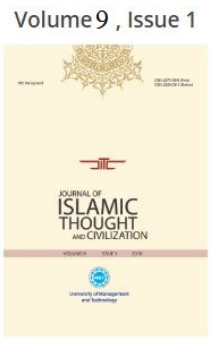

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Radicalization and Academia: Its Impacts on Students and Counter-Radicalization Strategies

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Abstract

Radicalization has a long history which has different aspects. Modern societies and academia are characterized by diversity. However, in Pakistan, the situation is different because neither our society nor our academia is diverse in nature. Radicalization, in one sense, is the opposite of pluralism. However, in another sense it is compatible with polarization because it makes the society polarized, both internally and regionally. As a result, two different social classes emerge in society. Although both radicalization and polarization have their respective historical background, radicalization mainly emerges in the absence of religious pluralism.

This paper focuses on radicalization in academia, the researcher discusses in detail the causes of polarization which lead to radicalization. The public in general and students in particular were made polarized and almost reached the doorstep of radicalization. This inattentiveness resulted in extremism that in turn lead to violence and terrorism. Radicalization and its central issue is polarization and the existence of non-pluralistic society. This paper suggests more moderation in society through modernism and mobilization of the moderates in society and academia. Moreover, this paper does not aim at only conducting conferences and seminars on radicalization to promote awareness about it but it also focuses on the way students provide insights into this subject. This article is based on grey literature, library sources and other secondary sources.

Keywords: extremism, polarization, radicalization, religious pluralism, violence

Introduction

The concept of radicalization is as old as human history but the emergence of this phenomenon in the present context is relatively recent, specifically in terms of the relationship between radicalization and academia. There are many diverse definitions of radicalization and no single definition is unanimously agreed upon by all scholars. We will analyze the concept of 'radicalization' keeping in view some of its definitions. Radicalization can be defined as "the process of adopting an extremist belief system, including the willingness to use, support, or facilitate violence, as a

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method to affect societal change.[1]" McCauley defined radicalization as a "change in beliefs, feelings, and behaviors in directions which increasingly justify intergroup violence and demand sacrifice in defense of the in group."[2]

According to Rahim Ullah and Abdullah, radicalization is "a process by which a person to an increasing extent accepts the use of undemocratic or violent means, including terrorism, in an attempt to reach a specific political or ideological objective."[3] The above definitions do not fulfill the criterion of all societies specifically the Pakistani Muslim society. Radicalization does not transpire directly into violence or terrorism; rather, it is an avenue through which one can easily be led towards extremism or terrorism. However, while discussing it collectively we can say that "radicalization in a society is like a black box that contains every kind of ill will means to blow the society off but moderation is an aileron that keeps the whole society balanced." Imbalanced societies are highly prone to radicalization. Moreover, polarization and intolerance play a significant role in radicalization. Furthermore, behaviorism also leads to radicalization.

Pakistan has had two forms of governments, that is, democratic governments and dictatorial governments. Undoubtedly, radicalization remains a chronic political problem that neither the government nor other institutions have ever succeeded in addressing it successfully. Although the momentum of radicalization increased after the end of the cold war in the 1990s, the tree of radicalization grew more rapidly during and after the Russian invasion of Afghanistan. A discussion on radicalization is very important because we live in a multi-religious society and have multiple identities. Moreover, there is a wide gap between academic research in Pakistan and law and order enforcement agencies. Intelligence agencies have an abundance of data but they lack time or analytical skills, hence they cannot produce a suitable counter narrative to radicalization.

Research on radicalization needs empirical data to acquire firsthand information needed to reach the right conclusions. Moreover, the state of radicalization varies from society to society. If we probe into the phenomenon of radicalization in the US, we come to know, it is found predominantly in upper middle class students but in Pakistan, it is predominantly found in lower class or lower middle class students. In America, students are radicalized by staying in a radical social environment, but in Pakistan students are radicalized due to the charged sectarian environment and sectarian dimensions contribute significantly towards the nurturing of radical elements. However, in America, education incubators support academics by

[1]Charles E. Allen, "Written Testimony to the U.S. Senate Committee on Homeland Security and Governmental Affairs," (Washington DC, 2015), 4. https://fas.org/irp/congress/2007_hr/012507allen.pdf

[2]Clark McCauley and Sophia Moaskalenko, "Mechanisms of Political Radicalization: Pathways toward Terrorism," *Terrorism and Political Violence*, no. 20 (3) (2008): 415-433.

