

## **Sectarian Rise in Pakistan: Role of Saudi Arabia and Iran**

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### **Abstract**

At this juncture of history, Pakistan has become more prone to internal threats than external. But these internal threats are grown due to external factors. Every segment of its society is directly or indirectly muddling Islam for conceited interests. The religion Islam which means peace, brotherhood and harmony is not truly in practice due to the irrational wrongdoings of its followers. The religion that teaches unity is torn up by its believers according to their own versions of definitions and connotations. The result is sectarianism, unrest, chaos, anarchy, pessimism, superstitious thinking, grave illiteracy, and immense poverty. Iran and Saudi Arabia have been continuously fueling this rise. A strong nexus has been developed between these countries and hardliners in Pakistan. The ideological and geo-strategic tussles of the said countries have directly affected this country. Likeminded groups have joined each other for common objectives. The ongoing political, economic and social circumstances of the country have added fuel to this fire. In 1979, the Russian invasion of the Afghanistan and Iranian revolutions assisted the militants to grow. The incident of 9/11 proved another horrendous act in this regard. Right now, the sectarian differences have mounted cities as well as the far flung villages distancing the people and breaking their social bondage and synchronization. In addition, there is unfortunate role of Iran and Saudi Arabia in magnifying these differences. The aim of this study is to deeply look into the normally unsighted and unquoted role of these both countries. This research has unearthed some of their bitter roles and realities on the grounds of writings of famous and world recognized writers, journals, reports and organizations. Applying different methods of conflict resolution to some of the farsighted and result oriented suggestions have also been made to get rid of this nuisance.

**Key Words:** Pakistan, Iran, Kingdom of Saudi Arabia (KSA), Sectarianism, Target Killing.

### **Introduction**

The Holy Quran in Sura Al- Hujarat (The Inner Apartments) says that the believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive mercy (Al-Hujrat).

Sometimes, the mind gets stuck pondering over whether there would be sectarianism in the Muslim world if there were no WW-I, no creation of Saudi kingdom on the Holy Land, no Russian invasion of the Afghanistan and no Iranian revolution? Fortunately or unfortunately, the answer goes to yes. There would have been no sectarianism. When the rest of the world is conquering skies, Muslims are handcuffed and are at daggers drawn with each other. The ongoing ideological war between Iran and Saudi Arabia is proving suicidal. Iraq, Syria, Lebanon, Pakistan and Afghanistan are the soft targets of both countries and Pakistan is facing Iraq-like sectarian war (Rafiq, Nov-2014). ISIS, another militant group, is risen up which is proving more fatal. At the moment, all aforementioned countries are in sectarian war. Iraq, Pakistan and Syria today are directly confronted with this issue. Iran is also intended on propping up the Iraqi government. Behind the panorama are Saudi and Gulf money, patronage and assistance. Pakistan is bleeding. Syria is traumatized. This entire unfortunate situation will further weaken, dismantle and disintegrate the Muslim world (F. Gregory Gause, 2014).

Contemporary Pakistan is gripped with a number of problems. Most of the issues are due to political incompetency. Sectarianism, extremism and terrorism are many times synonyms with each other. History reveals that the people of the Subcontinent have never been offensive but they have been merely defensive to the foreign attacks whether they were physical or ideological. For the last four thousand years, the Subcontinent has never attacked any country beyond its borders. Today Hindustan and Pakistan have wars with each other but not outside of their extreme borders. The world has witnessed many changes in the 20<sup>th</sup> century where many new countries emerged, many rose up and many fell. WW-I and II have directly affected these nations. The unfortunate incidence of Russian invasion of Afghanistan in 1979, gathered many world powers in this region to fight for their greedy interests. The Iranian revolution in the same year alerted the whole world and especially the regional countries. They took it as a challenge and started practicing ways to undermine it. Thus, many other fronts opened on the horizon. The war of ideological and geopolitical supremacy between Iran and Saudi Arabia has given a setback to other Muslim countries, especially Pakistan, which at this time is on the brink of civil war. People of all sects hate each other and the clerics issues decrees to call other sects infidels and permitted to be murdered. Even they call all those people or security forces infidels too which are assisting NATO forces directly or indirectly. Therefore, the state is facing one of the biggest challenges in its history when society is divided to go either way.

