

## Taliban's Activities in Pakistan: Impact on the Society

### Abstract:

The Soviet intervention in Afghanistan in 1979 was the turning point in spreading militancy and extremism in the region. The militants influenced society with the active support of local militant commanders by supporting the 'Holy War' in Afghanistan. The emergence of Taliban in Afghanistan was the outcome of those policies which were based on the religious spirit of Jihad in the region. The Taliban spread their influence beyond Afghanistan during their rule but they mostly infiltrated into Pakistan's tribal areas after the US intervention in Afghanistan in October 2001. The Taliban activities in tribal areas as well as in the entire Pakistan have influenced all walks of life directly or indirectly.

**Key Words:** Afghanistan, Taliban, Extremism, Pakistan.

The Afghan resistance against the Soviet forces in 1979 was not religiously motivated in the beginning. The Afghans took up their guns against the deployment of foreign troops with a 'nationalist' spirit. It was at a later stage that the elements of 'Jihad' (Holy War) was incorporated into the resistance to attract more people to the fight against the Soviets. This was a turning point in the Afghan resistance when the religious groups and their leaders came to the forefront while the nationalists leaders got sidelined. They received a huge amount and weapons to recruit more people to the war zone in Afghanistan and in the Pakhtun areas of Pakistan. Students from religious schools (*madaris*) also volunteered themselves for '*jihad*'.<sup>1</sup> The students from poor families at *madaris* were taught an obscurantist understanding of Islam with no modern subjects, making them easy prey for their handlers.<sup>2</sup>

The religious elements were now on the forefront who were generously funded from outside with American Stinger missiles on their shoulders and fighting a Holy War against a super power 'Infidel.' This encouraged other Muslims in the world to rally with them and become the heroes of Islam in fighting Jihad.

This war theatre of Afghanistan provided an opportunity to CIA and ISI to make an alliance against the Soviet Union and train thousands of Arab and Pakistani volunteers to become diehard jihadis.<sup>3</sup> In the Arab world, Saudi Arabia-an oil rich leading Muslim country enjoying worldwide respect for being the location of holy places, was persuaded by the United States to play her role for the Muslim cause as leader of the Muslim world.

The relation between the Arabs and Afghans as well as the Pakistani Islamists built up on the religious basis. This developed connections between the Arab and Pakistani Islamists to extend the Arab militant organization and an

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<sup>1</sup> PhD in Political Science, Department of political Science, University of Peshawar (saifuop@yahoo.com)

\*\* Assistant Professor in Department of International Relations, BahauddinZakariya University Multan

ideology of global unification of Muslims to Pakistani *madaris*, both in the settled districts and in the tribal areas.<sup>4</sup>

After the Soviet withdrawal, the war between different factions of mujahidin erupted for power and, as a result, thousands of people were killed and injured but no one could establish government in Kabul. In such a situation, it were the common people worst affected by the continued strife among different factions inside Afghanistan. Prior to the rise of Taliban in Afghanistan, different warlords ruled different parts of the country. The stalemate in Afghanistan made life for ordinary Afghans very difficult. The once respected mujahidin had now become dreaded soldiers in the armies of warlords who treated unarmed Afghans harshly.

In such circumstances, a group of religious students emerged on the political scene of Afghanistan and within a short span of time, they captured most of the areas of Afghanistan and brought peace and tranquility in the area under their control.<sup>5</sup>

A religio-political force emerged amidst the lawlessness, promising peace, justice and order. Given their background in the seminaries on the Pakistani side of the border, they came to be known as “Taliban” or knowledge seekers.<sup>6</sup> Taliban, under reference, are those Taliban who ruled over Afghanistan in 1995-2000. The early Taliban were the poor students in the religious seminaries in Pakistan, Afghanistan and the surrounding regions like India etc. Originally, Talib is an Arabic word meaning “desirous of something” or “Seeker”. Persian, Pukhtu, Dari and Urdu have borrowed this term from Arabic.<sup>7</sup> When it suffixed with *Ilm* or knowledge, it becomes *Talib-e-Ilm* meaning the one who seeks knowledge. Taliban is the plural of *Talib*. The movement was widely popular in the South because it promised security of life and property to a region that lacked both. Its ‘law and order’ platform initially overshadowed the movement’s radical Islamist ideology which the Taliban did not implement in full until they got themselves fully established.<sup>8</sup>

