

## Terrorism in Pakistan: Under the Framework of Causal Layered Analysis

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### ABSTRACT

*Terrorism is a concern of the world by realizing it as an issue in the past present and future; there is a need to challenge prevailing circumstances with the vision of an alternative future. The case study of terrorism in Pakistan is used under the framework of Causal Layered Analysis to find out the approach for a better future by using different parameters of knowledge. This article discusses the myths and worldviews surrounding terrorism and how they contribute to the global problem. The author suggests that there is a need for extended research to explore more ways to understand and perceive the intensity and implications of terrorism. The paper also discusses the need for a change in discourse to promote love, peace, and harmony among people and eliminate the jihadi culture. The study seems to be focused on analyzing the systemic causes of terrorism and identifying hegemonic worldviews and myths to attain a narrative to deconstruct the meta-level of future terrorism. Overall, the study appears to be discussing the need for a more nuanced and comprehensive understanding of terrorism and its underlying causes to develop effective counter-terrorism initiatives.*

**Keywords:** *Terrorism, CLA, Litany, Social cause, World views, Myth, Religious sect, Iranian Revolution, Soviet Invasion of Afghanistan.*

### INTRODUCTION

Terrorism is evil, which is destroying Pakistani society from decades in terms of some political, religious, or ideological narrative. Both internal and external factors are involved in promoting terrorism in Pakistan. The theory of Causal Layered Analysis (CLA) used to unfold the narrative of terrorism in Pakistan to achieve alternatives for the future for the development and prosperity of the country. The first part of the article deals with the definition of terrorism, the theoretical framework of CLA. Later on, the implementation of theory on the case study of Pakistan unfolds the ways for the alternative future. For getting better results, the research passed through the different levels of knowledge such as the Litany, systemic cause, worldviews, myths, and the approach which used to find out alternative possibilities for an alternative future for Pakistan is bottom to top.

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## **TERRORISM**

The term terrorism explained as; any act of violence by a person or a group in which force used against the general public to spread terror. The person and group who opted for violence against the general public are known as a terrorist and terrorist group. The nature of terrorists groups and organizations varies in terms of ideological, political, religious, or sometimes it has paid terrorism by external forces to destabilize the state's economy and peace (Schmid, 2004).

## **THEORY OF CAUSAL LAYERED ANALYSIS**

While defining CLA in a modern theoretical research method through which the existing situation is challenged and tries to explore the ways for an alternative future, Suhail Inayatullah <sup>3</sup> is the founder of this theory. Being a student, he experienced Empiricist, Post-Structuralist, and Interpretive school of thoughts that are different from each other. So, Suhail Inayatullah attempted to minimize the differences between these schools of thought and introduced a new research theory Causal Layered Analysis (CLA). He was inspired by John Galtung, Foucault, and P.R Sarkar, which also reflects in his work. His work comprised of four-level Litany, Social Cause, Discourse, and metaphor. The theory explains the different ways of knowing and levels of realities that are different from each other. Moreover, CLA explores the problems and gives multiple alternatives to unwind the future, which travels from conscious to unconscious level and then from unconscious to conscious (Inayatullah, 1998).

Moreover, the CLA has been used to develop understanding, to have a better future by deconstructing several levels of knowledge with using several measures (Inayatullah, 1998). Furthermore, CLA used for practical investigation for future in different fields, including education and training of higher education, poverty, global financial problems, genetic engineering in agriculture, globalization sustainability, climate transformation, and different communities, cities, countries, or continents are focused topics. The appraisal of CLA's how it allows scholars to add to existing knowledge and to deconstruct a donated problem by analysing the different layers that collectively make it up (Kenny, 2013). The main key areas of CLA and its four levels are; however, "Litany" is the external reality and the official public data about the issue. Though "Systemic Analysis" short term historical fact, which uncovered the solution with structure. Moreover, "Discourse Analysis" usually gave the solution, which suggests the world to change the values. (Inayatullah, 1998) Furthermore, Myth and Metaphor rarely give any rational and consciousness design of transformation.

