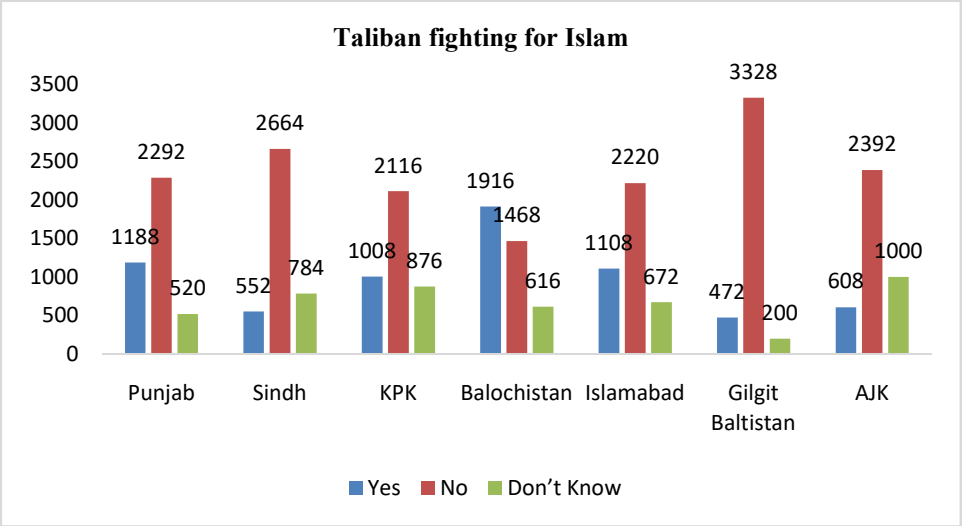
Pearson Chi-Square = 4081.566, DF = 12, P-Value = 0.000
Likelihood Ratio Chi-Square = 3655.692, DF = 12, P-Value = 0.000
Results are significant

When question was asked "Are Religious Parties are making efforts for the enforcement of Quran and Sunnah in Pakistan", The respondents were requested to reply in yes, no or don't know.68.7 % in Punjab, 43.8 % in Sindh, 75.2 % in KPK,71.9 % in Balochistan, 67.7 % in Islamabad, 31.8 % in Gilgit Baltistan and 61.2 in AJK replied in YES respectively. 17.3 % in Punjab, 26.6 % in Sindh, 12.9 % in KPK, 16.7 % in Balochistan, 15.5 % in Islamabad, 57.2 in Gilgit Baltistan and 19.8 % in AJK replied NO respectively. 14 % in Punjab, 29.6 % in Sindh, 11.9 % in KPK, 11.4 % in Balochistan, 16.8 % in Islamabad, 11.00 % in Gilgit Baltistan and 19.00 % in AJK replied Don't Know respectively. This showed their mindset regarding the radicalization. This showed their mindset regarding the radicalization.

Table 12: Are Taliban fighting for Islam?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Yes	1188	552	1008	1916	1108	472	608
No	2292	2664	2116	1468	2220	3328	2392
Don't know	520	784	876	616	672	200	1000

Figure 12



Pearson Chi-Square = 2975.739, DF = 12, P-Value = 0.000
Likelihood Ratio Chi-Square = 2997.997, DF = 12, P-Value = 0.000
Results are significant.

When question was asked "Are Taliban fighting for Islam?", The respondents were requested to reply in yes, no or don't know.29.7 % in Punjab, 13.8 % in Sindh, 25.2 % in KPK,47.9 % in Balochistan, 27.7 % in Islamabad, 11.8 % in Gilgit Baltistan and 15.2 in AJK replied in YES respectively. 57.3 % in Punjab, 66.6 % in Sindh, 52.9 % in KPK, 36.7 % in Balochistan, 55.5 % in Islamabad, 83.2 in Gilgit Baltistan and 59.8 % in AJK replied NO respectively. 13 % in Punjab, 19.6 % in Sindh, 21.9 % in KPK, 15.4 % in Balochistan, 16.8 % in Islamabad, 5.00 % in Gilgit Baltistan and 25.00 % in AJK replied Don't Know respectively. This showed their mindset regarding the radicalization. This showed their mindset regarding the radicalization.

