

A CRITICAL DISCOURSE ANALYSIS OF MUHAMMAD AMIR RANA'S ESSAY THREAT OF RELIGIOUS EXTREMISM IN SOCIO-POLITICAL PERSPECTIVE

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DOI: <https://doi.org/10.5281/zenodo.17051837>

Keywords

Extremism, socio-political,
religious and passivation

Article History

Received on 12 June 2025

Accepted: 22 August 2025

Published: 04 September 2025

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Abstract

The research titled as *Critical discourse analysis of Muhammad Amir Rana's Essay Threat of Religious Extremism in socio-political perspective*, aims to explore how author links the reasonable factors that contribute to fostering the inclination of extremism in Pakistani society through linguistic manifestations such as passivization, nominalization, rhetorical questions, Transitivity, Modality and CDA strategies, including intertextuality, references and interdiscursivity. The researcher has evaluated his study within the framework of Fairclough's 3-D Model to analyze the text at three levels: textual, discursive, and socio-cultural dimensions. Thus, according to this Model, the researcher argues that the qualitative method is applicable for data collection, as the current study is exploratory rather than statistical. As a finding, the researcher predominantly discusses the author Rana's nuanced concept regarding extremism in the above-cited factors, which suggests that extremism is not merely the sole cause of religious grounds. Additionally, the researcher has argued through textual lines that the author prioritizes inclusive and constructive policies rather than exclusive policies that make people susceptible, as evident throughout the thesis. Thus, the conclusion leaves a profound impact on readers' psyches and raises them to take solid measures against the above reasonable factors to establish a society without any radical trends that have heightened the extremist inclination in Pakistani society.

INTRODUCTION

Background of the study

Scholars have laid the foundations of Critical Discourse Analysis in their work *Critical linguistics* and *Linguistic Criticism* (Fowler, 1991, 1996; Fowler & Kress, 1979). The Jaworski and Coupland (1999) have underscored regarding CDA development in *The Discourse Reader* that it has emerged in the late 1980s as a systematic movement within European discourse

studies, driven by the work of Fairclough, Wodak and Dijk. They have foregrounded the role of language in shaping power relations and ideologies, forming the basis of a critical approach to discourse.

James Paul Gee imagines that language not merely looks at the saying things but turns the attention of human beings "to do things and to be done" and, by allowing the individuals "to engage in actions and

activities” (Gee, 211). Chilton (1996) has put forward the significant role of metaphors regarding CDA. They argue that metaphors in discourse reveals the underlying concept respected to particular context to shape the people’s perception of reality. According to Fairclough (1989), “I shall use the term discourse to refer the whole process of social interaction of which a text is just a part”. He says that text is less extensive than discourse. Fowler (1996) emphasizes that Critical Discourse Analysis aims to raise awareness of how discourse reflects and sustains social inequalities. He argues analysts to actively reveal how people use discourse to shape social, economic, and political forces and how these structures, in turn, influence the way people construct discourse rather than merely criticizing language use.

1.2 Problem Statement

The lack of Critical discourse analysis under the Fairclough’s 3D Model regarding how author discusses and links the factors that contributing to extremist tendencies in Pakistan’s Society from socio-political context in current essay *Threat of Religious Extremism* marks a significant gap. By having no in-depth study on that ground, the research aims to fill the given gape and offers a comprehensive understanding that how author disseminates the said issue in existence literary discourse.

Research Objectives

To portray the factors that contribute and foster the idea of extremist tendencies in the essay *Threat of Religious extremism* by Muhammad Amir Rana.

To identify how author links these factors to extremist inclinations in Pakistan society.

Research Questions

What factors contributing to extremist tendencies are labelled by the author in the essay *Threat of Religious extremism*?

How does author link these factors to extremist inclination in his essay *Threat of religious extremism*?