## **CLA AND TERRORISM RESEARCH**

The CLA was in favour of a thorough investigation that went beyond the traditional Litany or systemic approaches to look at the problem in terms of the system's

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overall manipulation and structure, as well as the governance myths that shape reality. Though the intensity is not in line with the CLA, it does help investigate global issues in order to have a reorganized and improvised worldview. Effective measures are required to investigate the worldview and myth, which might be the process of flat-bottoming the legitimacy of contemporary narratives based on coercion and object flexibility. Further study is required to investigate other methods in order to have new learning aspects.

"On the one hand, such conversations may just serve to reinstate a specific litany, opening the door for societal unrest. Conversely, some conversations prompt an examination of the "Social Causes" of the dispute. The elements of social struggle and force relations may be described by social analysis in more detail, but it is insufficient to settle social conflicts. It is especially noticeable when disparate social actors no longer communicate in the same language and possess the same worldview. It will need a new kind of conversation to close these gaps." (Kenneth, 2013).

As a result, categorizing and discussing "dialogues," which are used to dissect the story of worldviews and myths, and reinserting the stream of "Occidental" authority, testify to the contemporary reality and provide terrorism studies researchers with a wealth of options.

Furthermore, the northwest civilization, which was shaped by their experiences, is the source of current knowledge. The CLA is able to comprehend via the many levels of perception and ascending discourses. This kind of conversation covers the defence against the "terrorist" accusation as well as the presumptions that give rise to the "us" versus "them" narrative (Kenny, 2013). To lessen the strength of the assault, counter measures may be used, but doing so has consequences for understanding and interpreting the implications (direct or indirect validity) (Tedeschi, Thomas, & Robert, 1971). Given that "the upshot of 11 September 2001 make cared to study, unusual technique in which individual has channelized it about two centuries as a fundamental part of modern statecraft and public policy," it is necessary to acknowledge and talk about the ways in which the worldview and metaphors of terrorism have affected modern statecraft and public policy (Jonathan, 2011). This study will provide a stronger basis with critical and practical thinking to accomplish long-term consequences and provide alternate perspectives on terrorism and its prospects.

Despite this, the study looks at the systemic reasons of terrorism as well as its litany of causes. It also identifies hegemonic worldviews and myths, which will help to unravel the story of how future terrorism will be analyzed at the meta-level (Borum 2004). Additionally, counterterrorism contracts and efforts may push affirmative futures-manipulation via the use of back-casting, which promotes the discussion of alternate futures for terrorist literature (Kenny, 2013). There is further evidence that this is a well-known depiction of danger. However, Inayatullah explains the coercion or terrorism litany residue the same, it may prettify unerect to acknowledge as it is. Attaining a rank

of overt knowing the reverse by the Litany and the use of "beneficent vs. sinister" or "good vs. evil" nomenclature (an inferior closing at the systemic surface), is a primary."

The strategic benefits of having 'educated one's foe' are nonetheless well known. It is now necessary to "know one's enemy" in order to establish the false borders of the state (Kenny, 2012) and the foundations of successful strategic reactions. This is necessary in order to support the vital framework of one's comprehensive strategy, validation compound, and the action-reaction dynamics that identify the threat of terrorism (McAleenan 2019). The argument that these living conditions normalized, the spread of terrorism in worldviews and metaphors is sparked by this testimony.

Deconstructing the modern concept of terrorism may be discussed in the future, and thorough investigation will provide some compelling signals to open up some avenues for recurring possibilities. Furthermore, by processing well-known counterterrorism measures that foster an ideal future, the evaluations of desired futures, or current indicators of further hazard adjustments, testimony helps with the task of supporting futures-handling. Friedberg (2005) said. An introspective approach to developing long-term, successful, and proactive counterterrorism methods is provided by an inclination towards the worldview and metaphor assumptions around terrorism. The concept of choosing futures is implemented with skill by the Futures Studies Scenarios. As previously explained, a scenario matrix will provide the Litany, Systemic, Worldview, and Myth levels at the conclusion of each component layer. As a result, every scenario matrix has positive outcomes and leaves adverse levels of terrorism and the fight against it. However, there is a certain amount of limited information in every circumstance.

## **CAUSAL LAYERED ANALYSIS (CLA) AND TERRORISM IN PAKISTAN**

The case study of Pakistani terrorism is under the framework of CLA to find out future alternatives for Pakistan to have peace and harmony among the people.