[3]Riyad Hosain Rahimullah, Stephen Larmar and Mohamad Abdalla, "Understanding Violent Radicalization amongst Muslims: A Review of the Literature," *Journal of Psychology and Behavior Science* 1 (2013): 19-35.

creating spaces where they can explore and develop innovations and ideas but in Pakistan the situation is completely different.

The percentage of our GDP devoted for research is too small to make any significant difference. Furthermore, different philosophies and ideologies ideas make students more radical than other tendencies. William James, who was an individualist, anarchist and was considered radical in his philosophies said, "I am becoming more and more an individualist and anarchist and believer in small systems of things exclusively… I think that 'les intellectuals' of every country ought to band themselves into a league for the purpose of fighting the wave of savagery that is pouring over the world."[4]

In Pakistan, there are also different ideas that are fed into students' mind that make them radical. However, it does not mean that adherence to Islam or Pakistan's ideology or to any other religion is called radicalization. To blur the ideological status of the country, it is also said that a disproportionate focus on ideology makes the country weak, in the way Husain Haqqani blamed the country's ideological roots.[5] Secondly, radicalization is linked to military dictatorship, specifically with that of President Zia ul Haq, when his reforms in the name of Islam made the people radicalized.[6] However, this auumption cannot be fully true as radicalization has been recurrent problem even in democratic governments. 1990s was the decade of democracy in the country. In this period there ought to be less or no radicalization but the situation on ground was completely different. Statistically, radicalization in Pakistani society started in the 1990s. Culmination of radicalization in the 1990s was an external factor which democratic governments could not deal successfully and then internal and external factors further fuelled radicalization.[7]

Radicalization in the country cannot be blamed solely on military dictatorship. Radicalization has weakened the country's other institutions and has made the country economically deprived. However, during the dictatorship of General Ayub Khan, Pakistan made much progress economically and all institutions equally contributed[8] into progress more than in any other period when the country was ruled by the military. The question arises then why during the democratic period radicalization of the citizens increased? Thirdly, it is also blamed that *madāris* (seminaries) are nurseries of radicalization and General Zia-ul-Haq was the promoter of both

[4]Deborah J. Coon, "'One Moment in the World's Salvation": Anarchism and the Radicalization of William James," *The Journal of American History* 83 (1996): 70-99.

[5]Hussain Haqqani, "The Role of Islam in Pakistan's Future," *The Washington Quarterly* 12 (2007): 86.

[6]Ali Raza, *Global Jihad, Sectarianism and the Madrassahs in Pakistan* (Singapore: Institute of Defence and Strategic Studies, 2005).

[7]Jayshree Bajoria, "Pakistan's Educational System and Links to Extremism," *Council on Foreign Relations*, October 7, 2009, Accessed on 04/10/18. www.cfr.org/backgrounder/pakistans-education-system-and-links-extremism.

[8]Kalim Ullah, "Group Violence in Pakistan in the 1990s: Interface of Religion and Geopolitics in a Modern Islamic State," (PhD Dissertation: Universiti Brunei Darussalam, n. d.), 146.

madrassas and radicalization.[9] Naturally, General Zia was a soft hearted person who released many political leaders who were jailed during Zulifqar Ali Bhuto's democratic period.[10] However, Jessica is right in saying that corrupt leaders exacerbated many problems in Pakistan because corruption has a direct link with radicalization. One answer of all the above mentioned questions is, the authoritarian mindset of government in the democratic period. Politicians owed their allegiance to radicalized schools of thoughts for the sake of preserving their vote bank.

