CRITICAL DISCOURSE ANALYSIS OF PAIGHAM-E-PAKISTAN (UNANIMOUS FATWA): COUNTER-NARRATIVE TO RELIGIOUS EXTREMISM IN PAKISTAN

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Abstract

Pakistan has been a victim of religious extremism orchestrated through the self-centred religious misinterpretations by the distinct stakeholders (religious groups), subservient to their vested interests. These religious interpretations and their subsequent discursive manifestation in extremist narratives have always been a challenge for the governments in Pakistan's religiopolitical history. This article critically analyses the significance of Paigham-e-Pakistan (meaning literally as 'message of Pakistan') issued by the government of Pakistan in the shape of a 'fatwa' (fatwa is referred as an authoritative legal opinion by a competent religious scholar in Islamic Legal Jurisprudence) as a counter-narrative to defeat extremist ideologies. This article explains how a fatwa (speech act) plays its instrumental role in neutralizing the religiously sacralized extremist narratives by the anti-state groups. Critical discourse analysis methodology charts three-level analysis (1) Actor Description Analysis, (2) Action Attribution and (3) Socio-cognitive Imprints to analyse Paigham-e-Pakistan in detail that unfolds the discursive formulation of distinct metaphors (i.e. infidel) and their use and abuse while interpreting religious commandments to attain desired indoctrinations. It is learned that these discursive notions infused by metaphorical representations are instrumental to the construction of in-group and out-group identities, us (positive) and them (negative) postures, humanization (dehumanization) and socio-cognitive imprinting for future conditioning of the events by an individual. Paigham-e-Pakistan has attempted to counter extremist narratives in its capacity and needs to widen its scope while the state must restrict extremists through further policy guidelines, checking their ingress to the public sphere.

Keywords: Critical Discourse Analysis, Paigham-e-Pakistan, Counter-Narrative, Religious Extremism, Fatwa, Pakistan.

Introduction

Paigham-e-Pakistan (also referred to as 'Unanimous Fatwa[1]') was issued by the Government of the Islamic Republic of Pakistan in 2018, envisioned to provide a national narrative to counter the decoying and deviant narratives coined by extremist

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groups (non-state actors) in the country.[2] This document also known as 'national narrative' is signed by 1,829 mainstream religious scholars belonging to almost all religious sects of Muslims in the country.[3] Pakistan was desperately in need of a national narrative, explaining the state's point of view and doctrinal understanding about the various national issues pertaining to the religious manifestations as propagated by the extremist elements i.e. label of infidelity on state and members of its institutions, challenging state's writ in the name of religion and Jihad, rights and treatment of minorities and alike. These ideological disparities disseminated through multiple interpretations by various groups, were a source of confusion threatening the national harmony and cohesion in the country, culminating in the form of extremism and radicalization in Pakistan.[4]

In Pakistan's political history, extremism can be traced back to 1970's that is recalled as a decade of turbulence for Pakistan both internally and externally, marred by a series of events as Second Military Regime (1969-71), Pakistan-India War of 1971, Debacle of Bangladesh in 1971, Pan-Islamism movement by Bhutto (1972-77), Third Military Regime (1977-88), Islamization by General Zia, US-led Afghan Jihad and Iranian Revolution of 1979 (Rais 2017).[5] The aftershocks of the decade of the 1970s were not over yet when another whole new episode of violent extremism started afresh in the country in the backdrop of 9/11. As a negative externality of War against Terrorism, massive losses to the human and social capital of Pakistan resulted in short-tempered, a psychologically aggressive and traumatized population that is feared to be most vulnerable and prone to exploitation by the extremists, threatening the peace and harmony in the country.

All of the above-mentioned events provided conducive environment to such individuals and groups who manipulated the situations in the name of religion, race, sect or ethnicity, jeopardizing self-proclaimed legitimacy to wage hatred against their adversaries like religious groups, civil society, state and its institutions, and foreign elements through the application of various extremist narratives to justify their acts of extremism and violence. Among these extremists' minds, the ones who were religiously indoctrinated and charged happened to be the lethal ones as a study mentions their characteristics of manipulation of religion-based popular narratives as a key strength, applied to profess their very own agenda.[6] Contemporarily, it is evident in literature that religion has been invoked by certain stakeholders as a means of revival for their ideological identities in a given political setup regardless of the fact that how evil such personalized manifestations can be for the society, nurturing multifaceted fundamentalism leading to structural violence in the society.[7] Pakistan is no exception in the present times as it has suffered badly due to the religious extremism in recent years. As a matter of fact, Pakistan has lost tens of thousands of lives in sectarian clashes during

the last two decades of the twentieth century and this mayhem is continued in the twentieth-first century as well.[8] This conflictual situation was no less than a disaster for the government.

