

Causes of Sectarian Extremism in Pakistan: an EMIC Prospective of Religious Scholars

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ABSTRACT

The purpose for present study is to investigate the reasons of extremism and sectarianism. The Qualitative research design was used to conduct the study. The semi-structured interview guideline was used for data collection. An In-depth analysis of data was done through thematic analysis by [1]. The sample of participants (N=8), male (n=7) & female (n=1) were selected through purposive sampling from different sect scholars. The interview guideline caters the domains opinion about sectarianism, reasons of sectarianism, why Pakistan is unsuccessful to stop it, role of religious extremism in sectarianism, what preventive measures should be taken, role of human cognitions. Further in depth analysis revealed that there are different Islamic views, division of groups, propaganda, lack of faith, use of power, conflicts, cognitions, following the schools of thoughts and force against Islam regarding opinion of sectarianism and the reasons behind the sectarianism are invasion of external factors, lack of control, misuse of religion, emotional propaganda, political influence etc. Results shows revealed that there is positive, negative and neutral opinion about sectarianism like Islamic view, and division of groups.

INTRODUCTION

The study should be briefly explaining as Sectarianism is an issue that is gravely harming the general public. The ramifications of sectarian brutality are presenting extraordinary dangers to the harmony cycle in the country. Absence of resistance and the sectarian gap are a setback for a general public. The general public of Pakistan is overall partitioned on ethnic premise and sectarian separation further fanned the fire. This issue is severely harming the general public on financial political as well as on cultural premise. The ramifications of sectarian viciousness are presenting extraordinary dangers to the harmony cycle in the country. Absence of resilience and the sectarian separation are an incident for a general public. Throughout the previous thirty years, sectarianism is harming the state as well as the general public of Pakistan. It turns into a danger to the soundness of Pakistan. Its adverse consequences are harming the general public on many fronts for example mentally, monetarily, strategically and socially. (Asma and Muhammad, 2017)) [2]. The reason for present review is to research the reasons of fanaticism and sectarianism. The Subjective examination configuration was utilized to lead the review. The semi-organized interview rule was utilized for information assortment. A top to bottom investigation of information was finished through topical examination by Braun and Clarke (2006) [1]. The example of members (N=8), male (n=7) and female (n=1) were chosen through purposive examining from various organization researchers.

The interview guideline caters the domains opinion about sectarianism, reasons of sectarianism, why Pakistan is unsuccessful to stop it, role of religious extremism in sectarianism, what preventive measures should be taken, role of human cognitions. Further in depth analysis revealed that there is different Islamic views, division of groups, propaganda, lack of faith, use of power, conflicts, cognitions, following the schools of thoughts and force against Islam regarding opinion of sectarianism and the reasons behind the sectarianism are invasion of external factors, lack of control, misuse of religion, emotional propaganda, political influence, prevalence of unacceptance and explosion of hatred feelings and the role of religion extremism in sectarianism is due to use of religious power, Foreign aid, believes conflicts, personal benefits and narcissist ideas. And the reasons of failure to stop extremism are involvement of international forces, instability in democracy, non-serious attitude, due to political affiliation, governmental flaws, stereotyping and lack of uniformity in curriculum. Different preventive measures are given which should be taken as, maintain the level of understanding among sectarian leaders, implementation of Quranic knowledge, reduce communication gap, implementation of equivalent syllabus and implementation of proper rules and regulations and the role in individual capacity are thought role, awareness, work in individual capacity and work in individual capacity. This research helps researchers for better understanding of causes of sectarianism in Pakistani society. "The term Sect is used in the sociology of religion to designate a particular kind of religious group" (Global Reference book of the Sociologies, 1968) [1] [4]. Generally, a faction is a collection of individuals who hold specific suppositions dissimilar from those of other people who are accounted to be of a similar religion. Regularly this word

