



## **A THEORETICAL STUDY OF ISLAMIC AND WESTERN POLITICAL PERSPECTIVES ON THE CAUSES OF TERRORISM AFTER 9/11 IN FATA AND KP PAKISTAN**

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### **Abstract**

*The research intends to study the Islamic and Western political perspectives or philosophies to analyze the causes of terrorism in the said areas after 9/11 in Pakistan. Islamic and Western theoretical understanding reveals that terrorism in Pakistan tribal areas was caused by many factors, including weak governance, insecurity, injustice, ill government policies, and a clash between society and state. Most of them lead to the unrest situation in the region. The people still stood to establish the Islamic State and the implementation of Islamic Law (Shariah). Ideological, religious motivation mostly uses some short-term objectives and improper means by state and non-state actors. That is also a leading cause that provided a possible environment for anti-state armed actors in FATA and KP Pakistan. Qualitative research methodology has been adopted for the research to understand Islamic and western political perspective regarding terrorism. The results showed a significant*



*correlation between government policies and the incidents of terrorism. Policies of the government have everlasting impacts on the phenomenon of terrorism in one way or the other. The most crucial cause that always played its role in motivating people of FATA and KP is an ideological narrative along with the participation of other causes like injustice, economic deprivation and other factors as mentioned above.*

**Keywords:** Terrorism, Theoretical Basis, Ideological Narrative, Islamic State, Shariah

## Introduction

Islamic and western political thoughts both define peace; how to maintain and establish peace. It also describes the responsibilities of the state and the duties of the state for its citizens. It is a common understanding when a government or head of a country ignores his duties and responsibilities, the revolt or rising of some unrest situation will be a natural phenomenon. This kind of attitude of a state or government creates conflict, which increases intolerance in the environment. Then intolerance further encourages the violent approach to gain his rights, and then this violent approach also develops the ethnic, cultural, religious, ideological variances, and dissonances. To remove this kind of divergence, when the state cannot prevail in justice and equality in society, it provides a tussle between society and state, which further wears extremism, militancy, and terrorism.

To avoid that kind of situation, the Islamic and Western philosophers defined strategies to maintain peace and harmony within the state. Islamic perspective or approach of peace will be discussed under the philosophical and theoretical opinions of Muslim scholars. While according to western academic work, it will try to give examples from socio-political theories and scholars' views for better understanding. Theoretical different approaches will further define the problem of terrorism and militancy in Pakistan. It will also try to propose a solution to that problem that the government and people of Pakistan face since 9/11.

## Terrorism in Pakistan

Terrorism greatly disturbed the life of people in Pakistan and is a significant destructive phenomenon in past years. It is still affecting people's lives around the globe. After 9/11, terrorism and war against terrorism are the top concerns of every nation's foreign policy. The assaults divided the world into two blocs' supportive and non-supportive ally of United States (Afzal et al., 2012). As the incident happened, the US attacked Afghanistan



and Pakistan was a frontline non-NATO ally of the US to eliminate terrorism in the region. Pakistan's government fully supported the US and also provided them bases in Pakistan territory. US attack caused displacement in Afghanistan and compelled the people to take refuge in Pakistan (Abbasi, 2020). The majority of people and religious parties were unhappy with the decision of the Musharraf regime. The people were emotionally involved and tried to challenge the writ of the government. Religious fighters like Maulana Sufi Muhammad, Mulana Fazlullah, Baitullah Mehsood started challenging the writ of the state in FATA and Khyber Pakhtunkhwa (KP) (Afridi et al., 2014). Now a question arises that why it happened? It had many causes, like the government of Pakistan helped and is still helping the US and NATO forces against Muslim states, government policies and ideological conflict are the causes of terrorism (Irshad, 2011).

Thousands of people got wounded and dead in Afghanistan, Iraq, Pakistan, and other countries in the war on terror. Pakistan faces many destructions, casualties, and injuries because of the Frontline ally of the US. The war against terrorism waged on Afghanistan after the incident of 9/11 in which the US government charged Osama bin Laden. Taliban government rejected the US proposal to hand over Osama bin Laden to US forces. After the Taliban's refusal, US and NATO members invaded Afghanistan and Pakistan was a forefront supporter of the US (Rahman, 2011). The post 9/11 continuations of the US, interest in Pakistan close both states and Pakistan help the US, on war against terrorism. The Pak-US alliance against the Afghan Taliban and military operations in FATA emerged anti-US feelings in Pakistan (Judt & Lacorne, 2005).