Ultimately, radicalized people were appointed in the bureaucracy and in other government institutions. This fueled radicalization in the country and in its institutions as well. We have discussed above that behaviorism is also a factor behind radicalization. There are behaviors that make people radical. We suggest that for this kind of research there should be pilot studies. We do mostly theoretical discussions based on literature reviews which are not useful to give findings and it is difficult to gauge how radicalization acts on the society.

There is a huge difference between radicalization in a *madrasa* or in religious seminaries and other modern education institutions. When a student graduates with *madrasa* education and gets higher education from the university, he mends his ways and tries to counterbalance it. Although, it is very difficult for a teacher to bring such students to normalization but, in our viewpoint, a moderate and conceptually cleared teacher is more suitable to bring these student towards normalization. However, a polarized teacher is more lethal than even the *madrasa* teacher who pours narrow minded thoughts into their students' minds. They try to mold their ways through new and modern techniques of research, new concepts and quality education. Although, at the inception, we as teachers of M. Phil and Ph. D classes apparently see that it is difficult to bring them back from the narrow interpretations (sectarian interpretation) of Islam towards the beautiful nature of Islam but according to my keen observation, students experience better changes in themselves. Secondly, the role of university teachers is more important.

If the teacher himself has radical ingredients and sentiments, then automatically students will become more radical than the *madrasa* graduates. Honestly speaking, we as teachers do not perform our duties well in academia. We drag the students towards our own mindset. We do not provide services to students for the sake of Islam. All of our energies are devoted for the flourishing of our own sect. The soul of Islamic education and the soul of education in general are not provided to students. We must have to provide education about the basic tenets of Islam and the origin of Islamic philosophy rather than focus on the sectarian issues. One Muslim educator says in this perspective,

We need to challenge indoctrinatory practices, including those on the internet. We need to provide young Muslims with Islamic literacy that integrates reflective thinking skills and intercultural understanding to help them engage intelligently and

[9]Jessica Stern, "Pakistan's Jihād Culture," *Foreign Affairs* 79 (2000): 118-119.

[10]Kalim Ullah, Group Violence in Pakistan in the 1990s: Interface of Religion and Geopolitics in a Modern Islamic State, 146.

confidently with their faith's heritage and the wider society. Unfortunately, so far neither Muslim communities nor educational policymakers have shown interest in developing such alternative educational models."[11]

This is the case of higher studies but the question remains that how can the *madrasa* students be de-radicalized. At the very initial stage of their education, they are completely spotless at the core of their mind, very open to persuasions and it is very easy to make them radical or moderate. Why a *madrasa* going student is more amenable to radicalization than a school going student? What factors encourage him to become radical? A student who is always obliged to others for the very light or sub-standard meal served twice a day is much more radical and cannot be compared to other school going children who are not obliged to others for two times meal. Our disproportioned economic system is also responsible for this radicalization, where the elite class enjoys their rights but others depend on their livelihood for a single loaf.

Certainly, the Constitution of Pakistan itself ensures religious education for the people of Pakistan as it is clearly written in the article 20 clause A, 'Every citizen shall have the right to profess, practice and propagate his religion.' Moreover, federal government passed the law to improve the standards of education of *Deeni Madaris* in Pakistan in 2001 but the government could not make the *madaris* abide by this law. In this perspective, we see the weaknesses in our education policies and five year plans since 1955 and in institutions as well. Due to this disagreement and lack of coordination between state institutions and religious seminaries, the level of radicalization has increased in the country. Undoubtedly, state institutions which should act as buffers against radicalization do not play their required role to de-radicalize students.'[12]

They need many modifications and reforms in educational plans and policies. Education cannot be limited just to theories but it must have very important elements of self-respect, mutual respect and coexistence for creating the much needed peaceful atmosphere. However, our educational institutions do not promote these ethical aspects among students. Educational institutions are only asking the students to rote learn and reproduce what they have learned.