is utilized for a "independently coordinated strict gathering having its run of the mill name and its own places of love" (The Oxford English Word reference, 1961) [5]. Assuming different strict gatherings in a general public incite each other with such firmness that every one of them mirrors its convictions as a total religion and doesn't get ready to rejoin with the different view, would be a condition of sectarianism. "Extremism is defined in Pakistan in a number of ways, mainly in political, religious and social contexts. A lack of consensus even on definitions make it difficult to arrive at a comprehensive understanding of the phenomenon, further complicating efforts aimed at countering extremism". Tragically, 'strict fanaticism is the normal common figure every one of the noticeable patterns and examples of radicalization in Pakistan' (Basit and Rathore, 2010) [6]. If one somehow managed to find the main driver for strict fanaticism, the main element that gets the attention is the disappointment of conviction to come to grasp to the difficulties of the advanced world. Presently a-days, the greater part of the preservationists are confounded and trapped in the translations made of the religion Islam in excess of a long time back by the originators behind the four significant schools of Sharia. There is no question about the expert ability, profundity of information, individual respectability and genuine direction of the main lights of those four schools. They to be sure were men of extraordinary standing however it must be obviously noticed that their work is just human and not heavenly. Besides, their understanding of Sharia was made as per the necessities of that that age and it may not be guaranteed to fit in every single instance of the ongoing globalized and mechanically arranged current world. Truth be told, Islam gives a thorough bundle of rule and guidelines which isn't unbending and it especially energizes unique reasoning (Ahsan, 2002) [7]. Islam is a religion of harmony. It represents control and prosperity of all. Brutality and weakness start from human eagerness, revulsion, desire and arrogance. Certain individuals abuse religion as a wellspring of common power. Opportunity to rehearse one 's religion is a major basic liberty. The more useful way to deal with oversee strict obsession is, for the standard gatherings and administering elites, to rehearse Resilience, Equity and Equity and have a regard for minority's confidence, their qualities and societies. To subvert the evil goals of the radicals and hostile to state components, advancement of training, business open doors and values, similar to resistance a control are requirements. Allah says in the Sacred Quran, (4:93) "And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him and a great punishment is prepared for him" Sectarianism likewise reflects profound polarization in a general public in view of rejectionist approach sought after by different gatherings having a place with a similar religion. At the point when a specific organization feels that it has been barred from the standard strict space, it embraces a vicious course bringing about sectarian savagery. (Monis,2007) [8] More data about references can be found toward the finish of the archive.

METHODOLOGY

The Materials and Methods should be provided in such detail to enable others to replicate the findings and expand on them. Qualitative research approach was employed in the study to explore the causes of sectarian extremism and to highlight the preventive measures for control of sectarianism in Pakistan society and data collected through the interview from the participants. The study was conducted in the district Muzaffarabad Azad Jammu and Kashmir. Present research was conducted with different sect scholars in the district Muzaffarabad Azad Jammu and Kashmir. They all were well educated and leading figure of different sects. Their ages range from (35-65) and education (B.A - M.A). A six semi- structured, question interview guide was used for data collection and interview were recorded with 7 males and 1 female. The consent form was design to seek consent for willingness to give interview and allow for audio recording of their interview from participants. The signature was the symbolic authenticity of their willingness to participate by choice in the study. The demographic sheet was consisting of gender, qualification, position, sect and contact information. Six semi-structured questions were included in the interview guideline. Every possible effort was promoted to include meaningful questions so participant respond them clearly for study. The question was formulated in accordance with the previous researchers conducted and their findings. The first question was about the sectarianism. The 2nd question refers to reason of sectarianism in Pakistan society. The 3rd question was about how sectarianism rise to extremism. The 4th question was about why the state is failed to control on it. The next question was about the steps that have been to control it. The last question refers to the role of human cognition. The procedure consists of two phases. The instruments for data collection were interview guide and demographic sheet. In the first phase, consent form, demographic sheet and interview guide was prepared. All questions were related to causes of sectarian extremism in Pakistani. The interview guide consisted of 6 semi-structured questions and prepared in Urdu, so collect in-depth views about the topic of study. The consent form was design to seek consent for willingness to give interview and allow for audio recording of their interview from participants. The signature was the symbolic authenticity of their willingness to participate by choice in the study. The demographic sheet was consisted of gender, qualification, position, sects, and contact information.