Wikileaks have exposed some of the bitter roles and realities of the both states. The Western countries are also playing a dubious role. Recently, American Congress has passed a bill to fund and support militants fighting against Syrian government and also giving a helping hand to those governments which are fighting against ISIS (Crittenden, 2014). Reports show that there are strong links between the Syrian rebels and the militants of ISIS. Indirectly, the US government is arming ISIS. War and peace cannot take place at the same time. Sadly, today, the indelible stains of blood are accumulating on Muslims' faces. They have tarnished even the image of Islam (Zaman, 1998). The woes of the people have grown tremendously which vie for complete and timely solution.

### **Objectives of the Research**

- To identify the core issues behind sectarian divide in Pakistan

- To explore the role of Iran and KSA in pumping money and promoting sectarianism
- To employ the research on public policy to unite the Muslims of this dear homeland and save the country from this curse
- To identify lacunas and flaws in previous researches
- To find methods to create harmony, peaceful co-existence, unity and synchronization among the Muslims
- It is aimed at creating harmony between Muslims and other communities.
- To gather findings with proofs to be used as proof to produce before involved states.

### **Significance of the Research**

Right now, the bitter problem Muslims around the globe are facing is sectarianism. Most of its roots are not on the lands it is destroying like termites, but in the fellow Muslim countries. This is one of the most important topics to be researched to make the Muslims unite, educated and harmonized. Thus its significance is evident. Muslims, especially in Pakistan, are on the verge of civil war. They are facing this blight especially after Russian invasion of Afghanistan which paved way for Saudi Arabia to enter into this region. The Iranian revolution in the same year created another battleground. Since then, Muslims here are killing, massacring and humiliating each other. The study signifies to explore and identify the major factors behind unholy war so that the policy makers could formulate policies on strong footings for the perpetual wellbeing of this dear homeland.

### **Problem Statement**

The venom of sectarianism has put Pakistan under the stakes of civil war. It is mainly because of the negative role of the fellow Muslim countries especially Iran and Saudi Arabia.

### **Hypotheses of the Study**

To explore whether the rising geo-strategic and sectarian rift between KSA and Iran have a role in the rising sectarian conflict in Pakistan.

### **Literature Review**

Islam is the religion of peace, harmony and peaceful co-existence. It has always been defensive instead of being offensive (thought, 2009). Sectarianism intensity has distanced the people of Pakistan as never before. It has parted their ways. Once, those who were living here were like the chip of same block, **and** are now at daggers drawn with each other. They are now at the same position the Muslims and Hindus were at the time of partition of Sub-continent (BRASS, 2003). Their differences have become so severe that they are now challenging to national integration and if the gulf is not bridged it may result in civil war. Though Shia-Sunni have historical differences in their belief and practices but the culture of hatred, targeting, defaming, maligning and killing is not the law of this land. Its roots are on alien land. See the history of Hindustan, they were either the alumni of the madras's who provoked and invoked the differences or the directly the countries which put this land on fire to spread their own versions of Islam. Whenever

there has been a sectarian outbreak on this country it was directly or indirectly influenced by these countries (Siddiqui, 2014).

The movement of wahhabism run by Muhammad Ibn Abd Al-Wahab of Najd, Saudi Arabia during 18<sup>th</sup> century is said to pioneer in cultivating the seeds of sectarianism in the world. Saudi Arabia creating Salfi establishment on the soil of Pakistan is providing ideological, moral and financial support to hard line elements linked to it and against all other sects (Yusuf, 2012). Iranian inspired activism was counteracted by the financial and ideological support of Saudi Arabia and other Gulf countries (Saima Afzal, Nov-Dec 2012). The world's only Shia majority Muslim state is Iran, and as a conduit of cultural linkage, it has given rise to prominent Shia minority in the subcontinent, even though the first Shias who established in Sind during the 9th century were of Arab origin (Malkani, 1984).