This article argues that radicalization does not mean to involve oneself in violence or terrorism but its means that it leads one possibly to extremism. Extremism insinuates one to commit violence and it leads to terrorism. However, one thing is very clear that every terrorist or violent mind initially has radical tendencies. It is also obvious that most of the radicals are not involved in terrorism or terrorist activities but the lethal combination of radical and terrorist ideas make them extremists and terrorists. Radical ideas persuade the lay man or illiterate people to endorse extremism

[11]Abdullah Sahin, "Let's Tap into Islam's Heritage of Critical Education to Defeat Extremism in Schools," *The Guardian,* Accessed on 03/10/2018\https://www.theguardian.com/education/2016/jan/12/islam-education-extremism-schools-muslim-prevent.

[12]Moeed Yusuf, "Prospects of Youth Radicalization in Pakistan: Implications for U.S. Policy," *Analysis Paper* 14 (2008). https://www.brookings.edu/wp-content/uploads/2016/06/10_pakistan_yusuf.pdf

and violent behavior. At the inception, we cannot say that radical thinking turns into violent behavior as it is stated by Schmid that radicals 'are not per se violent'[13] but its ultimate result is violence. This is the psychological and behavioral process that ultimately turns into violence. After the cold war, the level of radicalization increased dramatically which punctured the soft image of the country.

2. Marginalization of Religious Communities

To de-radicalize the nation in general and specifically the students, the researcher suggests that our society should be socially cosmopolitan and pluralistic. It has been discussed by Western and secular thinkers. Some Western thinkers believe that exclusivism is completely contrastive to pluralism. They specifically emphasize that religions preach and seek people for conversion. Their inclination in this regard is towards Islam and Christianity. This part of our discussion on radicalization is based on an Islamic viewpoint. Secularism marginalizes people who have faith in any religion. Such marginalization, if it comes in a practical form, will lead towards both kinds of violence, that is, political violence and religious violence. John Hick's theory discusses theo-centric plurality but Heim's view on pluralism rejects Hick's theory.[14]

We will analyze how to de-radicalize the society from an Islamic epistemological perspective. Here, we will discuss three major strategies to de-radicalize the society.

- Moderation, Concept of Freedom and De-Radicalization
- Concept of Learning, Pluralistic Society and De-Radicalization
- Islamic Civilization, Tolerance and De-Radicalization

3. Moderation, Concept of Freedom and De-Radicalization

Islam does not confine man to religious boundaries only but allows him to go beyond them. Therefore, it is an absurd and invalid view that Islam leads one to asceticism. The first written lesson of pluralistic society, the first manifesto, the first social contract, and the first written constitution was given by our beloved Prophet Muhammad (*SAW*) in the form of *Mithāq al- Madīnah* (Charter of Madīnah) in 622CE. The constitutional process that started in 622 AD was completed by himself (*SAW*) after ten years when he (*SAW*) gave his last sermon to humankind and presented the universal world order.[15] It can be assessed even from just one clause. It is stated that "The Non-Muslim shall be considered a community along with the

[13]Alex P. Schmid, "Violent and non-Violent Extremism: Two Sides of the Same Coin," *ICCT Research Papers* 2014, https://www.icct.nl/download/file/ICCT-Schmid-Violent-Non-Violent-Extremism-May-2014.pdf

[14]Haejong Je, "A Critical Evaluation of John Hick's Religious Pluralism in the Light of His Eschatological Model," (Graduate Dissertation: Andrews University, 2009), https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1069&context=dissertations

[15]Muhammad Tahir ul-Qadri, *Misāq e Madīna ka Aīnī Jayza (The Constitutional Analysis of Mīthaq al-Madīnah)* (Lahore: Yusūf Market Press, 2000).

Muslims. They shall be guaranteed the right of religious freedom along with the Muslims."[16]

This was the balanced constitution which gave the concept of the devolution of power. On the other hand, Great Britain delivered the first constitution in the form of *Magna Carta* in 1215 CE and United States of America gave the first constitution (known as Federal Convention or the Constitutional Convention) on 17 September 1787. This concept in Islam is as new as it is old in its real sense. Firstly, Islam gave the concept of diversity when the Holy Prophet Muhammad (*SAW*) gave the first world order to the Muslim *Ummah*, where it was categorically mentioned that all sects would enjoy all the rights as fundamental constitutional rights.