Six semi-structured questions were included in the interview guideline. Every possible effort was promoted to include meaningful questions so participant respond them clearly for study. The interviews were getting in depth understanding of participant's knowledge and experience about the rise of sectarianism in Pakistan society. To conduct the interview for present study, the participants of the study were selected through purposive and snow ball sampling. Firstly, the researchers took the inform consent along with demographic sheet from participants, researches introduced themselves and described the purpose of study and also ensure the interviewees that the information obtained from them would be kept confidential. The interview guideline was used for data collection. After introductory session and getting

inform consent along with demographic sheet, the questions were asked from participants. The researcher took the audio recording of the interviews with the consent of participants. During the interview the participants shared their opinions. After taking interviews the audio recordings were transcribed into written text form. interviews were conducted at a day and the recorded interview was transcribed into written text form. After the completion of interviews, the next stage the data analysis was initialized. The researchers used thematic analysis technique for analyzing the data. At first they developed the theme on transcript of interviews for identifying patterns with in data and then identifying the sub theme on the main theme for the description of data.

RESULTS

Data was analyzed through thematic analysis. The main themes were opinion about sectarianism, reason of sectarianism in Pakistan society, role of religion extremism in sectarianism, Ineffectualness of Pakistan in controlling sectarianism, preventive measures regarding sectarianism and role of human cognition in sectarianism. Further analysis revealed that there is positive, negative and neutral opinion about sectarianism like Islamic view, division of group, propaganda, lack of faith, lack of knowledge, use of power, Ideological conflicts, cognitions and force against Islam. Moving towards reasons of sectarianism, different reasons involve in causing sectarianism including invasion of external factors, Political influence, misuse of religion, prevalence of un acceptance, emotional propaganda and explosion of hatred feelings. Role of Religion extremism in sectarianism because of diverse factors involvement like use of power, foreign aid, beliefs conflicts, narcissistic ideas and personal benefits. Ineffectualness of Pakistan in controlling sectarianism, because of comprises of involvement of international forces, instability in democracy, non-serious attitude, uniformity in curriculum, political affiliation, governmental flaws and stereotyping. Preventive measures are compulsory to implement in society to stop sectarianism. Different preventive measures were needed like, understanding among sect leaders, implementation of Quranic knowledge, reduce communication gap, implementation of equivalent syllabus and Implementation of proper rules and regulations. Role of cognition is very important in every aspects of life, diverse perspectives consist of different thoughts role, awareness needed and work in individual capacity.

Table 1. Frequency

Opinion	Reasons	Role of religion extremism in sectarianism	Loopholes in controlling sectarianism	Preventive measures	Role of human cognitions
Islamic views	Invasion external factors	Use of religious power	Involvement of international forces	Understanding Among sect leaders	Need of awareness
Division of groups	Lack of control	Foreign Aid	Instability in democracy	Implementation Of Quranic Knowledge	Works on individual capacity
propaganda	Political influence	Believers conflict	Non-serious attitude	-----	Thought role
Lack of faith	Misuse of religion	Personal conflict	Political affiliation	-----	-----
-----	-----	Personal benefits	-----	-----	-----