The year 1979, due to two major incidents sowed seeds of sectarianism. These two major events had substantial impact on the sectarian dynamics in Pakistan and beyond: the Iranian revolution and the Russian invasion of the Afghanistan. The invasion of Afghanistan by the Soviet Union in 1979 can be considered as the starting point of Saudi funding to Sunni Muslims combating for religious or political goals. That war in particular was an event to affirm wahhabism as the true belief, in sharp contrast to the atheism promoted by communists and the conflicted Islam followed by Saints and Shias (Firdous, 2009). The Salafis correspond to and preserve Saudi Arabian interests in Pakistan (Waseem M. , 2004). In 1984, a deobandi cleric, Manzoor Naumani, wrote a note proving both Iranian revolution and Shia sect un-Islamic. The preface of the booklet was written by the recipient of Saudi Arabia's King Faisal Prize for Service to Islam, Sayyid Abu Hassan Ali Nadvi, principal of Nadwatul Ulema. The same was preached by Asrar Ahmed, a known pro-Saudi cleric (Ahmar, Sectararian Conflicts in Pakistan , 2007). War in a country affects its neighbors both directly and indirectly. The same happened in the case of Afghanistan. Pakistan was directly hit under this war and still failed to come out of its quagmire. The civil war in Afghanistan followed by Talibanization stretched sectarian rise in Pakistan (Dotani, 2011).

The channeling, funding, ideological and moral support of the sectarian warlords comes from Saudi Arabia, other Gulf states and Iran (Hashmi, 2014). The clerics quote teachings of the aforementioned countries while delivering sermons. The Arab-Iran war has leveraged the interest groups in Pakistan creating unrest, target killing and bomb blasts. Though these elements have now gained ground in the local societies, their routes still lie in the brotherly countries (Ahmed, Sectararian War, Pakistan's Sunni-Shia Violence and its links to the Middle East, 2011).

By funneling billions of dollars into a jihad by Saudi government that favored Afghanistan's Wahabi-Sunni parties like Gulbuddin Hikmatyar's Hizb-e-Islami over others, the scourge of Shia-Sunni sectarianism was shifted on the Afghan jihad. The idea was to overcome Iran in a post-Soviet Afghanistan that was to be subjugated by forces friendly to their U.S-Saudi-Pakistani benefactors (Irfani, 2004). A civil war erupted in Afghanistan and the circumference of the war was extended. The Saudi and Irani gods kept on tackling each other's hegemonic interests. On both sides of the Durand Line, the creation and training of jihad materialized and became the transportation point of sectarian hate from the shores of Baluchistan to the extreme North, the Gilgit region (Watch, 2005). Dr Ayesha Siddiqua writes that whatever the ultimate aim of Al-

Qaida, TTP, Jundullah, Sipah-e-Sahaba Pakistan (SSP), Lashkar-e-Jhangavi, Harkat-ul-Jihad-al-Islami (HUJI), JeM, JeD, ASWJ, etc., have common objectives and are on the same page in naming all other sects as infidels. They have same ideology and channels (Siddiqua, 2011).

Moreover, local and regional patronization of the madrassas and jihadi training camps, propping up groups like Taliban and al-Qaida by the rudiments of the Pakistani state and society were decisive in transforming the Shia-Sunni disagreement into a parallel national-ethnic sectarian divergence (Malik I. H., 1999). Saudi Arabia and Iran allegedly provided financial and infrastructural support to Sunni and Shia madrassas, respectively, and thus waged a proxy war on the loam of Pakistan (Waseem M. , 2004). During the Iran-Iraq war, Iraq also supported the Sunni stalwarts against Iranians and their supporters along with Saudi Arabia (Hassan, 2011). Saudi princes used to fund Sunni seminaries while on hunting visits to Pakistan in the Southern region (Siddiqua, 2011). As a reaction, Iran also started to counteract. Pakistan became the center of proxy war (Zahab, 2002). Resultantly, Pakistanis have become deep-rooted in this hateful war.