### **Terrorism in FATA and KP**

Pakistan, as a US ally launched a military operation in (Federally Administered Tribal Areas) FATA near the Afghan border against al-Qaeda, foreign militants, and local Taliban who were living there. Pakistan provided the US its land, air, seaport, and all kinds of support, including logistic and security-related assistance. The first military operation launched by Pak-army in North Waziristan was "Operation Enduring Freedom" in 2001 (Jones & Fair, 2010). As discussed above, Pakistan's support to the US against al-Qaeda and the Taliban developed anti-government feelings and behavior. Ayman al-Zawahiri had a fatwa regarding the same issue, against the government and their officials, that they support Non-Muslims against Muslims. Therefore, they were calling for the death of Pervez Musharraf (Khokhar, 2011). Here an ideological clash emerged between state and society (Naz et al., 2012). That clash provided reasons to the masses to help and join militant groups. The peoples, political parties, religious political parties, and other influential groups were against Musharraf's decision to compromise upon the sovereignty and integrity of Pakistan and Muslims. al-Qaeda and the Taliban also committed suicide



attacks on Musharraf and planned many terrorist attacks on high officials, government personals, and security places. These suicide and militant attacks were taking military actions against militants in FATA and neighboring Afghanistan ([Khan, 2010](#)).

The cause of terrorism in FATA and KP are unemployment, poverty, injustice, and deteriorating judicial system. These factors contribute to the rise of terrorism all over Pakistan, especially in FATA and KP ([Khan, 2012](#)). The issue of education, employment, and poverty causes terrorism in FATA. The religious education which is made as a self-interpretation of religion cannot be neglected as a reason for terrorism in FATA ([Javed, 2011](#)). No reason has a unilateral link with terrorism, and focusing on a one factor may not suggest effective policy measure ([Haider et al., 2015](#)). Knowing the main cause of terrorism is difficult, but one can say that it is poverty which produces all kinds of social evils including terrorism ([Tore Bjørge, 2005](#)).

In KP, the reasons for terrorism and extremism are the negligence of government policies, less education, injustice, landlord system, lack of prosperity, and Taliban use of unauthorized radio to gain support for their ideology. Other factors are also involved like weak Civil-military coordination, governance reforms (Justice & Court System), landless people, and poverty need assistance, construction, and reconstruction of necessary infrastructure ([Aziz & Luras, 2010](#)). To achieve geo-strategic interests, the West also contributed in the surge of religious extremism in Pakistan ([Murphy and Malik, 2009](#)). The government also contributed its share in increasing terrorism in military operations, collateral damages, and carpet bombings. This was not only done by Pakistan itself, but the foreign troops were also involved. Foreign troops committed many brutal assaults like drone attacks in FATA, which strongly affected people's socio-economic and physical lives. This attitude of government caused many reasons for people being anti-state.

Media plays an influential role in the construction or destruction of people, states, and nations. The radio was used as an instrument of media in KP and FATA. The radio played a beneficial role in the mind sitting of people. In these regions (FATA & KPK) where literacy level is lower, there was no proper communication tools and media communication access in those areas. In this situation, FM broadcasting was a very efficient tool for media communications. The Taliban used radio to motivate the people to challenge the writ of the government in the region. ([Khan et al., 2015](#)).

According to the Community Appraisal & Motivation Programme (CAMP) survey report, the main causes or reason of emergence of terrorism in FATA was same as it was in KP, like poverty, lack of education, administrative weakness, lack of good governance and ideological conflict between society and government ([Shinwari, 2010](#)). The ideological conflict means that the Taliban wanted to implement the Islamic code of life



because Pakistan is an Islamic state, as the constitution has declared. We have to implement Shariah as a code of conduct in the country (Irshad, 2011). Ideological motivations based on Islamic norms made them able to move freely in the country. This ideological inspiration also helps them financially, and it provides the workers and fighters. Ideologies link them (Taliban in FATA & KPK) to Afghani Taliban and international militant organizations for the same cause. Therefore the government started using five strategies to deal with them, political, military, intelligence, socio-economic development, and ideological (Jaspal, 2010).