Significance

The study significance lies in author’s nuanced view regarding extremist inclination in Pakistani

society and manipulates the viewers’ minds that extremism is not isolated issue but the consequence of other associated factors that are attributed and linked to enhance extremist inclinations including social fragmentation and political crisis as evaluates onward in the thesis. Thus, in this regard it makes meaningful the study owing to author’s comprehensive insight to his viewers regarding extremist inclination.

1.6 Delimitations

The book *Pakistan Search for Stability* has been written by Dr Maleeha Lodhi. It is a collection of essays but the current research delimits its scope by giving full concentration on one essay of her book was entitled as *Threat of Religious Extremism* written by Muhammad Amir Rana. The study further specifies the researcher’s scope by focusing just on contributive factors that have intimate link and fostering the extremist inclination from socio-political perspective of the same essay under the Norman Fairclough’s 3D Model as a Theoretical Framework.

LITERATURE REVIEW

Carrol (2004) argues that Critical discourse provides several dimensions for analyzing a text or speech as it functions as a theoretical framework (theory) and method (how to use data for the analysis). Dijk (1995) says that discourse is a kind of counter-power to discursive supremacy. Anjum and Hussain (2023) have the view to analyses the speeches regarding similarity and contrast with a close inspection from the perspective of the Socio-Culture approach (Fairclough’s 3D Model). Aldosari (2020) has the view and centralized his attention on how speaker Mandela reveals the power relations in his speech through various CDA strategies in an artful manner.

Sipra et al. (2013) have attempted research on the CDA of Luther King’s speech from the perspective of socio-political context using the same Fairclough’s Model as a roadmap on the first part of the speech to exhibit the social, cultural, and political inequalities regarding this speech. Nusrat et al. (2020) have attempted CDA to display the power relations in Dharna’s 2014 speech of Khan from the theoretical perspective of power (Fairclough 2003) at two levels. Syed et al. (2021) have analysed Qureshi’s speech at

the UN from a socio-political perspective and tend to prioritize the Arab-Israel picture through stylistic tools and put forward the stance of Islamic ideology in the same speech from linguistics dictions.

Bezar et al. (2023) have attempted research on Blake's "The Sick Rose" and Rashid's "Mery Bhi Hai Kuch Khaab". The current study utilizes Fairclough's three-dimensional Model of Critical Discourse Analysis to explore how this Model presents the authoritarian and patriarchal ideas in poetic discourses of respected English and Urdu poems. Agustia (2022) has researched the Jakarta Post to critically illustrate the literary and metaphorical language while discussing blasphemy against the Ahok religion during the 2017 Jakarta governor elections in the current study. The research aims to describe the same blasphemy through figurative language in corresponding newspapers. Thus, the researcher seems that the present study has proceeded under Fairclough's (1989) Critical Discourse Analysis to argue that the researcher has used a qualitative approach for extracting secondary data from the Jakarta Post Newspaper.

Ahmed et al. (2017) have attempted research under the perspective of Fairclough's 3D Model to explore how nighttime package advertisements negatively manipulated the youths' minds in Pakistan. Amiri et al. (2015) have brought a thorough review of news stories from the popular Yahoo website to examine how it has depicted Islamophobia on media forums. Mekt et al. (2024), have attempted CDA on a political speech that the speaker has made right before the Ethiopian parliament. Umar (2022) has reminded readers that the study aims to shed light on sexual assault in Western countries to examine the hidden discourse throughout the novel. Ali et al. (2021) have attempted CDA to give readers critical insight into how an advertiser manipulates women's mindsets about FONDS's beauty products while undertaking Fairclough's 3D Model. Imran et al. (2022) have explored how language contributes to constructing feministic slogans, supporting women's rights in the corresponding study.

The lack of Critical discourse analysis under the Fairclough's 3D Model regarding how author discusses and links the factors that contributing to extremist tendencies in Pakistan's Society from socio-political context in current essay Threat of Religious Extremism marks a significant gap. By having gape

and offers a comprehensive understanding that how author disseminates the said issue in existence literary discourse.