But Pakistan's fateful involvement in the Afghan-Soviet war of the 1980s, General Zia-ul-Haq's contentious Islamization policies, and a sense of Shia's dominance in the aftermath of the Islamic Revolution of Iran in 1979 had the combined effect of limiting the Shia's freedom to mere practicing of their religious beliefs and paying for their allegiance to Pakistan (Abbas, 2010). Thus, a minority of Shia groups twisted to hostility in order to preserve the community, engaging in tit-for-tat terror attacks against militant Sunni groups. Beginning in the late 1980s and ongoing through the 1990s, Pakistan became the stage for a surrogate of Saudi-Iran war (Abbas, 2010). Saudi funding is still underway as was recently reported by Wiki Leaks. But according to French scholar Mariam Abou Zahab, a leading expert on Pakistan's Shia, Iran blocked financing Pakistani Shias in 1996 because it was counter-productive and maybe also because it feared a counterattack of Sunni militancy fuelled by Pakistani Sunni extremists in Iranian Baluchistan (Abou-Zahab, 2002).

The role of Saudi Arabian money in aggravating sectarian hatred in Pakistan starting from the 1980s has been emphasized by a variety of scholars in Pakistan in recent years (Borchgrave, 2003), as has increased apprehension over the possible Iranian hold up to the deep-seated Shia groups (Behuria, 2004). The Iranians were, most likely, supporting Pakistani's Shi'a with money and Ziaul Haq invited the Saudis to help Sunni sectarian groups. The Afghan Jihad had already resulted in the free gush of arms and military training for Sunni Islamists. Soon, some of these Sunni militants were attacking the Shia'a in an effort to clean Pakistan of their profanation. As such, Shia'a militia emerged to fight the Sunni extremists with similar diplomacy (Haqqani). The Pakistani government failed to remain neutral and impartial. It was practically observed during Zia regime and then PML-N government both at center and Punjab (Ahmar, *Sectarian Conflicts in Pakistan*, 2007), (Ahmed, *A Most Dangerous Man*, 2011). Time and again it supported the Saudi influenced people. Shia bureaucrats, doctors, engineers and nominated community members were killed more during the democratic governments on sectarian ground (Nasar). From 1990-97, 75 highly influential Shias were assassinated (Haleem, 2003). Sipah e Mohammad emerged to take revenge. Now the sectarian conflict has shaped into a protracted war which is as treacherous as venom.

The number of religious seminaries has substantially increased. The network of deobandi seminaries has grown more strongly and rapidly because of Saudi funding. In 2002, there were 7000 deobandi seminaries, with 1585 Braelvis and 419 of Shias, totally roughly 10,000. These seminaries injected hate speech, intolerance, pessimism and extremism (Rahman, 2008), (Malik J. , 2008). These channels have never been halted and are even still underway. During president Zia's time when shias felt themselves alienated due to partial policies of the government, they found solace in Iranian support and their own internal unity. Iran thus funded them as did other countries of Middle East to the Deobandi proponents (PILDAT, 2011).

## **Theoretical Framework**

Conflicts are wide ranging and diverse. Almost every country is passing through many kinds, of conflicts. Different countries have adopted different methods to get rid of them. Experiences and mistakes of the states have given birth to different theories. Academics and conflict resolution scientists have developed different theories keeping in view the nature, intensity and demography of the problematic area. Conflict transformation theories have gained ground on the basis of their acceptability and ability to resolve the constraints. Senghaas 1973 and Krippendorf 1973 did early work on conflict transformation theories. Adam Curle was another theorist who extended the work of Galtung and suggested that conflicts can be resolved by processes of conscientisation, confrontation, negotiation and development (Prevention, 1999). Conflict transformation theory is a dynamic and comprehensive theory which can better help in resolving local, regional, international, micro and macro conflicts (Miall, 2004).

Edward Azar, one of the forefathers of the field of conflict resolution presented his protracted social conflict theory in 1990. He has taken different variables starting from basic human needs and communal contents and studying genesis, process dynamics and outcomes analysis (Azar, 1990). In interstate relations two theories of the international relations are widely used. One is realism and the other is constructivism. But here, resolving the latter issue can play crucial role involving the former. Rational-behavioral philosophy of new-realist trend also follows realism by following the footsteps of Machiavelli and Thucydides, who both were power warriors. Thucydides is said to be the father of Political Realism and scientific history. He broadly observed and then wrote about the human nature which is behind such conflicts when he was on twenty years exile.

The fight of regional superiority and recognition between Iran and KSA on the basis of ideological differences has put the world peace on stake. Dougherty and Pfaltzgraff put light on the problem that social scientists are divided on the question either social conflict should be regarded as something rational, constructive, and socially functional or something irrational, pathological, and socially dysfunctional (Pfaltzgraff, 1981). Basically there are two contending approaches which differ in their contentions and connotations.