Government expenditures on education, law & order expenses, ethnic diversity, domestic military operations, and U.S. military assistance with Pakistan all resulted in increased terrorist activities in Pakistan (Syed et al., 2015). In KP, the emergence of terrorism has the same reasons. The government's negligence, ignoring policies towards such areas as (Malakand Division, Northern Districts), poverty, and extreme illiteracy are the elements facilitating the terrorism in the region. The other factors were economic dislocation and injustice, which paved the way for non-state armed groups to foot in KP (Afridi & Yousufi, 2014). Ideological conflict also took place in the Malakand division, and it was a cause of militancy in the region. According to a survey in which many people mentioned that TNSM Mulana Sufi Muhammad wants to implement *Shariah* in the area, and the government was against it. After 9/11, Mulana Sufi Muhammad and other local Mujahedeen leaders went to Afghanistan to wage Jihad against NATO forces. In 2002 after the arrest of Sufi Muhammad, his son in law Mulana Fazl-ul-llah became the leader of TNSM, and in late 2007 after Lal Masjid (Red Mosque) operation, he joined Tehrik-e-Taliban Pakistan (TTP) (Islam, 2014). He also chanted the same slogan, i.e., implementation of *Shariah* and stop helping US and foreign forces.

The main impact of terrorism is military operations, and these operations affect the social, economic, and political life of the people in FATA and Khyber Pakhtunkhwa. This insecurity affects economic opportunity, trade, employment, and business. The maintenance of basic public services like health and education sector was also much affected, and socio-economic infrastructure needs improvement. (Haq & Zahara, 2009). In the Malakand division, six districts were affected by military operations and terrorism. Two districts, i.e., Swat and Buner, are strongly affected, and other districts got partially affected by military operations. Hundreds of innocent civilians got killed and wounded, and their houses got destroyed. Millions of people were internally displaced (Internally Displacement Persons IDPs) in the different parts of the country. Schools, education, trade, tourism, livestock, etc., were strongly affected in Malakand division by military operations and terrorism (Islam, 2014).



Terrorism and military operations have a deep impact on FATA's social, economic, and political structure. According to the survey, most people said that it affected our health, education, houses, jobs, incomes, agriculture, business, and political *Jirga* system. They said it also causes casualties, injuries, disabilities, and family loss (Chughtai, 2013). Terrorism has a significant impact on the economic development of Pakistan. It also damaged the health and educational infrastructure, leading to scarcity of food, clean water, and medical care. It also affected foreign direct investment (FDI), which directly impacted economic growth (Haider et al., 2015).

### **Research problem**

The religious militants' group in FATA and KP, inspired by the political setup of the Taliban in Afghanistan, started strengthening their groups by involving the socio-economically deprived and politically neglected locals and started the campaign against the US invasion and Pakistan support to the US against the war on terror. This situation boost-up extremism against US and Pakistan policies toward the Taliban, which become a cause of terrorism in Pakistan. This affected the whole masses' socio, economic, and political life in Pakistan, especially in KP and FATA. However, before 9/11, terrorism was also a global problem, and so many countries and innocent lives were attacked. Though after 9/11, terrorism was boosted up into a worldwide phenomenon.

After 9/11, terrorism was spilled over in Afghanistan as well as Pakistan. The leading cause of terrorism was the US invasion. Pakistan was indulged in terrorism before 9/11, but Afghanistan's US invasion hiked the tempo of terrorism in both regions. Therefore after the US invasion, many militant groups raised and started threatening the government's writ in Pakistan. They demanded the government fulfill their goals and objectives; otherwise, they will fight against the government.

In 2002-07 some non-state actors in FATA and Khyber Pakhtunkhwa demanded the government to implement *Shariah* or Islamic code in the region. They also demanded that the Pakistan government stop supporting the US against al-Qaeda and the Afghan Taliban. These non-state actors were locals, and they had a religious background. They propagated their agenda and ran their campaign through the local radio station, so their campaign had been very enthusiastic and appealing for the locals; hence most of them joined these groupings.

It is worth understanding why FATA and KP have become the epicenter of terrorism following both events of 9/11. Would it be due to her proximity to Afghanistan or because of cultural religiosity and cultural values? The research will probe into the root





causes of terrorism in the areas under study. It will also be identifying the nuances, political and ideological reasons for the terrorism in the local community of FATA and Khyber Pakhtunkhwa. All these issues demand a critical understanding and analysis.