In this backdrop, there started a fresh debate on countering extremist narratives especially after the very unfortunate and tragic incident of Army Public School in Peshawar in 2014 and the government showed its resolve through the National Action Plan to eliminate terrorism and extremism from Pakistan.[9] This debate to curb the extremism is still deliberated in media at large in Pakistan, highlighting the challenges faced by the government in resolving the growing animus problem orchestrated by different religious actors who justify violence for their vested interests, seeking power share and influence in the society.[10] In an attempt to address the debate on the national narrative, the Pakistan government came up with a solution in the form of a national narrative titled 'Paigham-e-Pakistan' to act as a counter-narrative to the extremist ideologies and discourses.

Realizing the significance of medium, the government of Pakistan opted to present its national narrative on matters of religious disparity due to varied interpretations by the various stakeholders, in a specific language and manner that is well known and acknowledged in the religious circles across the board known as 'fatwa'. A fatwa is defined in Islam as an authoritative legal opinion, formal ruling or interpretation on a query raised by an individual or court of law in the domain of Islamic Legal Jurisprudence, answered by a 'mufti' (qualified legal and religious scholar).[11] Government has put forward its stance with the help of religious narration embedded in a fatwa, referred as 'unanimous fatwa', in other words, government has sought help from the institution of fatwa (one of the main institutions which explain the Islamic Legal Jurisprudence) to give a counter-narrative against the extremist discourses, professed by the extremists in order to achieve their own vested interests.[12] It does not imply that the Pakistan government was unable to present its point of view on religious matters, explaining the national narrative and character of the state before the Paigham-e-Pakistan, in fact, this time government chose a different approach to address a problem.

The main problem in religious extremism is suspected to be the use (abuse) of various interpretations of the religious commandments by certain individuals and groups who interpret the message in such a manner that serves their interests best. This act of sacralization of varied interpretations is evident in literature in the course of the formulation of extremist narratives i.e. interpreting jihad.[13] These interpretations are delivered through speech acts (written or oral) as explained in the 'Speech Act Theory' that was given by J. Austin in 1962 in his seminary work titled 'How to do things with words".[14] This sacralization of religious ideologies by the extremists for their own

interests has been a bone of contention between the state and non-state actors, later one challenging state's writ for decades.[15] Eventually, Pakistan opted to respond to these extremist narratives in a befitting manner, through national narrative for peace and harmony promoting the inclusiveness (pluralism) and negating individualism (extremism).

Paigham-e-Pakistan: National Narrative

Unanimous Fatwa, titled "Paigham-e-Pakistan" which means 'message of Pakistan', was issued by Pakistan in 2018, jointly prepared by various institutions led by International Islamic University, Islamabad.[16] Paigham-e-Pakistan is a comprehensive document that attempts to revisit the Islamic ideological character of the state, distinguishing the official interpretation of religious directives in society. Leading religious scholars from the country participated in its drafting as it enjoys the stature of a fatwa, a well-recognized and acknowledged source of religious interpretation in the Islamic Legal Jurisprudence.[17] Fatwa is a source of Islamic interpretation of a divine commandment as explained in the form of "Q & A" format in Islam where the consultation for a fatwa (istiflä') is a mundane activity, the giving of a fatwa (iftä') is the explanation of a point of revealed law as understood by the scholar (Mustafil) known as Mufti, entitled to issue a fatwa on the basis of his religious knowledge and scholarship.[18] Paigham-e-Pakistan was issued to promote the peaceful coexistence and harmony within the Pakistani society, providing a counter-narrative to the extremists.

Critical Discourse Analysis of Paigham-e-Pakistan

This paper will critically analyze the unanimous fatwa, explaining the rationale and basic contours of this unique policy document of its type in the contemporary political deliberations for a counter-narrative to extremism. This research applies the critical discourse analysis (CDA) methodology guided by the theoretical framework of 'Speech Act Theory' to understand how unanimous fatwa provides a counter-narrative to the existing narratives, leading the country towards the populism.