### ***First Stage of Litany***

Every day we hear the news of sectarian violence, Suicide attacks, and target killing in Pakistan. Accordingly, to the Global Terrorism Database (GTD), there were 2590 total incidents in Pakistan, 2590 in which the number of killed persons was 5840, and 11597 were the number of injured persons; it was the 34 years history of Terrorism in Pakistan. In incident's average was about 76 per year (Miller, Dugan, and LaFree 2019). In which the average of killed persons was 173, and the average of injured persons was 341. So in per incidents, 2.25 people were killed, and 4.48 were injured. 36 was the median number of incidents, and 106 and 261 were the median number of the killed and injured persons, respectively.

### ***Second Stage of Social Cause***

In Pakistan, the social cause of terrorism is Madrassa and jihadi culture, religious extremism or denominational extremism, and Pakistan's support to the United States in the War of Terrorism (WoT). According to the Islamic Republic of Pakistan's constitution, with Muslim Law and Jurisprudence, the mandatory condition is that prime minister and president belongs to the Muslim school of thought. (Khan, 2005). Violence has found in state policies, where they put obligations on the appointment of the head of the state, which instills impartiality among the people.

### ***Internal and External Factors and History of Terrorism in Pakistan***

Pakistan came into being in 1947 with five provinces, and each province has a different culture, norms, and values, this always remains as a bottleneck when it comes to Pakistan's unity, and sectarianism is another issue to deal with (Malik, 2011).

The diversity of the population leads to the succession of West Pakistan in 1971, and the Baluchistan mutiny in 1970-1974 (Mehmod, 2000). There are five major causes of Terrorism in Pakistan, which affected it externally and internally, they are the following:

General Zia-ul-Haq became the president of Pakistan in 1977. After coming into power, he ordered the execution of PM Zulfikar Ali Bhutto. By 1979 Bhutto was executed by president Zia-ul-Haq (Burki, 1988), which gives birth to terrorist group Al-Zulfikar by the supporter of Bhutto, who started hijacking and committing the acts of terrorism, in Sindh. So in order to break the influence of the People Party in Sindh province (Chandio & Chandio, 2013), MQM was supported by Zia-ul-Haq, which was a language-based party in Sindh's urban areas, especially in Karachi. However, violence led by MQM, against PPP, which resulted in terrorism, about 90 per cent in Karachi and Hyderabad, and 40 per cent in the rest of the country (Shahzad, 2011).

Second, and the most central cause is the Iranian revolution in 1979 made, authority in Pakistani Shia's group of population. Accordingly, Shia required immunity of the usher and zakat regulation of 1980 because it was the part of Sunni law. Shia's demanded that Shia jurisprudence must be enforced in their matters by the government (Khan A. R., 2007). So, in order to oppose Shia dominance, Zia sported SSP (Haqqani, 2006) a challenging Shia Deobandi religious class. At that time, Iraq was supported by SSP in the war of Iran (1980). Saudi Arabia and Iraq funded SSP, which made it "cash-rich organization." Soon militant splinter groups got birth from SSP in which Lashkar e Jhangvi is the most dangerous and notorious. Meanwhile, 30 per cent of terrorism in Pakistan, got origin from SSP or its subgroups, as well from Shia groups such as Sipah-e-Muhammad. Furthermore, round about 70 per cent of the terrorism in Pakistan based on religious and language basis (Hussain, 2010).

Although Soviet invasion in Afghanistan in 1979, turns out to be a third major cause of terrorism in Pakistan in order to organize and train the mujaheddin against the Soviet Union. For this cause, almost 6 billion dollars had spent by Saudi Arabia and the

United States and thousands of people bought from Pakistan and Afghanistan (Maas, 1999). The money of the United States of America and Arab used to push the Mullahs in Afghanistan and Pakistan to protrude Madrassas as the sanctuaries of jihadi culture and carrying 'Kalashnikov' is a sign of honour in the society. Furthermore, it also promotes Zia's anti-Shia narrative the people (Burki, 1988).

The fourth most important cause of Terrorism in Pakistan is Afghanistan's Jihad came into an end in 1989. After this jihad, there were thousands of mobilized mujahidin in the region, and they were battle-hardened mujahideen because, at the time of leaving the region, the United States did not demobilize them (Maas, 1999). Moreover, round about they were 80,000 in Pakistan. The United States leaving the region without demobilizing mujahideen created a vacuum in the region, so Pakistan's security forces drew into actions. There were two main directions of mujahidin in the region one to support Afghanistan against soviet invasion, and the other one is to deal with Indian oppression, which is going on in IOK (Hashim, 2013).