### **Research Objectives**

- To investigate the actual causes due to which terrorism has been occupied.
- To understand the verity of Islamic and western political thoughts that improves our policies and understanding to enhance such situation.
- To know the factors that can change people's negative perceptions for a positive one.

### **Causes of Terrorism in FATA and KP: Theoretical Analysis**

The theoretical analysis discussed Good Governance theory to provide a base to research. The Good Governance Theory will be addressed in the broader concept of classical scholars. Simultaneously, the theory of society versus state or a sociological term 'structure versus agency' will be discussed under the umbrella of Good Governance Theory. Classical scholars like Socrates, Plato, and Aristotle give a comprehensive model to good governance. The late Islamic philosophers like al-Farabi and Ibn-e-Rushd also interpret Socrates, Plato, and Aristotle's work in a good manner with some extension. Therefore the Farabi and Rushd will also be discussed that how they explain Good Governance Theory. Farabi considers that Platonic political thought influenced him and Aristotelian ethics as same. Ibn-e-Rushd had great work on Aristotle's moral philosophy and produced the epistemological theories from a Platonic perspective. The second theory defines the relationship between society and state, so John lock and Ibn-e-Khaldun define the relationship between both. The Lock had better work on natural law and state nature while Ibn-Khaldun is considered an immense scholar and philosopher of social sciences, especially sociology. *Asabiyya's* theory of sociology and society conflict with the state regards as a valuable work of Ibn-Khaldun.

All the modern and classical philosophers say justice is the qualification for harmony and peace in society; when a state got success in these, that will be a good and welfare state. Plato writes in his book *Republic* that justice is a prerequisite for a healthy society; even he gives that much preference to justice that he divided it into two types one is social, and the other is individual. At (a) individual level, justice is a human virtue that makes an individual stable and excellent. The (b) social justice means justice socially, economically, and politically, making society happy, harmonious, and strong. Socrates says justice is virtue and wisdom, while injustice is vice and ignorance (Plato, 1991; Begum, 2013). Aristotle also argues that justice is the fundamental duty of the state

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(Aristotle, 1999). Ibn-e-Rushd divided justice as Aristotle way; one is (a) distributive justice to give equal rights and good to the society and other (b) corrective justice, which means protection, assure, and to secure their lives, goods, the economy from the enemy attack and foreign threat. Ibn-e-Rushd and al Farabi increase one element of justice is penal law means codified law, and that must be religious or divine law (Black, 2011). According to Aristotle, providing security to his citizen is part of justice and good governance. But Ibn-e-Rushd and al-Farabi say that justice must be according to Devine law Shariah. At the same time, Socrates and Plato also believe in Natural law or Devine law, Aristotle suggests Positive law. He (Aristotle) also argues that a state must protect the state's sovereignty and its people from foreign enemies or threats (Aristotle, 1999). Socrates argues that the ruler should not be sure of his own protection and welfare; it must be for the masses. As mentioned above that people and state sovereignty must be protected, and security must prevail.

Similarly, Plato and Aristotle defined state protection even they gave such preference and said best education leads to better administration and better security against an external enemy. Therefore, they include the art of war in the education syllabus. They argue that the city and people must be protected from enemies while it is a fundamental obligation of the state (Begum, 2013). Rushd further explains the Platonic and Aristotle's views that moral and healthy education should be provided to the community that everyone looks after their children, family, and friends. According to Rushd, religious education is also compulsory (Black, 2011). A good education is even better for the state and society, while according to Aristotle, poor education is ignorance and evil for society. Knowledge is compulsory for the awareness of good, so knowledge itself good, Socrates says. Plato says all citizens should have equal rights of health, life, equality, and the highest education, which promotes their moral and intellectual qualities, and then that will be used for state benefit (Begum, 2013).