3.0 RESEARCH METHODOLOGY

Research Design

Noticing the research design, the researcher argues that the current study is exploratory as it examines the factors that foster the inclination of extremism in Pakistani society.

3.2 Source of Data

3.3.1 Primary Data

The respected essay *Threats of Religious Extremism* is the primary data.

3.3.2 Secondary Data

The researcher has studied a lot of research papers, journals, books and articles for literature review to collect findings and theories from other's existing works to formulate a relevant framework.

3.3 Data Collection

The study is qualitative as the researcher aims to describe the concept of extremism through sensitive factors that are vulnerable to extremism under the Fairclough's 3D Model.

3.4 Data Analysis

The researcher has analyzed the data in the present essay under Fairclough's 3D Model to analyze the text of the current essay at a textual, discursive and socio-cultural level to highlight the author's covert ideology and narrative regarding extremism in a socio-political context. The linguistic manifestations, including Nominalization, passivization, metaphor, parenthesis, a hyphen, Transitivity, Modality, Rhetorical questions, conjunctions, conditional sentences and the CDA strategies, including references, interdiscursivity and intertextuality that facilitate the author's intended complex narrative of extremism for the researcher to analyze critically.

3.5 Theoretical Framework

The research employs Fairclough's 3D Model to analyze Rana's essay *Threats of Religious Extremism*, uncovering how political, social, economic, religious, and external factors collectively shape extremism in

Pakistan. Textually, Rana uses specialized vocabulary and rhetorical devices to argue that extremism is not solely religion-based but an institutionalized, multidimensional issue. Discursively, he integrates interdiscursivity and intertextuality by merging political, religious, socio-cultural, and academic discourses with historical references. Explanatorily, he situates extremism within Pakistan's socio-political context, referencing events such as the Soviet war, 9/11, Afghan conflicts, and figures like Zia-ul-Haq and Bhutto, urging policymakers to adopt comprehensive reforms.

4.0 DATA ANALYSIS AND DISCUSSION

The author strategically employs various linguistic devices to highlight extremism's complexity in Pakistan. Through passivization, he emphasizes consequences over agents, framing extremism as a systemic process. Rhetorical questions, such as Abbasi's quote, expose economic injustices marginalizing religious groups. Parentheses clarify Islamic concepts, showing how extremists misuse them for radical purposes. Nominalization reinforces objectivity, focusing on processes like superstition, globalization, and development as forces shaping extremism. Contradictive terms reveal tensions between culture, ideology, and modernization, while possessive phrases like "Pakistan's inconsistent and confused approach" critique flawed state policies. Collectively, these strategies reinforce Rana's view of extremism as multidimensional and institutionally rooted.

The author refutes Kemp, arguing extremism stems not from tribal disintegration but state hostility and radical groups, which undermined tribal structures and transformed the region's socio-cultural patterns (Rana, 2024, p. 246). The author rejects Kuper's view of culture as the root of radicalism, arguing instead that acculturation and societal patterns shape perceptions and foster extremism. Citing Hatch and historical influences from Afghanistan, Central Asia, and the Middle East, he emphasizes that foreign cultural adoption has eroded Pakistan's traditional culture and fueled radical dynamics.

Rana (2024) highlights tensions between national and subcultural identities, citing Abdul Qadeer and Khalid to argue that "the state want to do with identity of the people" (p. 246) by reinforcing national culture

at the expense of local traditions, fostering extremism. Through metaphors like "onslaught" and "monoculture" (pp. 246–247), he illustrates globalization as an attacker eroding Pakistan's traditional roots while imposing Western values and "psychological threats" (p. 246). Supporting Mahathir's critique, Rana equates globalization with "Armageddon" (p. 247), spoiling Islamic identity. Referring to Ahmad's concept of "Hyper-Assabiyya" (p. 247), he concludes globalization intensifies militancy and group loyalty.