Now, these Mujahedeen (Taliban) came into power in Afghanistan and provided shelter to Arab's Mujahedeen like Usama bin Ladan and his follower in jihad. When they established their government in Afghanistan Taliban challenged the United States, and there are two reasons behind it (Datta, 2014).

1. After the withdrawal of the Soviet Union, the United States created grievances in them by ignoring Mujahideen.
2. In opposition to the Soviets, their success boosted Taliban morale.

Arab mujahidin also had problems with the United States army presence in Saudi Arabia; So the United States was challenged by mujahidin, and 9/11 was the by-product of it. In 2001, The US came to the Afghan region. At this time, the US did not come in support of Taliban/Mujahidin but enmity (Howell & Shryock, 2003).

Last but not least cause of terrorism in Pakistan, the US invaded Afghanistan in 2001, and Pakistan supported it. So the Arab mujahidin and Taliban became the enemy of Pakistan because Pakistan supported the US against Afghanistan (Hussain, 2010).

Nowadays, terrorism in Pakistan is just because of a conflict with Mujahideen to more exasperated, and drone attacks had created a gap in the general population and the tribesmen. Furthermore, an alliance of North to support the US to establish its rule in Afghanistan, through which India has permission to form an Embassy and four consultancies in Afghanistan. However, the Pakistani foreign minister was doubtful about Baluchistan's race-based terrorism to be sponsored by India. From Rand Corporation, C Fair confirmed this allegation, she said: "Indian officials have told me privately that they are pumping money into Baluchistan." (Jones & Christine, 2010).

Furthermore, weapons that used against the Pakistan army in Swat operation had made by the US and came from Afghanistan. Moreover, the US made a statement about these weapons; these had been stolen arms and supplied to Afghanistan. Moreover, The US was obsessed with China's investments in Gawadar port, and it is used by China to counter the US hegemony and impose a threat to security (Takrim, Ahmed, & Ameen, 2014).

These are the core causes of Terrorism in Pakistan, which got unpacked on the second level of systemic cause. So after discussing the systemic cause of Terrorism in Pakistan, there is a need to unpack further discourses of society.

### ***Third Stage of Discourse***

In this stage, the role of discourses in terrorism has seen. There are different discourses, such as media discourse, academic discourse, social Discourse, and political discourse in society, which are supportive discourses to Terrorism in Pakistan.

There is one common thing in all discourses that is religion and the extremist type of religion. Now we see all these discourses in the light of religion.

In social discourse number one thing is sectarian thoughts and their slogans like "Kafir Kafir Shia Kafir" this is the slogan of Sunnis. On the other hand, the slogan is "Kafir Kafir Sunni kafir" these extremist types of worldviews boosting Terrorism in Pakistan (Dorsey, 2018). Furthermore, people were slaughtered on the name of religion. In all aspects, people wanted Islamic publications. They were in favour of jihad against non-Muslims even against the other sects. People demanded their concerned Islamisation in all aspects of life without caring for any minority and other sects. In Pakistani society, Shia and Qadianees considered being non-Muslims, which created hatred amongst them. In this discourse, people are on the view that all problems in Pakistan, like corruption, terrorism, economic and political problems, are just because there is a lack of Islamic system in society (N/A, 2005). Moreover, therefore, they in just favour of religion, and this discourse is helpful to support the cause of terrorism in the region.

Academic Discourse also has its own share in Terrorism in Pakistan because our educational system is dominated by politicians and by the religious extremist class, due to which our textbooks have an only concern with religion and with Islamic thoughts. Round about in every book, especially in Islamic studies and in Pakistan studies, the first chapter of the book is about the religion/Islam and two-nation theory. The concept of jihad and Jannah/paradise has been promoted in these books. No modernism took place in these books. These types of books are just igniting extremism in Pakistan. There is much literature against Qadianees and other sects of Muslims and the minority in Pakistan. Moreover, the focus of these books is that there would be an extreme type of Islam because it strengthens the political elites and strengthens the religious elites; that is why no other religion has been placed in this curriculum. So academic discourse has also promoted the cause of Terrorism in Pakistan.