Secondly, this was the declaration that showed how to resolve disputes among people where co-existence and absolute de-radicalization was carried out through tolerance instead of military means. Thirdly, this written constitution was the soul of moderation where all people had their own religious identities without assimilating into one religion. Fourthly, this was the mechanism through which the Prophet Muhammad (*SAW*) ensured a culture of harmony and co-existence, culture of social and political prosperity, and he (*SAW*) himself established a multi-cultural society. Fifthly, live and let live is the ethical spirit of Islam. Therefore, this is an Islamic concept in the real sense.

Islam appreciates novelty because Islam is as new as it is old. It does not damage customs, traditions and human values. If it is called primitive, then it should be the part of the dustbin of history as many religions came but they could not sustain their presence on the earth or were distorted. In addition, their originality was shaken or completely altered. Due to its newness, Islam appeals to all human beings and attracts them to itself. Conversion to Islam from heterogeneous array of languages and cultures, from different races and even nationalities is due to the beauty and novelty of Islam. In Brunei, which is a small country, according to the statistics there were an average of 500 conversions to Islam annually during the past decade. If Islam does not believe in pluralism, then why people are being attracted to it?

According to the Association of Religion Data Archives, after 9/11 there was 67% increase in the Muslim population in America. From 2000 to 2010, Muslim population increased from 1 million to 2.6 million.[17] There is the spirit of pluralism in the message of Islam and it does not condone violence in any way. That is why the Holy Prophet Muhammad (*SAW*) abolished the customs of discrimination by saying that "an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over the white except by piety and good action.[18]" Hatred and crimes

[16]Ibid; Kuldip Singh Brar, *Operation Blue Star: The True Story* (India: UBS Publishers, 1993).

[17]Samra Habib, "Islamophobia is on the Rise in the US. But so is Islam," May 15, 2018. https://www.wunc.org/post/islamophobia-rise-us-so-islam

[18]"Prophet Muhammad *SAW* Last Sermon," http://www.iupui.edu/~msaiupui/lastsermonofprophet.html?id=61

increased against the Muslims after 9/11. According to the Federal Bureau of Investigation (FBI), hate crimes increased against the American Muslims 1,700 percent.[19]

This is against moderation and pluralistic society and it was demonstrated practically by many people in America and the western world, whence they did not care for the sacrifices of the Muslims during peace and war. Such as Captain Humayun Khan who was killed in Iraq in 2004 in a roadside explosion but his sacrifice was made fun of. Moreover, Muslim society appeals to and accommodates all nations, religions, and races to live and enjoy all human rights without any difference. Marmaduke William Pickthall (b. 1875) compares the Muslim society with American society in the following words,

> This religion (Islam) has succeeded, where Christianity has failed, in uniting men of different colour happily and equally in one society. White, black, brown, yellow peoples intermingle in its mosques and places, fraternize and intermarry without bad results". He further discusses and make the sketch of the American society that, "The United States of America have been called the crucible of nations, and in truth have they assimilated many peoples of one colour, but the black, the brown, the yellow races have been jealously excluded from the mixture. Their work is therefore not to be compared with that of al-Islam. [20]

4. Concept of Learning, Pluralistic Society and De-Radicalization

Islam insists on learning from each other, whether they are Muslims or non-Muslims. If we discuss it in the Islamic perspective, it is mentioned categorically that The Messenger of Allah (*SAW*) said: "The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it."[21] He (Muslim) learns from everyone. Learning from others who have a different religion than Islam does not mean to accept the other religion. Islamic civilization flourished due to this concept. Otherwise, mere learning without benefiting others leads to fanaticism which is not the soul of Islam. Fanaticism leads a man towards radicalization and extremism that ultimately leads him to terrorism and violence. Most of the crises were deepened due to the misuse of religion by intra-religious minorities in the society in particular and by the majority in general.