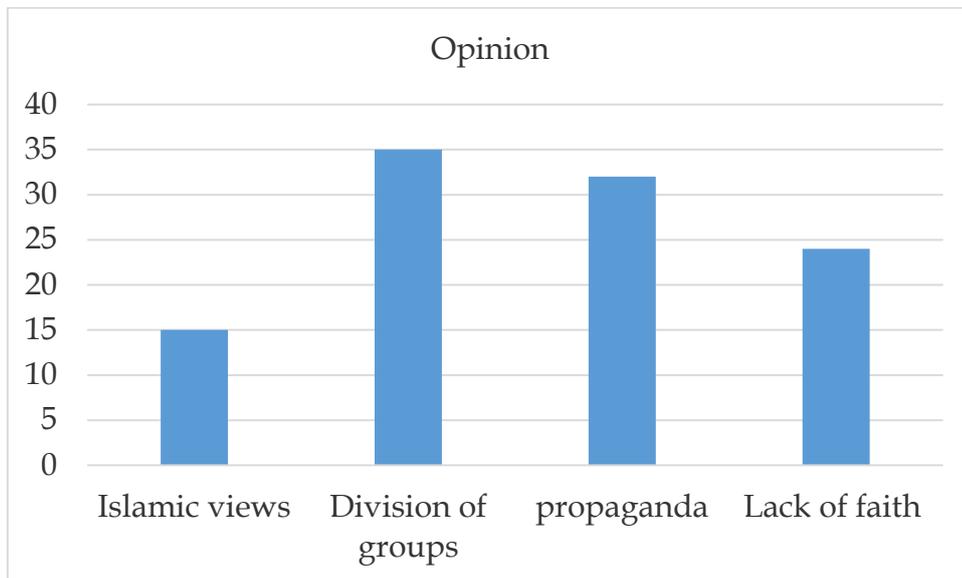


Figure 1. Opinion

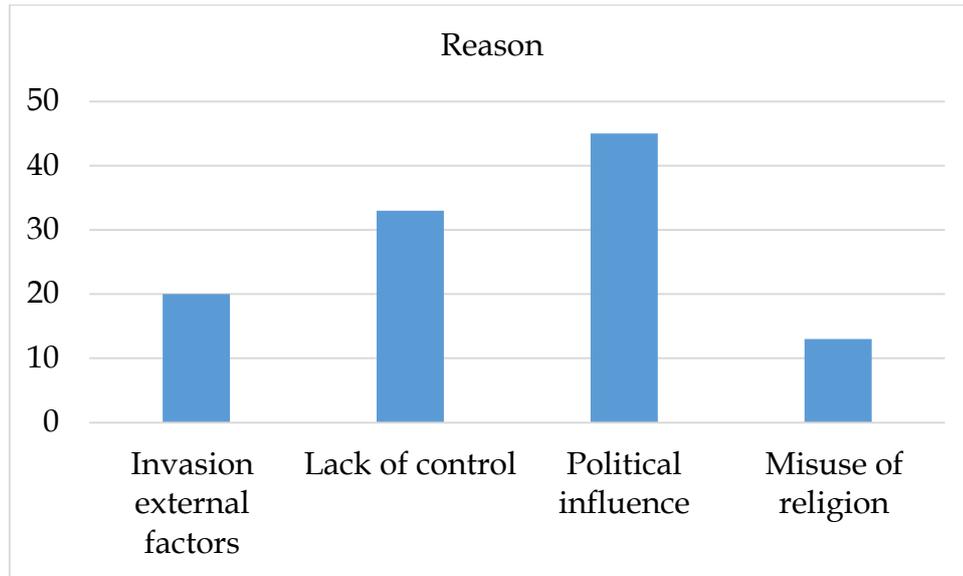


Figure 2. Reasons of Sectarianism

DISCUSSION

The findings and their interpretation in light of prior research and explain as causes of Sectarian Extremism in Pakistan is mostly categorized as public opinion such as Islamic views, minority groups classification and faith of different people. Religious extremism increases due to negative use of religious power, foreign aid which wants to influence any economy and use that aid as a tool, personal conflict and personal benefits push the situations. Sectarian Extremism in Pakistan is also influence by some other factors which are mostly external such as social media other countries foreign or religious policies etc. Loopholes in controlling sectarianism in Pakistan is Involvement of international forces, Instability in democracy, Non-serious attitude, and Political affiliation. Preventive measures to control this extremist are Understanding among sect leaders and Implementation of Quranic Knowledge creates an effective role.

CONCLUSIONS

The key findings from your study are their interpretation in light of prior research and explain as causes of Sectarian Extremism in Pakistan is mostly influence by politics and major disturbance in their happenings is critically flourishes by political agenda. Results shows that lack control is another variable of interest and this variable is influenced by other factors like in today world social media is influence many things and reduce the controlling power of any sect and figure.

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