In Pukhtu, the word is especially used for religious students. The Taliban are as old as Islam in this region. Most of the Taliban freedom fighters, living in the tribal areas or Afghanistan are educated in Sunni Deobandi seminaries in Pakistan. It was a time when a chain of *Madaris*—seminaries started operating in present day Khyber Pakhtunkhwa and the rest of the country. In 1947, there had been 150 *madaris*, by 1950 they were 210, by 1971 there had been 563, but today, there are some 23,000 registered seminaries in Pakistan.<sup>9</sup>

The war against Al-Qaeda and Taliban in Afghanistan aftermath of 9/11 pushed Taliban to the tribal areas of Pakistan. These Taliban became a source of contention between the US and Pakistan. The US repeatedly asked Pakistan to take actions against them but there were difficulties regarding operations against them. The Taliban have an agenda of Islamization of State and society.<sup>10</sup> With all these developments in Afghanistan, the Taliban not only strengthened their links with other militant organizations in Pakistan but also provided sanctuaries for them in safe places.<sup>11</sup>

Pakistan soon found itself the victim of policies pursued by the Taliban, notably the decision to host Al-Qaeda but it failed to achieve her objectives

designed to enhance national security. The Taliban refused to recognize the Durand Line or drop Afghanistan's claim on parts of the NWFP. The Taliban fostered Pakhtun nationalism, albeit of an Islamic character which began to affect Pakistani Pakhtun. They are now held responsible for the spread of so call Talibanization in Pakistan, now seeming to provide strategic depth to the Afghan Taliban.<sup>12</sup> This nexus of the local militant organizations with trans- national organizations like Al Qaeda developed a sense of oneness in achieving any objective in the global jihad even in their own country.

### **Formation of Tahrir-e-Taliban Pakistan**

Pakistani Taliban is an umbrella organization of various Islamist groups based in FATA. In October 2007, about thirteen groups united under the leadership of BaithullahMehsud to form the TTP. Among the TTP's stated objectives are resistance against the Pakistani state, enforcement of the interpretation of the *Sharia* and the plan to unite against the NATO led forces in Afghanistan. The TTP was not directly affiliated with the original Afghan Taliban who ruled Afghanistan from 1995 to 2000.<sup>13</sup>

The roots of TTP as an organization began in 2002 when the Pakistan army conducted incursions into the tribal areas to combat foreign militants who fled from Afghanistan into Pakistan. In October 2006, a US drone attack on TNSM *madrassa* in Bajaur was a turning point in which more than eighty students were killed. Soon after the attack, a suicide attack was conducted on the training centre of the Punjab Regiment in DargaiMalakand. The most important event which became the single point of its creation was the operation against the Lal masjid in Islamabad in July 2007. In this operation, more than one hundred students of *madrassa* were killed along with a dozen of security personnel. After the Lal Masjid operation, the militants took their guns against the security forces and declared war against the Musharraf government and his allies in the West. They termed the attack on their religion and innocent people who were ordinary people living in a peaceful place and without any agenda. In October 2007, the existence of TTP was officially announced under the leadership of BaithullahMehsud.<sup>14</sup> The TTP declared war against the state and attacked on government institutions, armed forces and those who supported the government efforts in the war on terror. On August 25, 2008, Pakistan announced the group as terrorist organization, froze their assets and banned it in the country.