It is important for the scholars and experts of the field to promote peace and co-existence to map the boundaries in the political landscape of the society. Otherwise, isolating the two from each other would widen the gap and create a gulf between that would insinuate further chaos in the society because the secularist denial of any religious aspiration gives rise to religious militancy and religious violence.

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[19]Curt Anderson, "FBI: Hate Crimes vs. Muslim Rise," *Associate Press*, November 26, 2000, https://www.apnews.com/5e249fb6e4dc184720e3428c9d0bd046

[20]Marmaduke Pickthall, "The Brotherhood of all Believers," *Islamic Review and Muslim India*, September (1917): 381.

[21]Abu Isa Muhammad at Tirmizi, *Jami at Tirmizi*, Book 41, Hadith 43, https://sunnah.com/urn/628980

Islam does not make any distinction between spiritual and temporal life as secular philosophy completely marginalizes and isolates religion from politics. However, Islamic concept is different. It demands excellence in this world and hereafter as well. Moreover, Islam does not make any discrimination between *ḥuqūq Allah* (Allah's rights) and *ḥuqūq al-Ibād* (people's rights). It does not force and focus on just Allah's rights but equally focuses on people's rights as well. If you are in the mosque to fulfill Allah's rights then you do that but when you come out of the mosque, then you have to fulfill people's rights and obligations. This is the will of Allah (*SWT*). Dr. Muhammad Iqbal said in his book '*Baal-e Jibrail*,' '*Statecraft divorced from Faith to reign of terror leads, Though it be a monarch's rule or Commoners' Show.*'[22] There is also a famous quotation in the Persian language that '*syasaṭ shywa-e pyghmbrān shawd'* (politics is a prophetic tradition).

5. Islamic Civilization, Toleration and De-Radicalization

This brief description has made my point clear. However, historians and political scientists categorically elaborate that politico-religious violence increases when political elites lose their legitimacy. Moreover, assassination, bomb blasts and suicide attacks occur if one class enjoys all rights, whether they are religious or political rights and the other class is totally neglected, as Denis Goulet has stated.[23] Consequently, religious communities that are inclined to show diversity and moderation are marginalized. This marginalization not only induces violence but it also leads the system towards failure.

Nowadays, religion is being used as a tool. Radicalization is also a gift of Western philosophies that marginalized religious communities usually adopt after being labelled as uncivilized. (sic) As some say that civilization is a product of worldviews.[24] Wallerstein[25] categorically rejects the concept of civilization. He prefers the concept of 'world system' instead of civilization. He rejects the idea of civilization as a unit. He does not see it in historical perspective and calls it unreal. His world system and other worldviews only fulfill the physical needs of human beings. They have no concern with the spiritual aspect of their life. On the contrary, Islamic civilization focuses on both aspects of life, that is, material and spiritual. It does not ignore the other aspect that is integral to nature. Islamic civilization is more than a world system.[26] Islamic civilization flourished due to the basic teaching of 'tolerance' instead of 'acceptance' because there is no coercion in the acceptance of Islam. Islam does not say that one must accept Islam but it insists on tolerance and says it's up to one whether to accept or reject Islam since Allah Almighty has made clear both ways, that is, the right way and the wrong way. A complete chapter in the Holy Qur'ān

[22]Muhammad Iqbal, *Bāl e Jibraīl* (Gabriel's Wing) (Lahore: Iqbal Academy, 2002).

[23]Denis Goulet, *Cruel Choice: A New Concept in the Theory of Development* (Univ Pr of Amer, 1985)

[24]Osman Bakar, *Islamic Civilisation and the Modern World: Thematic Essays* (Washington DC: UBD Press, 2014): 17.

[25]Immanuel Wallerstein, *The World System: Capitalist Agriculture and the Origins of the European World Economy in the Sixteenth Century* (London: Academic Press, 1974).