The author isolates himself from the text by using reference to exert his indirect implication on viewers. According to the above corresponding lines, the author disdains and shows his disappointment with the dominant influence of Islamization in the context of media. Furthermore, by phrasing "...some scholars..." as the precedent lines indicate, the author convinces his viewers that the Media in Pakistan is the leading indicator of extremism. The author further supports another reference to Zafarullah Khan while phrasing "...CII report...incorporating Islamic ethos into media discourse" (Rana, 2024, p. 249), to manifest the vast influence of Islamization that how the respected Islamic-oriented institution has done mastermind role in the circulation of Islamic-based contents in Media discourse as Zafarullah Khan states in above cite.

Rana (2024) critiques the government's selective cyber policies, noting that while "radicals are notably present in Pakistani cyberspace" (p. 249), authorities focus on pornography and dissent "without any significant intervention" against extremist propaganda. Similarly, he criticizes education for fostering "exclusionary and divisive narratives" (p. 249), arguing textbooks instill rigid worldviews that promote militancy rather than critical inquiry. By observing that "education has served political and religious indoctrination" (p. 249), Rana underscores how state narratives discourage creativity and entrench blind obedience. Extending his critique, he stresses that "injustice is an important determinant of radicalism" (p. 250), linking socio-economic disparities and "static-centric value" systems (p. 250) to growing radicalism. Thus, he frames selective surveillance, indoctrinating curricula, and social injustice as key enablers of extremism in Pakistan.

The author keeps aside his direct involvement from the text (Rana, 2024, p. 250) by referencing social scientists to make his discourse analytical and to present the objective truth that social deprivation is a barrier and has triggered extremist behavior. The author supports the corresponding view that extremism rises as a response to social exclusion and deprivation. The author claims that extremism does not happen accidentally, but it is vulnerable to social ignorance and injustice in all spheres of life. The author argues further while citing social scientists that distance from society's cultures, religions, customs, and languages are the underlying ingredients behind the trajectory of extremism.

The same idea in the precedent paragraph, the author extends his view by wording the phrase including "xenophobia and alienation" (Rana, 2024, p.250), to instill in the viewers' minds that such prejudice and displacement have sabotaged the socio-culture of a society. Thus, the author concludes his complex view and gives examples in the subsequent line of that paragraph as he phrases "...who were believed to be alienated" (Rana, 2024, p. 250), to suggest that alienation has even remained a cause behind the tragedies of both Timothy McVeigh's blasting in Oklahoma City in 1995 and the 7/7 bombing in the UK. The author criticizes weak socialization and parental neglect for leaving children vulnerable to radicalization. He further condemns Pakistan's education system for failing to instill socio-cultural values, instead promoting Islamization through institutions like UGC, Sharia faculty, and CII, which reinforce religious dominance while disregarding cultural and geographical dimensions (Rana, 2024, p. 248).

Mosques are forcibly occupied by one sect from another" (Rana, 2024, p. 251). In that line, the author employs the Passivization technique as a CDA strategy to acquaint his viewers with sectarianism in places of worship as a fighter for religious supremacy. The author prioritizes the issue of sectarianism as a parallel way to extremism without specifying an actor to make his discourse academic and analytical. Accordingly, the author cites another line, "...selective Islamic teachings are used to shape a religious, social environment..." (Rana, 2024, p. 251), to criticize the implications of religion that administers the people by selective doctrines in order to structure a specific

society that satisfies their economic needs. Thus, the author practices a fixed doctrine to gain materialistic objectives rather than teaching a religion in true spirit. The author criticizes rigid worldviews that foster an "us versus them" mentality (Rana, 2024, p. 251), showing how intolerance within faith leads to extremism, exemplified by Gandhi and Sadat's assassinations. Through nominalization, he presents Islamization as an impersonal militant force undermining culture, reinforced by rhetorical questioning and intertextual references, particularly Sabeeha's claim that prevailing rituals diverge from Quranic prescriptions. These strategies highlight Islamization as both divisive and destabilizing, exposing its role in fostering militancy. Ultimately, the author manipulates readers' perspectives to view Islamization not as cultural preservation but as a destructive movement demanding reform in Pakistan's socio-cultural and religious frameworks.