The establishment of TTP was a turning point in the escalation of violence in the country as new wave of violence started in the country. The relations between the TTP and Al Qaeda were more close as the TTP was now thought of an extension of Al Qaeda in Pakistan. The Taliban insurgency spread into the tribal areas and to the adjoining settled districts. The TTP also welcomed many other militant organizations operating in the country but now they had an alliance not only to help each other but also to pool the resources together in fighting against the Pakistan army. A new wave of suicide attacks was erupted in the country in almost all districts of Khyber Pakhtunkhwa and in other provinces.

### Taliban's Religious Ideology

The ideology could be described as a mixed, a stress on the importance of beliefs and behaviour. Strongly influenced by the Deobandi views, the Taliban favoured the reduction of penal and criminal laws to a very narrow interpretation of the *Sharia*.<sup>15</sup> In appraising the ideology and beliefs of the TTP, emphasis will be on the following objectives and programmes of action transforming the human lives into a concrete way of life:

1. Freeing Pakistan from the Western influence;
2. The doctrine of global Jihad and the idea of united Ummah.
3. The eradication of un-Islamic laws and practices from the society.
4. Establishment of *Sharia* based homeland.

TTP, according to their rigid stance towards Muslims and Pakistani state, was justified of fighting other Muslims. Under their doctrine, due to Pakistan allegiance to the Western states, regarded Non-Muslim state and war against them was according to the teaching of Jihad. They called their resistance as the defensive jihad against the Pakistan army. BaithullahMehsud argued that Pakistanis, who co-operate with the Westerners, are not true Muslims because they are the collaborators of infidels and deserve to be killed.<sup>16</sup> Similarly, the Pakistan army is not regarded as Muslim army but a mercenary army on the pay roll of the US. HakimullahMehsud made strong statements against the leaders of PPP, ANP, MQM and threatened to launch offensive against them.

MullaNazir, a leader of the TTP, called in an interview that their jihad is against *Kufr*—infidelity and to get back our lands that *Kufr* had occupied and our jihad is meant to make supreme the world of Allah and to establish the system of *Sharia*. Our jihad is not limited to Pakistan or Afghanistan, our goal is global jihad. We want the law of Allah on the land of Allah.<sup>17</sup>

Taliban banned all kinds of images in any form (TV, photography and movies) but for themselves, they made the films of their fighting with the forces and also the videos of killings of the foreigners. They called themselves the true believers of Islam and never hesitated to kill others or themselves for their cause.<sup>18</sup>

Muslim Khan, the spokesman of Taliban in Swat, criticized the constitution of Pakistan and called it unacceptable to TTP because it is un-Islamic and manmade. QariHussain, a deputy of the TTP and mastermind of suicide bombers in Pakistan, issued a verdict declaring that it is permissible to rob banks because they are un-Islamic business and to rob minorities because they don't follow Islam. They set on fire TV sets, pictures and paintings and audio and video cassettes in different parts of tribal areas.<sup>19</sup> Attack on the sufi shrines, banning the music programs, barber shops and keeping the beard, observing proper purdah for women are all policies of the Taliban. In the Islamic state of Taliban, where only Taliban and mullahs will be eligible for all jobs, the Taliban authorities made adequate arrangements for only one aspect which is *Huququllah* (Rights of Allah) while the *Huququllbad*(Rights of humanity) aspect was ignored.<sup>20</sup>

## **Implications for the Society**

The Taliban's religious ideology affected social, cultural, businesses, educational aspects of the lives of the people of Pakistan.<sup>21</sup> The impacts on the society are as under:

### **Extremism**

The Taliban's religious ideology affected the people's behaviour and attitude towards other religious ideologies. Taliban have zero tolerance towards the opponent sects. They targeted them for the punishments as to kill them. Fundamentalism and extremism aroused in the society. For example in Bara, Khyber Agency, the two rival groups *Lashker-e-Islam* and *Ansar-ul-Islam* are the rival groups for the last many years, killing each other. Both of them consider the other party as un-Islamic and want to punish them by killing or expelling them from the area.<sup>22</sup> They bombed mosques, Hujras, shrines and other places to revenge for the deeds of the 'opponent' groups. The killing of dozens of people in a suicide attack in mosque in Khyber Agency was the clear example of their extremism and barbarity towards the other sect.<sup>23</sup>