### **Peace and Justice**

Islamic teachings are fully aware of human nature and needs. Therefore, Islam stands for equality, justice, and peace in society (Tahir & Zubairi, 2017). The Islamic concept of peace and justice is mentioned in Quranic verses and Prophetic Hadiths. For instance, the Quran states:

“God (Allah) commands justice and fair dealing...” (Quran, 16:90)

“(O Prophet) ‘We have not sent you except to be a mercy to all mankind.’ (Quran, 21:107)





Islam gives us the teaching that a ruler must recognize his responsibility to take care of his people. He makes sure the citizen of his state have shelter, no hunger, to provide property, wealth, peace, justice, equality, and honor (Sahih Muslim & Sahih al-Bukhari, 2000). Mention above in Quranic verses that Islam stands for equality, justice, and wants a just ruler while denying and discourage the unjust and unjust ruler. The parameter of that equality, justice, and just ruler should be defined by the Quran, Hadith, and secondary sources of Shariah and Islam. What is described by primary and secondary sources of Shariah or Islam should be the religion and should be considered justice and equality.

As in Pakistan, justice is a massive issue from its beginning; it also discusses previously that the FATA has the most significant problem: there is no legal, statutory, or court system to execute law there. Also, PATA in KP was deprived of many years of justice. The second was military dictatorship also suspended the courts, parliament, and other legal bodies, which created a gap between society and state (Islam, 2014; Yousufi and Khan, 2013). That kind of weak governance led to the control of militancy in the FATA and KP. When the Taliban came, they promised and provided speedy and free justice to the people that attracted some people from the mentioned area. The locals were also claiming divine law (*Shariah*) for so many years, which was promised by the Taliban. Somehow, they satisfied the locals; therefore, this also strengthened the Taliban in FATA and KP. Means the leading government also ignores the basic needs and desire of the people. The other issue was illiteracy and economic deficiency, which discussed above. According to theory, the state should fulfill that needs, but in this case study, the government failed to meet the said needs, leading to militancy. The government also had no proper check over the region; therefore, the militant's misguided locals through illegal Radio transmissions (Khan, Afridi, & Yousufi, 2015). Education is necessary for citizens to differentiate between good and evil. Significantly, Rushd mentions that religious education is compulsory for society, while in a populated Muslim state providing Islamic education is the government's duty. In FATA and KP, due to formal religious institutions' absence, the militants misguided the people with misinterpretation of religion.

### **Foreign Interventions**

The other main issue was protecting citizens; the government did not protect citizens from foreign threats like drone attacks, air bombing, and foreign involvement, making the situation more critical. One of the initial drone attacks in the Bajawar agency when they (US drone) targeted a Madrash (school) above eighty children. The people were thinking about how the state agrees with foreign powers to target her citizens. That kind of weak



governance of insecurity also promotes people to militancy. The government attitude portrays the image of weak governance in Pakistan ([Abbas, 2013](#); [Ahmed & Bhatnagar, 2015](#); [Ahmed, 2007](#)).

Man and woman are, by nature, social animals (Aristotle). Anthony Giddens mentions in his theory of structuration, social animals construct society as agents and contract with structure as the state. According to Anthony Giddens, a contract was made between structure and agency. Further, he explains the structure work as state and agency means society or the individual's unit. As a result of the social contract the state came into being, it further constructs the relation among state and society to whom they called social contract ([Wendt, 1987](#); [Connor, 2009](#)). When an agreement is made, if that is a social contract, there must be some rights, duties, and liabilities. The state must protect the rights and pursue the liabilities and play an influential role in solving any problem. Aristotle advocates the democratic state and says the purpose of the regime that is underlain by good governance should be the happiness of the political community members. It is logical and valid when a community or society subordinates all rights to the state. The state should also fulfill the responsibilities; if not, the state must be answerable to society ([Dumitrescu, 2010](#)). That is also the state's duty to resolve any problem in a good manner, and the wish of people must be regarded. But when the state fails to tackle such a situation or impose his will against the people's wishes, it becomes difficult for society to absorb injustice, which leads to conflict.

The Quran clearly states:

“Prepare against them whatever force you can, and the trained horses whereby you frighten Allah's enemy and your enemy and others besides them whom you do not know. Allah knows them (Quran, 8:60).”

You (Muslim) should be equipped and ready with military strength, and they have standing equipped and a great army to protect their state against the enemy. They should be prepared to defend their interests. Military capabilities will make you healthier, and no enemy invades your land or threatens your sovereignty ([Maududi, 2007](#)). At the same time, Realist believes in power politics and said that the anarchic world system speaks about sufficient military capabilities. Realists also said the national interest should be promoted, and it needs to acquire power for this purpose. While Thomas Hobbes said, international politics is a struggle for power ([Kegley, 2007-2008](#)). They also argue that allies maybe increase state ability, but total reliability will not be assumed because it changes with the national interest.