The author highlights religious propaganda in mosques, madrassahs, and schools as accelerators of extremism (Rana, 2024, p. 252), comparing Pakistan's weaponization of religion to Rudolph's U.S. bombing justification. He critiques Imams for prioritizing *Taweez* over medicine (p. 254), framing spiritual manipulation as harmful indoctrination. Traditional madrassahs, resisting modernity, perpetuate stereotypes that fuel radical mindsets. By exposing these institutions' role in shaping rigid worldviews, the author underscores how religion is exploited for control, legitimizing violence, and obstructing reform. Ultimately, he positions madrassahs and Imams as central agents in sustaining extremism within Pakistan's socio-religious fabric, urging reformation to dismantle their ideological influence. By phrasing "...a new category of religious organizations has emerged, focusing on Islamization..." (Rana, 2024, p. 253), the author keeps the viewer's attention on the last two decades regarding how new styles of religious organizations have evolved, with a concentration on Islamization and religious socialization.

Rana (2024) highlights the diverse approaches of extremist groups, noting that "Jamaatud Daawa, Hizbut Tahrir, and Al-Muhajiroon reject democracy as incompatible with Islamic governance principles" (p. 253), while others like Tanzeem-e-Islami adopt gradual reform. He critiques the "renewalist approach" (p. 254) that seeks violent transformation,

contrasting it with political parties pursuing change within the system. Linking extremism to “undemocratic political culture and political disenfranchisement” (p. 255), Rana employs nominalization—“The state and society’s failure...” (p. 255)—to stress consequences over agents. Through transitivity, he attributes agency to radicals who “chose extremism and terrorism” (p. 255), framing it as deliberate rather than imposed.

The present statement in the text, “...Buy, cheat or muscle your way into public office...” (Rana, 2024, p. 255) reveals the author’s notion regarding the nature of the political system that runs behind selfishness. Additionally, the corresponding phrase exemplifies the author’s critical stance against Pakistan’s political system of rich politicians who have limited the power among a few people for joy and lust. Furthermore, he evaluates his view that their access to politics is limited and just to gain personal assets, irrespective of the implementation of constructive-based policies to ensure renewal and brings improvement in the running structure of society. Thus, lacking genuine leadership has made the societal structure vulnerable through centralizing the hold by the hand of elite classes.

Parallelism repeats similar syntax and vocabulary applied across sentences within clauses and phrases (Cuddon, 2012). “Oppression, injustice, and socio-economic disparities... to extremism and militancy in Pakistan” (Rana, 2024, 255). The author employs parallelism in precedent lines to highlight the interconnected elements that have opened the way for extremism. These parallel words in previous quoted line symbolize the issues as vulnerable to extremism owing to government’s discrimination, inconsistency, and enhancement of economic disparities in Pakistan. Furthermore, the author links all the interrelated words as products of extremism in the same line. Thus, the author persuades his viewers to erase the above corresponding ingredients that have fueled societal extremism.

The author examines how political, judicial, and constitutional factors have perpetuated extremism in Pakistan. He first critiques the judiciary’s inefficiency, arguing that concessions such as the Nizam-i-Adl order strengthened militant groups by legitimizing their power and eroding social stability (Rana, 2024, p. 255). Similarly, he highlights the Objective

Resolution of 1949 as a politically exploited document that fostered divisions between modernist and fundamentalist factions (p. 256). In analyzing Bhutto’s era, the author shows how attempts at socialism, perceived as secularism, fueled extremism despite symbolic Islamic measures like inviting the Imam of Kaaba, prohibiting alcohol, and declaring Friday a holiday—steps that ultimately failed to appease religious conservatives (p. 257). Finally, he critiques the Islamization of politics, contending that it entrenched societal conservatism and hindered cultural and social progress. Collectively, these examples illustrate how state failures, political opportunism, and religiously driven policies have deepened extremist tendencies in Pakistani society.