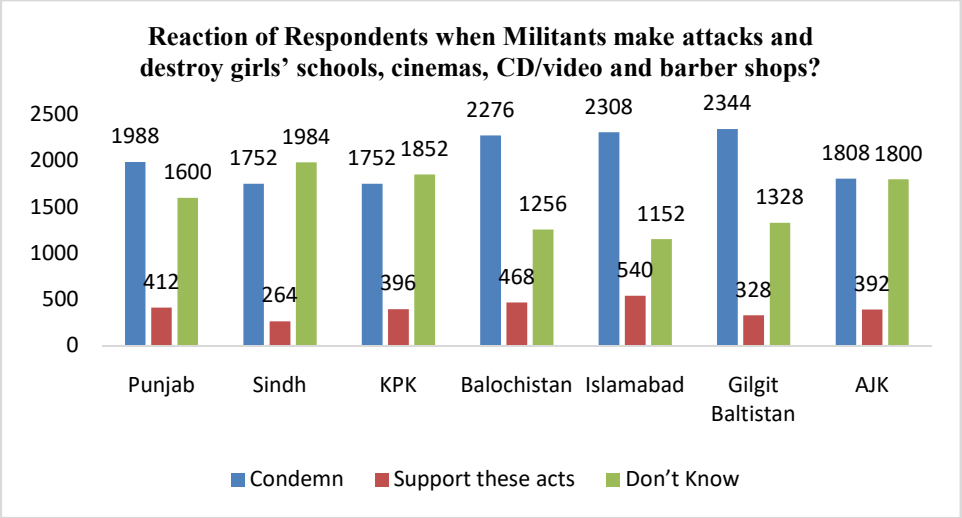
Table 13: What is your reaction when Militants make attacks and destroy girls' schools, cinemas, CD/video and barber shops?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Condemn	1988	1752	1752	2276	2308	2344	1808
Support these Acts	412	264	396	468	540	328	392
Don't Know	1600	1984	1852	1256	1152	1328	1800

In table 13, When question was asked "What is your reaction when Militants make attacks and destroy girls' schools, cinemas, CD/video and barber shops?",The respondents were requested to reply in Condemn,Support these Acts, don't know.49.7 % in Punjab, 43.8 % in Sindh, 43.8 % in KPK,56.9 % in Balochistan, 57.7 % in Islamabad, 58.6 % in Gilgit Baltistan and 45.2 in AJK Condemned these acts respectively. 10.3 % in

Punjab, 6.6 % in Sindh, 9.9 % in KPK, 11.7 % in Balochistan, 13.5 % in Islamabad, 8.2 in Gilgit Baltistan and 9.8 % in AJK replied supported these actsrespectively. 40.00 % in Punjab, 49.6 % in Sindh, 46.6 % in KPK, 31.4 % in Balochistan, 28.8 % in Islamabad, 33.2 % in Gilgit Baltistan and 45.00 % in AJK replied Don't Know respectively. This showed their mindset regarding the radicalization. This showed their mindset regarding the radicalization.