As discussed, Pakistan being a frontline ally and even put its sovereignty at stake (Rahman, 2011). The USA government pressurizes the Pakistani government and the Musharraf regime to help us in the war on terror. Pakistan's government agreed with the US and helped them in the war against terrorism, but this policy changed people positive perception to negative against leading the Pakistan government. It was a weakness that made the Pakistan government a frontline ally to support the US against Islamic state Afghanistan. This kind of decision and policies made many people supported the Taliban, and the majority opposed the US (Ahmed, 2010). Therefore the unrest situation appeared in the whole country. Even the foreign powers like India or other states started his involvement to make the situation worse (Ahmed & Bhatnagar, 2015). They also began to disturb the situation in Pakistan. The whole situation tells us that it is a weakness that made Pakistan compromise its sovereignty and ideology for the US.

### **State: Leading Regime Behavior**

Militancy in Pakistan was promoted due to the insensitive attitude of the state towards society. This made the clash between the state and society. This attitude prompted militancy, which again was not acceptable to the state. To resolve the issue of militancy through peace was against the wishes of the existing regime. That is why the state or the regime had violated several agreements with militants and vice versa (Tajik, 2011).

The injustice, disrespect, and intolerance encourage a violent approach to gain his right. To remove this kind of divergence when the state cannot prevail justice, respect, equality, and right to society, this manner provides tussle between structure and agency or society and state, which further promoted conflict society versus state. John Lock argues that the state must respect everyone to fulfill fundamental rights and provide them with the security that will be a good society and state. But when the state cannot meet these obligations, and the social contract could not achieve the goals, Lock says the citizen or society has the right to revolt against the king/government and their injustice (Russell, 1945; Kemeny, 2002).

Islam stresses the government should run through consultation (Quran, 42:38). We saw the era of 2001-08 as a military dictatorship, and they take all of his decisions without consultation with the political, social, and religious leaders. Causes of terrorism in Pakistan are injustice, unemployment, ill government policies, weak socio, economic and political government structure, and an ideological clash between the government and their peoples. Through a democratic system, the leading government, political parties, and influentials of the community resolve the issues. The community and political parties' influences did not show his active participation in FATA and KP's problem

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solution. As mentioned above, that is the result of the social contract between structure and agency or society and state it is liability upon the state, government, or political parties to judge the issue and solve it with minimum loss to society or citizen. But it didn't happen, and no one plays his active role in Pakistan to solve the problem. No government is provincial or central to stop the drone attacks and collateral damages to respect, secure the citizen, and complete his social contract's necessary conditions. This kind of unethical approach of state or government also promotes militancy in the region, with a valid reason that if the state not protecting us, our families, and our goods, then why we will obey it (Abbas, 2013).

### Asabiyya Group Solidarity

Ibn-e-Khaldun put *Asabiyya* (group solidarity or group unity) theory for the clash between society and state. He stated that *Asabiyya* is "the affection a man feels for a brother or a neighbor when one of them is treated unjustly or killed (Black, 2011)." When inside or outside the state, someone targets the same society or civilization of the same group in reaction to that group's attack. While according to some scholar's interpretation, Khaldun's means from *Asabiyya* are also *Ummah* or the people from the same religion (Haim, 2014). Khaldun, Rushd, and Farabi also mention in his valuable work that the state with the majority of the Muslim population is a must to implement *Shariah* there (Ellul, 2013). If the state fails to enforce Islamic law, there will be a must naturally tussle between the society and the state. Khaldun expressly and broadly discusses it in the *Asabiyya* theory in his book *Muqadima* (Introduction) (Haim, 2014). While another Muslim scholar Ibn-e-Hazm also holds the same opinion in his book *al-Millal wa al-Nahal*. Even he said the revolt against the unjust state<sup>1</sup> is just and is an obligation of the society. John Lock also sticks with the same opinion as discussed above: it is the nation's right or duty to overthrow the government that acts against people's common interests or wishes. These scholars explain the revolt or mutiny against the existing government is not an artificial phenomenon. They further explain that it is a natural occurrence or fact that when these basic needs and requirements are not going to fulfill the society will revolt.