These schools of thought, the behaviorists and traditionalists, differ in their approaches. The former choose to separate a few variables and analyze a large number of cases to determine the relationships among variables. Whereas traditionalists, the classicists, in inconsistency, often desire to examine all the variables which could plausibly have an effect on the outcomes of a single case. The behaviorists believe that the root causes of war lie in human nature and

behavior, thus, the change should be made accordingly. John E. Mack explain that humans have choices and they can go either way, war or peace. (Mack, 1990). On the other hand, others say conflict avoidance is not conflict resolution but a temporary settlement. We should vie for a perpetuate solution (Burton, 1991). Joseph asks for track to diplomacy to come out of such conflicts (Montville, 1991). Raimo Varyrynen has given four types in which transformation takes place: actor, issue, rule and structural transformation. This process can happen both intentionally and unintentionally (Väyrynen, 1991). On the other hand, John Paul Lederach includes in it the how and where factors testing it on four following variables, personal, relational, structural and cultural (Lederach, 2000). Therefore, conflict transformation theories can better guide in solving the conflicts.

## Facts and Findings

According to the U.S. Commission on International Religious Freedom, during the last 18 months around 203 incidents of sectarian hostility in Pakistan were taken place which resulted in 1,800 fatalities, including 717 deaths out of which 635 were Shia Muslims. Sectarian and religious violence in Pakistan have remained on alarming rates between January 2012 and June 2013. The Shia population has been the most awful victim of these incidents (UNCIRF, 2013).

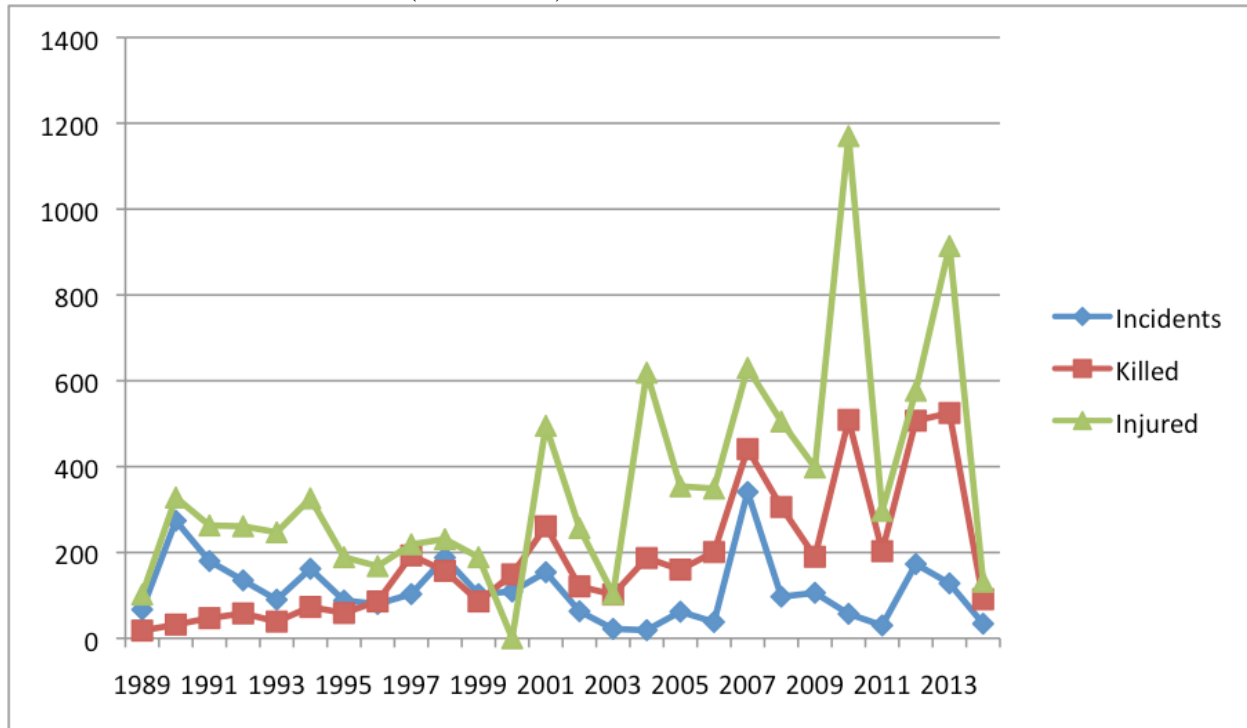
### Statistics on Targeted Violence against Religious Communities in Pakistan (January 2012 – June 2013)