“The state accommodates these groups for their historical role in consolidating power and safeguarding strategic interest” (Rana, 2024, p. 257). In the corresponding line, the author questions the state’s interest policy of pleasing the religious leaders for their historical contributions throughout the past wars and fulfilling the state’s goal of consistency in power. Furthermore, the author thinks that this bilateral relationship is a barrier and has empowered the extremist groups in Pakistan. The author argues that integration between state and non-state actors has advanced radical inclinations and boosted the credibility of extremists’ slogans to gain their support on political forums. Thus, the author informs his viewers about the state’s position on political ground and has argued the governmental support behind extremist groups.

The author underscores the intertwined role of politics and economics in perpetuating extremism in Pakistan. He first critiques the transactional bargain between the state and religious leaders, where clerical legitimacy was secured through privileges and concessions, thereby empowering militant groups (Rana, 2024, p. 258). Moving to the economic dimension, he highlights how disparity, deprivation, unemployment, and exploitation generate frustration and vulnerability, making society fertile ground for radical ideologies. Through transitivity, he portrays the wealthy elite as active agents of exploitation, intensifying resentment and fueling extremist tendencies. To solidify his argument, he invokes Sohail Abbas’ research, noting that militants often come from low-income households, which

underscores poverty's direct link with radicalization. Thus, the author concludes that the state's political bargains, coupled with economic inequalities, have systematically facilitated the growth of extremism in Pakistan.

"Before joining militant groups, experiencing financial pressure..." (Rana, 2024, p. 259). The author summarizes Fair's findings to strengthen his argument that economic insecurity is a cause of militancy. The above line indicates that people without adequate economic resources join the militant groups as a source of livelihood. Thus, the author accentuates his nuanced picture regarding radicalism that in addition to religion, economic disparity is one of the valuable sources of recruitment in militant groups to secure their standard life.

"Differing findings between Abbas and Fair's studies on poverty and militancy may be linked to variations in conflicts, such as those in Afghanistan and Kashmir" (Rana, 2024, p. 259). By referring to these two conflicts, the author aims to solidify that militancy has no single cause but adopts different forms concerning the variant context at a broader level. Furthermore, the author proceeds to the same point that context is a factor in providing definite patterns towards militant recruitment and criticizes implicitly the idea of a direct relationship between poverty and militancy. The author continues his point by stating, "However, the bulk of militant recruits come from poor or lower-middle-income background" (Rana, 2024, p. 259), that despite the fact both studies argue the lack of income source is the common factor behind extremism while observing the surrounding socioeconomic background. Thus, the author has a complex stance that poverty contributes to extremism but is not the decisive cause. "Paradoxically, this period saw a notable rise in militancy and terrorist incidents, challenging a straightforward correlation between poverty reduction and a decline in extremism" (Rana, 2024, p. 258). The author here interrogates Safiya Aftab's work and her assessment of the linear relationship between poverty and militant recruitment.

The author expands the debate on extremism beyond poverty, emphasizing its complex roots in political, historical, and international dynamics. He challenges the simplistic poverty-militancy link by noting that poor regions like Sindh and Baluchistan show low

recruitment, suggesting other factors such as injustice, resource struggles, and political grievances (Rana, 2024, p. 258). International politics, particularly U.S. interventions, persistent conflicts in Muslim-majority countries, and the Afghan war, are framed as destabilizing forces that entrenched radicalism in Pakistan (Rana, 2024, p. 259). Colonial legacies and post-colonial victimhood narratives further amplify Muslim perceptions of marginalization, while global connectivity spreads militant propaganda and reinforces hostility (Rana, 2024, p. 259). Supporting Tahir Abbas, the author stresses that extremism stems more from geopolitical pressures in Eurasia than from religion itself, as Muslims frame international policies as a "war against Islam" (Rana, 2024, p. 260). Finally, the Kashmir conflict is portrayed as a critical external driver, exploited by politicians and militants alike to stir religious and societal sentiment, thus validating extremist agendas. Overall, the author situates extremism as a multi-layered issue shaped by local, regional, and international forces.