We discuss the reason behind the militancy in FATA and KP in Pakistan. First, FATA and KP's proximity to Afghanistan like the same culture, tradition, language, religion, and some other similarities. Second, the government supported the US and NATO forces

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<sup>1</sup> Here Hazam define the unjust society in *Dar ul Islam* (a state with Muslim majority). The parameter to define just and unjust is Quran and Sunnah or Primary and Secondary sources of *Shariah* (Islamic law).

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against the Afghan Taliban, foreign and Arab fighters (*Mujahedeen*), making unrest for the Muslims living here and beyond the border. Third, the Pakistan government supported the US forces against his citizens, and as well they carried military operations on his citizens in which innocent people are more suffered. Fourth the people of those areas, especially from KP (PAPTA Malakand division) demanding the implementation of *Shariah* laws while the government did not accept their demands (Islam, 2014). They said that our constitutions give us the right that no law should be repugnant to the primary and secondary sources of Islam (Ahmed, 2007). That is why the government is not implementing the Islamic law model here. Fifth, the Musharraf regime raised the slogan of modernism and Westernization, which was against the primary Islamic teaching and was also difficult for society to absorb. That all five reasons were also mentioned by a survey report conducted by the US institution in 2008. All the answers positively approved the Ibn-Khaldun theory, survey also matching the concerns discussed above. The majority of people strongly agree with Islam and Islamic law; they strongly disagree with the Musharraf policies of modernization and the US invasion (Bari, 2010).

## Conclusion

Terrorism has adverse effects on people, communities, and society. It always spoils the social, political, and economic life of the people. It destroys the community's peace. Terrorism in Pakistan, especially in FATA and KP, badly injured society and suffered their lives. Terrorism had political, social, and economic impacts on FATA and KP. It disturbed people's lives, social activities, businesses, livelihood, and other daily routine sectors. The causes of terrorism, as discussed above, are (1) the government's ignorance and lack of public rights and security, (2) fruitless negotiations and peace deals, (3) religious and ideological reasons, (4) political flaws, and poor administration.

Terrorism has very adverse political, social, and economic impacts and strongly affected people; terrorism changed people's positive attitude to negative towards the government. It made a lot of trouble for the government in socio, political and economic sectors. Politically it made a substantial clash between state and society. It had stable implications on national cohesiveness. It divided the government, nation, and political authorities for different ideological reasons. The state got confused about tackling this problem. It had direct implications on state policies and state objectives. It also injured the state's diplomatic image while hurting the people's religious sentiments and Muslims in the world. It divided the people of Pakistan nationally and religiously. In short, it divided the nation and socio and political authorities of the country towards the state and government. The socio-political factors also had permanent impacts on Pakistani society, especially on FATA and KP. The government's commitment to the war on terror created



anti-state sentiment. It resulted in FATA and KP's military operation and settled areas like the Red mosque operation in the country's capital (Islamabad) in 2007. That was socio-political impacts by the state that people stood against the state machinery. The anti-state mind and behavior emerged in the masses due to state political and socio-political poor policies.

The government should provide adequate security to ensure speedy justice, responsive to FATA and KP people. The government should proactively counter the threat of terrorism in the region. The spread of terrorism in FATA and KP must be suppressed. The civilian should be treated pleasantly by security forces, police. The other local administrative system of FATA and KP should be accountable to the people and their representatives. To strengthen the local representatives and communities to keep proper checks and balances on local government and administrative authorities. The role of traditional institutions in FATA and KP should be strengthened. The government must adopt the conventional and other acceptable alternative mechanisms for dispute settlement in the region. They need reforms in the current and formal judicial and FCR<sup>2</sup> system. The government moves ahead with implementing *Shariah* Islamic Law as per FATA and KP's wishes or the whole country. The government should create employment opportunities that turn the people, especially youth, into the region's assets. The government's struggle must be for security, prosperity, tolerance, and free the public from any kind of danger, militancy, extremism, and terrorism. The above measures and findings are of great help for the policymakers, especially the government, to improve its mechanism of handling such contemporary incidents. The study findings are also a contribution to the existing bank of knowledge.

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<sup>2</sup> The Frontier Crimes Regulations (FCR) comprises a special set of laws of Pakistan which are applicable to the Federally Administered Tribal Areas (FATA) of northwest Pakistan. The law states that three basic rights are not applicable to the residents of FATA – appeal, wakeel and daleel (the right to request a change to a conviction in any court, the right to legal representation and the right to present reasoned evidence, respectively).





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