[26]Osman Bakar, *Islamic Civilisation and the Modern World: Thematic Essays*, 28.

discusses religious pluralism. It is stated in Qur'ān: "Say: 'O disbelievers! I do not worship those (idols) that you worship. Nor do you worship (the Lord) Whom I worship. And I shall never worship those (idols) that you worship. Nor will you (ever) worship (the Lord) Whom I worship. (So) you have your din (religion), and I have my Din (Religion)."[27]

Tolerance is the core of Islam and the Islamic civilization displayed it as its chief characteristic in the past. Therefore, undoubtedly tolerance was the middle point and the nucleus of Islamic civilization. Moreover, Islam wants all entities and groups of people united. Unity does not mean in any sense to make things similar or singular but it means to arrange different things at one place harmoniously. The example of bouquet is good enough to quote here, where flowers of all colors are put and fastened together and they are presented on formal and informal occasions. All the flowers are at one place but they do not lose their individuality, identity and originality. We have developed our own mathematical formula for peace and violence, which needs its implementation in the society. We define it as Islamic Civilization + Tolerance = Supremacy/Peace. On the contrary, we define Intolerance + Authoritarianism= Radicalization/Terrorism. We elaborate the above mentioned mathematical formulae here. Due to the practical presence of tolerance in the Muslim society, Islamic civilization flourished and there was the supremacy of law and peace. Peace and co-existence was prevalent in the society until both ingredients persisted. However, when they diminished, then, as adverse effects authoritarianism and intolerance became the norm in the society that begat violence and terrorism.

The essence is Islam and *Tawhīd* (oneness). *Tawhid* gives Islamic civilization its identity and makes all constituents (religious identities and entities) an integral part of Islamic civilization. Due to the tolerance shown by Islamic civilization, Muslims preserved the ancient heritage of Romans and Greeks; they preserved the ancient texts of the prominent scholars. Till the end of the 10th century, Greek books were translated into Arabic language. Bagdad was the center of classical Greek learning and Arabic was the classical language. Islam did not convert or merge all the cultures into the Islamic society on the basis of the negation of their identities. Instead, they preserved their own identities as it is discussed in the Holy Qur'ān *Sūrah Taūbah* verse No 33. Islam does not nullify the identities within Islam such as Indo-Islamic or Euro-Islamic.[28] It always accepts all the hyphenated Islamic Identities. Its mean Islam preserves the cultural identities, makes people de-radicalized and tolerant.

6. Conclusion and Recommendations

The assessment of radicalization requires pilot study. It is wrongly understood that it involves one directly with terrorism because it varies from society to society. However, due to this phenomenon, societies become imbalanced. Pakistani society needs reformation and needs radical changes to lead it towards moderation. Societies

[27]Al-Qur'ān, al-Kafirūn 109:1-6.

[28]Ebrahim Moosa, "The Role of Heritage and Tradition (*Turāth*) in the Search for Muslim Identity," *Contending Modernities*, November 2, 2017. http://contendingmodernities.nd.edu/theorizing-modernities/heritage-and-tradition/

are polarized due to immoderation and intolerance. Our academia is also not spared from this phenomenon and the lower middle class is very much geared towards radicalization. In this context, we need a balanced economic system. Moreover, the patronizing policies of governmental or non-governmental institutions and behaviors make our students radical. Teacher's role and compatibly is very important and essential in de-radicalizing students. They need to depict the true nature of Islam and the teachings of the Holy Prophet Muhammad (*SAW*) instead of discrepancies between different schools of thought. With the help of education, we can refrain our students from radicalization and further from extremism and terrorism. Additionally, our think tanks should consider that our intra or inter-religious communities should not be marginalized so that they could enter into the mainstream society.

Finally, we conclude our discussion by giving few recommendations and approaches to de-radicalize the students. They are stated as under,

- Necessary steps should be taken to bring students in particular and our nation in general closer to true Islamic teachings and society.
- Enforce reforms in the media houses not to impart the elements of radicalization.
- Break the absolute silence of moderates.
- Not to be sympathetic and complacent towards the factors that make people radicalized.
- To make the young generation strong in fundamental beliefs about Islam and 'Imān,' that is, faith instead of sectarian beliefs.
- We should concentrate to de-radicalize people collectively rather than individually.

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