"Promoting jihad against India and recruiting individuals for this cause" (Rana, 2024 p. 260). In this line, the author again evaluates his critical observation of how the jihadist rhetoric has encouraged militant groups and legitimated extremism as a viable solution to political controversy. This has blurred the distinction between legitimate political struggles and violent extremism. The author reveals his critical stance toward the state's policy of supporting Kashmir based on militant groups that have fostered extremism and disgraced the position of Pakistan at the international level. Thus, the author closes his point to the viewers that the militant organizations have called Muslims on Jihad to restore stability in Kashmir while raising the tension and standing problems to Pakistan in diplomatic and other foreign relationships.

"The Afghan jihad fostered a mindset favoring militarized entities...akin to an exclusionary Sunni state, similar to Iran as a Shia one" (Rana, 2024, p. 260). The author manipulates the mind by claiming Afghan Jihad is an external factor in how it has carried extremism out in Pakistan. In a critical sense, the authors discuss the dire consequences that have come from legitimizing the weapon practices and the state's exclusion agenda in the form of Sunni and Shia by Afghan Jihad has drawn the line of demarcation and

laid the foundation of religious sectarianism. Proceeding the same point and striking the mind of readers, the author says that Jihad Afghan has fostered division and established the exclusionary Sunni state in opposition to the Shia state. The author discusses the same factor as mastermind to extremism-oriented organizations and highlights the potential shortcoming of this approach to internalize in viewers' minds that Afghan Jihad is the external driving force and responsible cause behind fostering extremism in Pakistan.

"Militant media was promoted for jihad advocacy. Seminaries played a key role in recruiting and training Mujahideen" (Rana, 2024, p. 260). In the corresponding lines, by phrasing the Militant Media and Seminaries, the author internalizes these two factors as exponents to the sentiment that has proceeded Jihad. The author criticizes the Media's role that has reached militancy to a great point, and likewise, the Seminaries have emerged the weaponized religious ideology for achieving strategic political objectives. Furthermore, by phrasing the "post-soviet disintegration" (Rana, 2024, p. 260), the author turns his viewers to the historical scene that the collapse of the USSR has not stopped the extremism but unexpectedly fueled the radical trends in the form of the post-soviet war behind the power vacuum and have engulfed the tribal areas in Khyber Pakhtunkhwa of Pakistan. The author re-examines that seminaries have offered students with radical mindsets to join the Taliban in KPK tribal areas, and respectfully, the Media has served the preceding purpose. Thus, the author needs reformation in education to suppress sentiment narratives and ensure the landscape having no remnants by reinforcing inclusive teaching as a counter-attack to extremist ideologies.

By phrasing "Osama Bina Laden's significant financial contributions and Harkatul Mujahideen led by Jalaluddin Haqqani and Fazlur Rehman Khalil" (Rana, 2024, p. 260), the author visualizes his viewers regarding the role of Laden and other religious leaders of militant organizations as leading figures in promoting extremism in Pakistan. Evaluating the same view, the author claims that Laden has financially co-operated the militant groups. On the other hand, Haqqani and Khalil have launched Harkatul Mujahideen to train people with selected mindsets, as the above cited line indicates. This

external financial support suggests that extremism has no single cause, but it launches at the international level. Thus, the author concludes his point by quoting another phrase, "training Pakistani recruits" (Rana, 2024, p. 260), that the assistance of militant organizations has made Pakistan a training site for Afghan Jihad.