### **Insecurity**

While extremism and the bomb blasting are the routine events in Pakistan after 9/11, the people's sense of insecurity was visible in society in large part. The report of the World Bank has confirmed that the violence has caused a sense of insecurity and hypertension. According to the report, 30 percent of the people have suffered from anxiety because of the violence by the militants.<sup>24</sup> Mostly in tribal areas and partially in rest of the country, People were reluctant to go to markets, do their businesses, go to parks for refreshment because of the insecurity. This was the heavy cost of the insecurity as people worried about their lives at their own houses.<sup>25</sup>

### **Strengthening of the extremist Organizations**

With the Taliban rise in Afghanistan, the revolution in Iran, the defeat of the Soviet Union in Afghanistan are all the factors that strengthened the powers of religious organizations which were established in the country by the government of those time who wanted to make Afghanistan more liable for Pakistan. They supported the Taliban in Afghanistan to counter India's influence and installed friendly government in Kabul. Those elements, with the passage of time, are now out of control of Islamabad and became a havoc for them. Now these elements are residing in FATA and elsewhere in the country without any check on the part of the government which has challenged its writ. Other religious organizations, once supported by the establishment, are now out of their control. The US attack on Afghanistan and involvement of Pakistan in the war against terror, has enhanced the power of these organizations and they are now in better position than before.<sup>26</sup>

Hanafi/Deobandi organizations, Ahl-e-Hadith organizations, Barelvi parties and Shia organizations and parties, are all involved in one way or the other in the extremist activities against each other. The whole population is in the grip of these organizations and one can rarely spare himself from their wrath after

opposing them. Jaish-e-Muhammad, Laskhar-e-Taiba, Harkatul Mujahidin were large organizations which had relations with each other in the past operated in the country,<sup>27</sup> though the government has apparently banned them but all are working with different names. Their confrontation with each other on issues has resulted in the loss of lives in Pakistan.<sup>28</sup>

### **Jihad against Pluralism**

Pakistani society is composed of different communities along with the Muslims as a dominant one. They have been living together peacefully from the very long time. Afghanistan war and the US attack on Afghanistan have complicated the relationship of the religious communities in different areas. With the emergence of Taliban, especially in the tribal areas, has redefined the relationship among these religious communities. The Christians, the Sikhs, the Hindus, the Shias are all targets of these militants.<sup>29</sup> The killings of the Shias in the Kurram Agency and the WahabiAnsarul Islam in Bara, Khyber Agency, and other communities are the examples of their activities.<sup>30</sup> These activities of the extremist people in the country have created the issue of insecurity for every household.<sup>31</sup>

The extremists have no tolerance for other religions particularly the minorities. Killings of the Sikhs, Hindus and other communities are the grim examples of it. Human rights violations are reported frequently in media and became a shame for the country in the world community.<sup>32</sup> The killings of the minority minister, Shahbaz Bhatti and the Governor of Punjab Salman Taseer are the two examples that how much the society is divided between Islamists and moderate elements. The voice of those people who spoke against militant organizations has no safe heaven in this country. He may migrate to other country or face a certain death. Pakistan society is now polarized in different zones of populations on which resulted the weak control of the government.<sup>33</sup>

### **Target Killings/Soft Targets**

In the prevailing situation in the country, especially in FATA and Khyber Pakhtunkhwa, most of the people were targeted in one way or the other. The targets were civilians, included children, minorities, political workers, politicians and any one who oppose these people. In most of the cases, the poor laborers like the barbers, singers are directly targeted as, according to them, their acts are un-Islamic and they deserve to be punished.<sup>34</sup>