Overall Attacks		Causalities	
Number of Attacks		Number Killed	Number Injured
Shi'a	77	635	834
Christians	37	11	36
Ahmadis	54	22	39
Hindus	16	2	4
Sikhs	3	1	0
Other groups	16	46	195
Total	203	717	1108

Source: Factsheet Pakistan -A History of Violence by the U.S. Commission on International Religious Freedom (UNCIRF-2013)

The same is reported by the Human Rights Commission of Pakistan. Babar Ayaz in his book 'What is Wrong with Pakistan' describes how Saudi Arabia with its puritan Wahabi ideology pumped the Sunni populace in Pakistan since the 1960's. Most astonishing is the verity that the number of Deobandi madrassas multiplied hastily to 64% of the total madrassas in Pakistan, while only 15% of the total population of Pakistan belongs to this sect (Ayaz, 2013).

## Sectarian Violence in Pakistan (1989-2014)



Source: South Asian Terrorism Portal-2014

This is one of the saddest states of affairs in which our country is passing. This gloomy situation is also hovering over the other Muslim victim countries. The signs of these rifts go to the countries taken in the hypotheses.

### Research Methodology

To carry out this research study in which contextual and historical analysis of sectarianism keeping in view the role of Iran and KSA is done in order to understand the fables and myths regarding understanding and solving this issue in the context of constitutional guidelines and time to time updated policies, major focus is kept on secondary sources of data.

Through research and study, the most relevant data is collected from the books, journals, research papers and government and organizational archives. Study tools are developed to cover all the concerned areas of the study in the targeted areas. The tool set is utilized to test the hypothesis of the research study. The results taken out from this analysis are to brace policy development.

To have an in-depth analysis of the data available on this issue and government officially issued documents, any proof oriented statistics found in national and international research surveys, reports, journals, police stations and other related areas must be used.

5-7 years of previous data was collected and reviewed presenting existing situation in the context of a few previous and current years. This information, in addition to literature review, is to aid in building background of the study and developing study tools to collect further data from the field.



This study is conducted to highlight the major findings of the research along with the suitable suggestions in order to meet the objectives of the study and make the world and especially Pakistan, a peaceful land.

## **Research Design**

The research design is in the form of descriptive study. Descriptive studies are also called observational because one observes the subjects without otherwise intervening. The simplest descriptive study is a case study which reports data on only one subject (Will G Hopkins, 2012). In this study, qualitative survey and fact-finding enquiries of different kinds are included. The concern of the descriptive research here is the investigative analysis of the countries involved.

The methods of research utilized in descriptive research are survey methods of all kinds including comparative and co-relational methods. In analytical research, on the other hand, the researcher has to use facts or information already available, and analyze these to make a critical evaluation of the material (Descriptive vs. Analytical Research, 2012).

Here in this study, secondary data has been used to reach at the topic in more analytical, judgmental and logical way.

## **Analysis of the Data**

After reading the data, applying on it the problem statement and testing the hypotheses, it can be concluded that most of the sectarian conflict in the region and around the globe is due to the vested interests of these both countries. Their ideological war along with the race of regional superiority has entangled the rest of the world.

Almost all the writers and researches have levied responsibility of sectarian gulf on the shoulders of these countries. The role of KSA is more bleak and destructive. The study shows that the contemporary world, especially the Muslim world is on the verge of civil war and this war is proving more intensive and suicidal as there are no abrupt solutions because of the haughty attitudes of Muslim leaders and impotency of OIC.

In depth, differences among major sects of Muslims and other communities could have been mitigated if the aforementioned countries have played positive role. But, unfortunately, their differences are continuously affecting the other sects and communities in the country. Along with these countries, other Gulf States and Western countries too are leaving no stone unturned in flaming this regrettable fire.