"This not only fueled the proliferation of religious extremist groups but also contributed to the radicalization of specific societal segments." The author proceeds to make the same point as the cited line, which reflects that the continuous external financial support with militant groups has approved the permissibility of respected organizations' practices, including Al-Qaeda and Harkatul Mujahideen. Moreover, the author presents his multifaceted stance on that cause as he claims by correlative conjunction that it does not have a single dimension but beyond than it. This external factor has established these groups to radicalize individuals globally and turned societal discontent into a recruitment stage.

"The war on terror heightened extremism in Pakistan as people either adopted extreme views or supported those who did" (Rana, 2024, p. 260). The author gives reference to the war on terror as another external factor and solidifies how it has shaped and disintegrated Pakistan's societal and political patterns. Furthermore, the author critically analyzes the unintended consequences of the war on terror and conceptualizes his viewers that extremism is not an isolated issue but the emergence of foreign military interventions has deepened extremism instead of reducing it. Thus, the war on terror has maximized it in Pakistan and persuaded the people to greet and join the militant organization as a retaliation to the intervention of America in Afghanistan.

The passage shows that Rana, through Fairclough's 3D Model, critiques Pakistan's inconsistent counterterrorism strategies, ambiguous stance on Kashmiri resistance and Afghan Taliban, and security institutions' selective use of terminology. He argues these state practices sustain extremism by legitimizing certain militant groups while delegitimizing peaceful movements, reinforcing ideological control, and politicizing religion through madrassas, mosques, and schools. Ultimately, Rana frames extremism as a systemic issue rooted in state manipulation, power

preservation, and hegemonic narratives, calling for reformist policies to counter radicalization and rebalance governance.

Rana situates extremism in Pakistan within a socio-political context, arguing it stems from systemic deprivation, state manipulation of religion, political failures, poverty, and global conflicts. He highlights how institutionalized religion, class disparities, alienation, and unresolved issues like Kashmir and Palestine fuel militancy, framing extremism as multidimensional beyond mere religious fanaticism.

Findings

1. The research finds that Rana frames extremism as a multidimensional phenomenon shaped by socio-cultural, political, economic, religious, and external factors rather than solely theology.
2. It shows that the author employs Fairclough's three-dimensional model to analyze extremism at textual, discursive, and socio-cultural levels.
3. The study highlights Rana's use of linguistic strategies like passivization, nominalization, intertextuality, and rhetorical devices to maintain objectivity and depersonalization.
4. It reveals that Rana critiques state failures, globalization, acculturation, economic disparity, and madrasah indoctrination as drivers of extremism.
5. The research emphasizes that CDA exposes the author's hidden agenda of warning against extremism and advocating tolerance and socio-political reform.

Conclusion

In conclusion, the study demonstrates that Rana's *Threat of Religious Extremism* provides a critical and

goal is to wipe out the remnant of extremism from Pakistani Land.

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multidimensional understanding of extremism in Pakistan through Fairclough's three-dimensional model. By analyzing textual, discursive, and socio-cultural practices, the research reveals how Rana strategically employs linguistic tools and CDA techniques to emphasize that extremism is rooted in complex socio-political, economic, and cultural factors rather than religion alone. His narrative not only critiques state policies, globalization, and social inequalities but also highlights how institutional and discursive practices sustain radical tendencies. Ultimately, the study underscores Rana's call for tolerance, socio-political reform, and collective responsibility to counter extremism.

5.3 Recommendations

The author recommends some unexplored areas as suggestion to the future researcher the in existence work. Preceding the same point the researcher raises the curiosity for upcoming researchers that they may conduct research on the ground of depoliticization of religion to minimize the influence of extremism in Pakistan. Moreover, the study may be preceded as to how social justice, equality and tolerance can minimize the trends of extremism. Correspondingly, the author recommends constructive policies that researchers may conduct research on that side to ensure de-extremist atmosphere in Pakistan. Thus, in this regard, the author prefers to reinforce the implementation of inclusive and constructive policies to conventionalize deradicalization rather than strengthening the weaponized doctrines if the prime

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