The barber shops closed, the video shops closed and many artists have left their jobs because the Taliban have very severe punishments for their acts. The pro-government Maliks and elders were their targets. According to an estimate, about 1200 tribal elders and Maliks were killed by Taliban because they wanted them to withdraw support to the government.<sup>35</sup> The political activities were also badly affected by these elements. The political leader as Benazir Bhutto was killed by those Taliban who are against the women rule and secular politics in the country. The ANP, PPP and MQM leaders and supporters are on their hit list. AsfandiyarWali Khan, the leader of the ANP, was targeted twice but he escaped he had a narrow escape. AftabSherpao, leader of the QaumiWatan Party (QWP) was also targeted by the militants. Many members of the Provincial Assembly

were killed by them in suicide attacks. According to ANP, they lost seven hundred party workers including prominent leaders in terrorist attacks against them.<sup>36</sup>

### **Kidnappings**

Kidnapping is the most frequently used strategy by the Taliban. Under this strategy, they abduct the well-known people and then make bargain for their release to generate finances for their ulterior actions and to get their companions released in return. The kidnapping of an Iranian and Pakistani diplomat are the example of their strategy. The release was secured by the concerned authorities by paying hefty amounts of money to the kidnappers.<sup>37</sup> The kidnapping of a public university vice-chancellor from Peshawar and the son of former Prime Minister had alarmed the high profile people in the country. The killing of the Swat University vice-chancellor, Dr. Farooq revealed that these people have no patience for any sort of opposition in the society.<sup>38</sup>

### **Suicide Bombing**

In cities there are people still selling Jihad related CDs and DVDs subscribing to jihadi ideology in thousands. They promoted and preached the extremist culture. Suicide bombing was the final manifestation of this indoctrination by which death was made more glamorous than life. Most of the potential suicide bombers are between the age of 14 to 25 years. In the recent years, fidayeen have attracted a large number of our educated youth who see heroism in these acts. As a result, this culture of hate has gripped the nation to the extent that in the last decade 2010, there were scores of incidents in terms of suicide attacks where children were used against their targets.<sup>39</sup> In the last year, about 3300 people have lost their lives to these attacks. The majority of the casualties were in the FATA and Khyber Pakhtunkhwa province. In 2009, about 2586 terrorist attacks were recorded which cost 3021 lives and the number of injured was 7334.<sup>40</sup>

### **Killings of the Military and Police Personnel**

After joining the US led War on Terror, Pakistan deployed some 150,000 armed forces in the tribal areas to crush militants in these areas. In the recent years, the government launched the large military operations against them in FATA and in the areas of Malakand region, in which hundreds of army personnel lost their lives. According to the latest figures by the Police Department in Khyber Pakhtunkhwa, 1130 police personnel killed since 2006.<sup>41</sup>

### **Operation Rahi-Rast (operation Right Path)**

In May 2009, an operation was started by the government in the Malakand region because the civil administration had failed to restore order and protect the people's lives and property. This was the first major military operation of Pakistan Army backed by Air Force against the militants. In this operation, thousands of terrorists were killed including the top leaders of Taliban while many were captured. In this operation, more than 30 army officers and soldiers martyred and some 1300 were injured.<sup>42</sup>

### **Operation Rahi-Nijat (October, 2009)**

As Taliban escalated their activities in FATA and its surrounding areas, the Pakistan Army started an operations against them in South Waziristan Agency to curb terrorism in these areas. The operation called Operation Rahi-Nijat. More than 30,000 troops took part in the operation and successfully wiped out terrorists in the areas. The army and the paramilitary forces were still fighting with the Taliban and other militants in different parts of the country. Thousands of Taliban and militants were killed and captured in these operations. The forces also lost hundreds of the armed forces but restored peace in these areas.<sup>43</sup>

In the settled areas, especially in cities, the police paid a heavy price while fighting terrorism. Most of the terrorists' attacks killed the police personnel. The high officials of the service including Malik Saad, Abid Ali and SufwatGhafoor were killed in terrorist attacks. This demoralized the performance of Police Department in the province as more pressure was put on the police with the deterioration of law and order situation.<sup>44</sup>

### **Internally Displaced Persons (IDPs)**

In Khyber Pakhtunkhwa and especially in FATA, with the war against terror getting momentum, most of the civil population left their native lands in search for safe places in other parts of the province.