## **Policy Recommendations**

“The dark shadow we seem to see in the distance is not really a mountain ahead, but the shadow of the mountain behind—a shadow from the past thrown forward into our future. It is a dark sludge of historical sectarianism. We can leave it behind us if we wish.”

-David Trimble (a noble peace prize winner and British Politician)

The bane of sectarianism demands immediate solutions. They should be short, medium and long term. The issue lies both in the policy making and its implementation. Government, all of the organs of the state, society and armed forces needs to be on the same page if they are truly ready to defeat sectarianism which is blight on the visage of the Muslims. Ideological and geo-strategic war between Iran and Saudi Arabia is not better for the existence of Muslims who have all resources except unity. And it is only unity through which they can regain their lost status.

It is the need of the hour to identify the core factors behind sectarian divide in Pakistan to form a strong and implementable public policy to unite the Muslims of this region and save the country from this blight as well as practical steps should be taken to create harmony, peaceful co-existence, unity and synchronization among the Muslims and with other sects. Non Muslim minorities are also the part of respective countries. They too have equal rights, say and responsibility and should also be cared for and protected.

This study has shown that Saudi Arabia and Iran are deeply involved in the sectarian strife that had encircled Pakistan. Government must use clues collected and directly talk to the representatives of the said state and time is running short. Thus, it is high time that this gravest problem must be properly addressed. These are some suggestions to look into. Foreign and local funding for religious warfare must be blocked in any case. Countries involved should be directly approached with proper proofs to stop supporting, fueling and backing such elements which are provoking this pain in the neck. OIC should be made fully active and functional to disentangle this issue. All religious and political leaders around the globe should gather at the platform of OIC and swear to unite under the rope of the Creator. They should take collective measures to emancipate their respective countries from this trouble. Imam e Kaaba can also play a pivotal role pledging all the Muslims on the eve of pilgrimage. Iran and Saudi Arabia should play productive role instead of destructive.

In Pakistan, all the religious leaders should congregate at one platform and issue a common decree calling sectarianism, extremism and militant organizations null and void. All the involved culprits should be exemplary punished and banned. Socio-economic issues should be settled and illiteracy should be completely wiped out. All the religious institutions should be modernized and their curriculum must be devised in keeping in view the needs of contemporary world. Syllabi should be the blend of scientific as well as religious education. If this ongoing divide is not stopped, the future of Muslim world seems bleaker and darker. Muslims can regain their golden past and lost status only if they are united. The following recommendations should be taken into public policy to get rid of this menace to make Pakistan and rest of the world peaceful: Venture to promote a culture of tolerance and patience is pertinent at all levels and among all segments of the society. Therefore, every effort should be made at governmental and societal level to inculcate tolerance and brotherhood. This can be achieved by arranging different seminars, taking into confidence religious clerics, drafting such a syllabus that promotes peace, justice and equality and introducing strict punishment for those who failed to abide by laws of the state.

A strict ban on belligerent, Jihadi and sectarian organizations should be imposed; all such organizations should be called null and void, their funding channels should be dealt with iron hand and legislation should be made which prevent them starting with a new name. Wall

chalking and extra use of loud speaking should be stopped in any case. Intelligence agencies should identify the internal elements that have direct and indirect links with foreign hands and such links must be broken immediately.

Government must ensure zero tolerance of obnoxious literature and speeches as they are the major instigator in fueling the sectarian divide. Literature based on hate speech should be burnt and speakers who deliver hate speech should be tried in the court of law.

Legalization and constitutional measures for the activities and syllabi of seminaries, and a Higher Education Commission (HEC) like examining body should be set up to look into the affairs and curriculum of the seminaries. All single room and unregistered seminaries should be shut down. Syllabus of both schools and seminaries should be formulated in such a way that it teaches tolerance, respect for other religions, and awareness about human rights, good moral standards, civic laws and peaceful co-existence.

Government should take measures to recuperate those people who are brain washed by the jihadists, the Dissident Jihadi Elements (DJE). Competent psychologists and psychiatrists should be hired and counseling of the affected persons should be made timely as well their socio-economic issues should be dissolved. Rehabilitation centers should be opened as Pakistan army set up in Swat.