Media Discourse has also a vital role in terrorism because these peoples are talking about jihad culture that if one does jihad, then they will be in the high place of Jannah. Media never talked about the demerits of jihad but always glorified it. It has much publication on religion because through religion, the media wants to get the attention of people. However, its electronic media, social media, and print media, they have about 90 per cent of their publications on religion.

One of the dilemmas of our society is that ulemas dominate it. Most of our ulemas are on the view that there is no place for modern studies. Young generation must learn only Islamic and religious studies. Therefore, there are many attacks on modern educational institutions.

Political Discourse is not different from other discourses because every political party says that Pakistan is the fort of Islam, and these political parties idealized the caliphate system. These political parties idealized Islam, and this creates fear among minorities. So it is also a cause of Terrorism in Pakistan.

#### ***Fourth Stage of Myth***

These myths are based on belief. As it is clear that Pakistan is an Islamic country, and Islam is declared the state religion of Pakistan. Nevertheless, Islam is misinterpreted by different sects because Muslims are divided into many sects like Sunni, Shias. Within them, there are also subdivisions of sects like Deobandi, Brailvi, Ahl-e-Hadees. Every sect interpreted Islam according to his own and declared himself as a most pious one than others. Sometimes they also declared others as non-muslim; such teachings make them do jihad against others (News, 2016). Because by making jihad against non-muslims, they will be able to get into Jannah after death. In myth, the second most important thing is that that they mix religion and politics, and say that there are strong relations among religion and politics. Our national poet Allama Muhammad Iqbal also said that if religion and politics deal separately, then there would be tyranny (Afreen, 2014). Moreover, this is the general assumption in Muslim society that religion has an active role in the survival of politics.

However, there is a concept of power politics because of hegemonic discourse that one day Muslims will rule in over the world, so by attacking territories is a way out to spread Islam. There is an example of an invasion of Sindh by Muhammad bin Qasim's through force; he conquered Sindh and spread Islam in the region (Gabrieli, 1965).

#### ***Need to Change Myth***

There is a need for an alternative future, for this myth needs to be modified. It is needed to separate religion from politics. Secondly, the hegemonic discourse of power politics should be the change that Islamic power means the power of character, and the military must be under the subjugation of the civilian government. Furthermore, it is significant to stop the misuse of Islam and eliminate the jihadi culture for getting into

Jannah. The discourse would be about life and respect humanity. Trust for life, property, and honour are sacred trust for others. Moreover, the murder of a person is the murder of all humanity. That is why to stop killing to stop the jihad.

## **CHANGE OF DISCOURSE**

While looking into the existing discourse, there is a need to change in it. So, if the myth will change, then there is a need to change the discourses with modifying discourses and the prospects which used to bring change in public opinion by using media, political, social, and academic discourse. Moreover, new discourses promote love, peace, and harmony among the people, academic literature should be impartial and do not promote hatred but promote harmony, love, and peace.

### ***Effect on Social Cause***

Despite the myth and discourse of any society that got to change, then there would be an alternative change in social causation level. There would be a concept of united nationalism. There would be a chance of peace, love, and harmony. If the feelings of humanism are developing among the people, then there would be no prejudice. All citizens would be equal in society, their lives, property, and honor would be a sacred trust for each other.

Similarly, there would be a chance of free foreign policy based on bilateralism. There would be a chance of negotiation in case of any ambiguities rather than scuffle, then there would be a chance to cut off the defence budget, and rest would use in developmental projects. Though this is at a systemic level and would get change, then there would be a chance of alternative Litany.

### ***Alternative Litany***

However, if myth, discourse, and social cause of any society regarding a particular problem got to change then Litany would also get change, and there would be peace, harmony, and unending developmental activities in Pakistan rather than exploitations of others to create fear among the people. Moreover, an alternative future of Litany would be terrorism free Pakistan.

## **CONCLUSION**

Terrorism is an evil, which destroys the state economy and peace for some religious, ideological, and political purposes. It is necessary for maintaining peace to take precautionary measures to get purge from this evil. In fact, terrorism appears to be very harmful to society. To effectively combat terrorism and pave the way for a brighter future, it is essential to cultivate a deep understanding of the multifaceted aspects of this issue. This comprehensive knowledge is crucial for eradicating this menace and fostering a more peaceful world.

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