Millions of people left their homes during the operation Rahi-Rast where IDPs camps in Charsadda, Nowshera, Mardan and Peshawar district were established for them. It was a human tragedy as the people left their homes bare footed and without having a penny in their pockets. They wandered homeless in their own country because of the militant's activities. The houses of these people destroyed and businesses shut down. In a nutshell, all facilities and activities of their livelihood were destroyed in the militants-hit areas of Swat and tribal areas. The women and children were the worst sufferers during that time. The government and donor agencies tried to listen to the sufferings of those people but it was very huge loss to make good and the damage was irreparable. The government allocated some Rs. 61 billion for the internally displaced people.<sup>45</sup>

### **Destruction of Schools and Government Buildings**

As the Taliban were against the US, they hated the Western education too. They consider the Western type of education contrary to the spirit of Islam. Therefore, they attacked school buildings and destroyed them with the plantation of the improvised explosives devices (IEDs) in Khyber Pakhtunkhwa and FATA. The schools destroyed were 700 in number. About 1,20,000 students lost their schools and there was no alternate arrangement where they could continue their studies.<sup>46</sup>

The girl's schools were the special targets of terrorists because they rejected women education and wanted them to be at homes instead. The girls of these areas badly suffered badly because they had to abandon education. The attitude of Taliban was clearly revealing their anti-women stance. The bridges, roads and other government installations like the telephone exchange and other facilities were the special target of Taliban because of their opinion that these were

the property of the government and the government was supporting the West and the US.

In their opinion, it was the 'Mali-Ghanemat' (war bounty). They looted them as if these were the property of infidels. They were against the US and the West and in this context, they considered the government as their enemy. So far it has extended its hand of co-operation in the war against terror. Attacks on the GHQ, law enforcement agencies offices and banks were the targets of them.

### **Gender Discrimination**

One of the most unfortunate casualties of the Taliban resurgence was the plight of women. Having experienced the wrath of religious extremists in the form of violence, the lives of women were in dire danger. The Taliban threatened women not to come out of their homes. They were not allowed to go to bazaar without having a male blood relative (mahram). The Taliban ordered them to use burqa when going out from their houses so that they will not be seen by the males. If a woman was not accompanied by a male, she was to be punished publicly. Because of the insecurity prevailing in the tribal areas, most of the parents stopped sending their children to schools. The innocent children became the victims of this sort of extremism.<sup>47</sup>

The working women and the academicians were also targeted by the extremists. The rigidity of the Taliban gender policies could be seen as a desperate attempt to keep out the 'other world' from the rest of the world.<sup>48</sup> They were against the jobs of women in the NGOs, as it will pollute their faith and honour. The economic lose was seen in this context as the women who worked in the government or other organizations have very good support to their families. If the female of the family was not allowed to work in the offices, what will be the situation in those families where there have no male of earning.

### **Radicalization of the Society**

Radicalization is a process, under which, moderate individuals and groups become more and more extremists in their thinking and behaviour towards others.<sup>49</sup> This process is often associated with youth, adversity, alienation, social exclusion, poverty or the perception of injustice to self or others. The term "Radicalization" and "Talibanization" are being employed to refer to the increasing tendency to use a peculiar brand of religion and specific forms of judicial and social systems by the use of force.<sup>50</sup> The Lal Masjid and madrasa students were patrolling in Islamabad with big sticks in their hands, closed the shops and recreation facilities in the vicinity, termed them un-Islamic.