Media awareness can play an important role to curb this menace. Therefore, media should be asked to disband the promotion of sectarian elements and as well spread the message of harmony and peaceful co-existence. Media should propagate national narrative against that of militants. Services of the notable members from the society, writers, scholars and anchors should be utilized to literate and educate the society and bridge the gulf among different communities. Government should perk up intelligence gathering, signaling, analysis and sharing capability of the law enforcing agencies. Govt. formulated National Counter Terrorism Authority (NACTA) should be made fully functional and effective.

All foreigners involved should be extradited and expelled from the country.

Evidence of the Iran and Saudi involvement in the sectarian rise should be gathered and presented to their heads of the state. If they do not stop their activities, international community should be involved.

Courts should be freed from political and terrorists' influence and a vast and diverse strategy should be incorporated to improve governance and provisions of justice to mitigate people's woes, mistrust and dissatisfaction. Justice should be provided at earliest and cheapest. There is dire need in creating a strong and trusted linkage between para-military forces and the military as is of MI5 in U.K. that could keep eye on border infiltration and funding elements. With the advent of modern technologies, terrorists committing cyber crimes, fund transfers, bogus calling, exchange gateways etc, therefore, the Federal Investigation Agency (FIA) should play an effective and pivotal role in controlling these issues. The services of SBP, FBR, forensic agencies and exchange companies should be taken to reach culprits wherever needed.

To quickly deal with this the issue of sectarian rise, technical monitoring capability of law enforcing agencies should be advanced.

A Retreat Avenue must be left open and chart out a practicable exit strategy for non-state actors to make them useful citizens.

Commence strict steps to alienate the support of networks of the terrorists. They should be divided and destroyed by creating propaganda among themselves. This can be achieved if intelligence agencies of the state intend to do so.

Issuing new arms licenses should be banned and an effectual operation should be carried out to de-weaponize and disarm the country from illegal weapons at the national level.

Bearing in mind the volatility and bombshell by which terrorists can attack, the counter-terrorism force must be kept at high alert that could avert the attack with little time.

Scientific and modern techniques, methodologies and weapons should be shouldered to law enforcing agencies along with allied material including night vision goggles both on the borders and internal routes.

There is dire need of making a national dialogue forum where religious scholars, policy makers, academicians, civil society members, media men, intellectuals and technocrats could table discussion, understand each others' views and reach at common grounds for policymaking creating harmony and synchronization to cut the nefarious designs of the foreign and local hands without any delay.

Socio-economic issues of the masses should be addressed. People are exploited due to their socio-economic helplessness; therefore, the state should protect its inhabitants guaranteeing their economic well-being.

## **Conclusion**

Sectarianism is a curse on the face of any society. Though most of religions are divided into many sects (including the Christians who were, during the verge of the Renaissance), it has adversely affected the Muslims. Immediately after the demise of the last Prophet (PBUH), Muslims could not hold the rope of Allah as brethren. As was said in the Holy Quran in Sura Al-e-Imran, hold fast all together, by the Rope which Allah (stretches out for you), and be not divided among your selves; and remember with gratitude Allah's favor on you; for you were enemies and He joined your hearts in love, so that by His grace, you became brethren; and you were on the brink of the pit of fire, and He saved you from it. Thus Allah makes His signs clear to you: that you may be guided (Aal-e-Imran). But this pain started intensifying with the passage of time. Resultantly, Muslims of today are divided into countless sects and everyone is claiming of its being on the right path and other as an infidel (Angel M Rabasa, 2004).

Pakistani society is distancing people from each other. This divide is creating many troubles. Even a personal rivalry is linked with religion and sect. Deobandis are treating shias and other non-Muslim communities in the same way. Therefore, the incidents of impatience and target killings are mounting. Human rights are on the verge of collapse. The involved countries should also realize themselves that their ongoing tussle will ultimately weaken themselves. Sooner or later, they too will face the same circumstances. Time demands realization of the intensity of the issue. The state of Pakistan must also take strong measures as recommended for its perpetual progress and prosperity. The state must ensure that each of its inhabitants is out and out Pakistani with equal rights and responsibilities, and it should never accommodate the culture of caste, color, creed, sect and religion. This is how Pakistan can get rid of this problem.

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