Figure 13



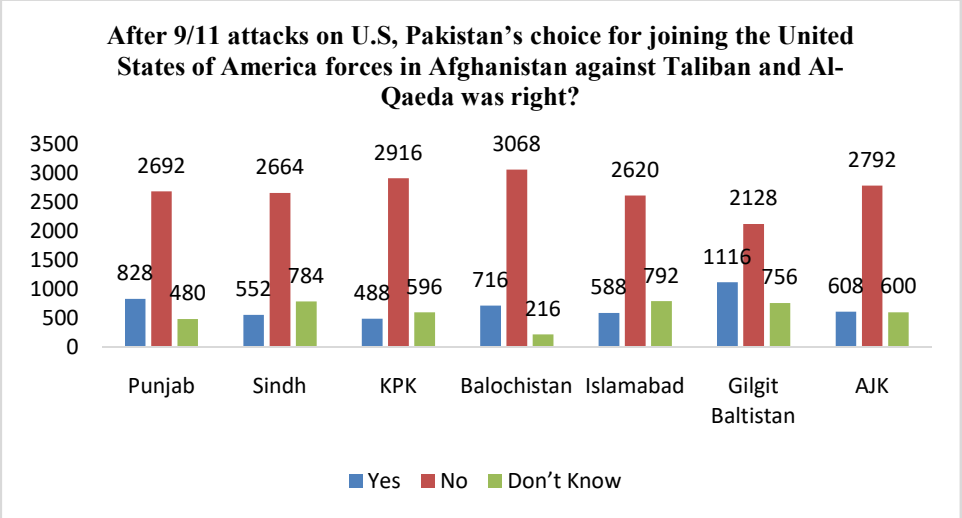
Pearson Chi-Square = 743.878, DF = 12, P-Value = 0.000
Likelihood Ratio Chi-Square = 750.170, DF = 12, P-Value = 0.000
Results are statistically significant

Table 14: After 9/11 attacks on U.S, Pakistan's choice for joining the United States of America forces in Afghanistan against Taliban and Al-Qaeda was right?

Response	Punjab	Sindh	KPK	Balochistan	Islamabad	Gilgit Baltistan	AJK
Yes	828	552	488	716	588	1116	608
No	2692	2664	2916	3068	2620	2128	2792
Don't Know	480	784	596	216	792	756	600

In table 14, when question was asked "After 9/11 attacks on U.S, Pakistan's choice for joining the United States of America forces in Afghanistan against Taliban and Al-Qaeda was right?", The respondents were requested to reply in yes, no or don't know. 20.7 % in Punjab, 13.8 % in Sindh, 12.2 % in KPK,17.9 % in Balochistan, 14.7 % in Islamabad, 27.9 % in Gilgit Baltistan and 15.2 in AJK replied in YES respectively. 67.3 % in Punjab, 66.6 % in Sindh, 72.9 % in KPK, 76.7 % in Balochistan, 65.5 % in Islamabad, 53.2 in Gilgit Baltistan and 69.8 % in AJK replied NO respectively. 12 % in Punjab, 19.6 % in Sindh, 14.6 % in KPK, 5.4 % in Balochistan, 19.8 % in Islamabad, 18.9 % in Gilgit Baltistan and 15.00 % in AJK replied Don't Know respectively. This showed their mindset regarding the radicalization. This showed their mindset regarding the radicalization.

Figure 14



Pearson Chi-Square = 1017.278, DF = 12, P-Value = 0.000
Likelihood Ratio Chi-Square = 1067.347, DF = 12, P-Value = 0.000
Results are significant.

VII. Conclusion

On the basis of an empirical study through afield survey conducted of 4200 people and response of 4000 persons for evaluating and determining the mindset of Pakistani society for extremism and trends in Radicalizationby designing a questionnaire comprising of fourteen religious based questionsthrough probability/random sampling from Pakistan in December, 2018, following has been concluded: 78.83% people in Pakistan listen music and only 21.17% don't listen music. This shows that people of Pakistan are liberal and not radical. 27.04% people said that dress have link with religion but 72.96% people said that dress have not any link with religion. This shows that people in Pakistan are not rigid and are liberal. 35.2 % people said that the religious difference Shia, Ahl-e-Hadith, Deobandi and Barelvi is interpretation, 26.7% people said that it is fundamental difference, 13.07% people said that it is political difference and 25.89% said that is due to differences of approaches. 26.66% people said that it is necessary that Muslims will be divided into 73 sects, only 7.19% people said that it is beneficial that Muslims will be divided into 73 sects, 29.94% people said that it is division on sectarianism that Muslims will be divided into 73 sects, only 4.95% people said that it is reasonable that the Muslims will be divided into 73 sects and 31.26% people said that it is ignorance that the Muslims will be divided into 73 sects. On the basis of above discussion of survey results, the majority of Pakistani people are liberal and are more tolerant and are not fundamentalists and believe in welfare and tolerance society.

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