### **Children as Victims of Terrorism**

Children in the settled areas and in FATA were used to carry and make suicide attacks on the forces and other installations. In one case in 2009, army detained twenty boys from the Swat Valley, who intended to become suicide bombers. They were trained by Taliban to become informants, fighters and suicide attackers. Eleven among them were as young as seven years old.<sup>51</sup> In most of the cases, the children were told that if you go to suicide attack, you will find yourself

in paradise hereafter. The killing of one enemy at the cost of one's life is shahadat. The young boys unable to understand the reality and ultimately caught in the hands of these fanatics, who used them as their shields and arms them against the state. They did not know the real picture of the situation and were caught in the hands of fanatics.<sup>52</sup>

### **Shrines under Attack**

From the very first day, the shrines of the Sufis are respectable places after the mosques in the Muslim society especially in South Asia. Muslims went to the shrines, pray for these people and observe respect of them. Generation to generation, never in history, any one did an act to dishonor to these shrines in Pakistan. In recent years, after the Taliban introduced their own version of Islam, they hate to go to the shrines and to pay homage to the dead. This act, in their opinion, was un-Islamic for women as well as for men. Pakistani Sufis shrines targeted by these people whose hard-line interpretation of Islamic conjunctions was forcibly stopping the spiritual sufi practices that were common in our society.<sup>53</sup> In FATA as well as in Khyber Pakhtunkhwa, many shrines were attacked.

The first ever attack on a shrine in Khyber Pakhtunkhwa took place in December, 2007, when the militants slow up the shrine of Abdul Shakoor Malang Baba, in March 2008, armed militants attacked the shrine of Hazrat Abu Saeed in Peshawar. Militants in Swat and Buner locked the shrine of Pir Baba in April 2008. The militants also captured the shrine of Haji Sahib Tarangzai in Mohmand Agency. The tomb of Rehman Baba was blown up on March 5, 2009. A day after the attack on the Rehman Baba, the shrine of Bahadur Baba in Nowshera was attacked on June 22, 2010. Taliban militants blew up the shrine of MianUmer Baba in Chamkani area of Peshawar. This practice was not limited to FATA and KP but escalated to the whole of Pakistan.

Twin suicide attacks on the shrine of Abdul Ghazi in Sindh, Data Darbar in Lahore, Mian Mir shrine, Shah Abdul LatifBhitai, SakhiSarwar and Baba Farid's are all the examples of these escalated activities. Experts view the attacks on these places as tantamount to the attack on the culture of the society. In their opinion, they were following the creed of anti-mystic-wahabism of Saudi version.<sup>54</sup>

### **Polarization of the Society**

In the present day Pakistan, the society is divided between the two groups, one is the Taliban and their supporters and the other is the people, who are opposing these extremists. Most of the people cannot come forward because of the fear of their lives. They never supported the Taliban but they cannot openly oppose them because of the fear of death. The extremists were in strong position in the society and the people were in the grip of insecurity as they did not support the Taliban but they also cannot oppose them openly, lest they might be killed by them.

## Conclusion

Taliban's religious ideology and their activities have influenced the society from every aspect. The political, social and cultural activities as well as the state policies regarding security have influenced by the Taliban and its affiliated organizations. The people's sense of insecurity, militancy, extremism, gender discrimination, minority prosecution, polarization in the society, lawlessness, migration to the safer places are all the result of the Talibanization and its affects on the Pakistani society. Everyone needs to take such actions, which will be in right direction to curb these elements and to bring peace back to the country. Religious tolerance and co-existence is very much needed in our society as the militant activities have harmed the whole society. Complete unity against the militancy and militants is need of the hour to flush out of these elements from the society. We also need support from the international community especially of the US and the West in terms of financial aid because terrorism have badly affected our economy. The only way to curb these activities is the economic and education opportunities to the people of these backward areas.

## Notes and References

1. Many were recruited by the state and non state actors from colleges and universities too and this process is going on even today. We have observed that in Hayatabad Peshawar, University Town and some times even at University Campus preachers come, narrate infidels atrocities over Muslims and appeal general public to join hands with them.
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