Speech in theory is consulted for its philosophical application to the interpretation of religious texts.[19] It is explained how the religious verses are practiced in rituals regardless of the fact that many among the audience are able to understand it directly, yet this practice influences power and authority within religious episteme.[20] It will be analyzed how a speech act (fatwa) can be instrumental to counter extremist narratives through the discursive formation of specific metaphors. This study will further explain how certain metaphors were injected into the society through the use and abuse of these specific metaphors in the fatwas in order to garnish mass support by sacralizing religious (mis)interpretations, impacting the power dynamics i.e. challenging the state

writ and dehumanization of state machinery. It is observed that the government has concluded the prognosis for the extremism in the antidote by prescribing counter-narrative in the very same manner as treated by the extremists. The government has responded to extremists with a fatwa, replicating and swapping extreme connotations and interpretations with rational and logical justifications, the same tactic as applied by the radicals but in reverse mode.

This paper analyzes the approach, enabling the state to present its case before the society in the form of counter-narrative to extremism. Paigham-e-Pakistan is an important document as Pakistan has first ever come up with a fatwa (religious decree) under its patronization, supported by leading religious scholars of Pakistan. The government direly needed its official version on matters of religious confrontation, distracted by heterogeneously interpreted manifestations in the society. Likewise, a case study of an individual titled 'Legal Rulings for Supporting the Transgressors of Boundaries' who proclaimed that all personnel working in the Indonesian national armed forces and the Indonesian national police are "kafir" (infidel) for their allegiance to the Indonesian government.[21] It shows how someone with a distinct orientation to beliefs (i.e. Saiful Anum in the case study) declares others as infidels and creates a divide. Such declarations (speech acts) are more venomous when misused intentionally to manipulate the state and its writ by challenging the authority. Because such discourses are framed and injected in the ideological sphere of acumen of an individual, so these discourses need careful response through a counter-narrative, discrediting the non-state actors and their ideologies.

Pakistan has also been subjected to these extremist narratives targeting its armed forces, judiciary, and bureaucracy by the extremist elements, using the anarchic rhetoric to ignite the anti-state sentiments, disturbing the power dynamics, and influencing the society in their own favor. Paigham-e-Pakistan is a response to such extremist ideologies that are harbored on the religious misinterpretations sacralized through fatwas. The unanimous fatwa is an example of a speech act performed by the state in order to disseminate its policy stance on religious matters like jihad, sectarianism, extremism, and intolerance in the society.

Infidelity (takfir) has been the most lethal weapon in the hands of the religious extremists in order to denounce their enemies indiscriminately and to attract attention and gain sympathies (particularly youth) of the raw minds in the name of religion.[22] This process of infidelity is not limited to just and mere identification of someone on the basis of its religious affiliation and following rather it is feared to be misused to victimize the opponents by uttering the speech acts of infidelity.[23] These poisoned discourses with extremist narratives have been used by the non-state actors against the state actors as a

weapon to mark their havoc in the pursuit of their interests. The enormous use of the word 'infidel' against the government institutions by the extremists, has damaged the state writ massively both ideologically and pragmatically.

In this backdrop, CDA is adopted as the working methodology to analyze the fatwa with reference to its significance on the social and political issues.[24] In fact, CDA serves two objectives, first is the explanation of ideological assumptions perceived as natural over the period of time in a social context and secondly, the critical analysis of these believed manifestations for their role in social change.[25,26] Given the theoretical corpus of speech act theory, this study analyses the fatwa issued by the state of Pakistan in order to investigate how speech acts are discursively applied in the religious discourses and why distinct speech acts are perceived as a response to certain narratives. For the purpose of CDA methodology, discourse samples have been chosen from within the text of the fatwa for closer inspection. The selected text for the analysis is basically the main fatwa as described in the document of Paigham-e-Pakistan.[27] The use of metaphors like 'infidel' and 'apostate' has been applied consistently within the discourses promulgated by the extremist elements challenging the state's writ and its institutions.[28] This dilemma is not limited to the religious manifestations and interpretations but it encompasses the power dynamics as well by seeking more and more power accumulation conditioned by religious interpretations and sacralization. This is the reason that this phenomenon needs to be studied through the lens of critical studies.

This paper mainly applies CDA, supplemented by its further specialized approach 'socio-cognitive approach' for the analysis and criteria is designed, having a three-level analytical approach namely Actor Description Analysis, Action Attribution Analysis, and Socio-cognitive Imprints.[29] Actor description analysis will help to find out the existence of any actor in the text of the fatwa, like Muslim and non-Muslim. Actor description analysis also helps out to further unearth the potential confrontations between the actors as ascribed in the fatwas. These fatwas are supposed to be instrumental in creating in-group and out-group identities within society. These identities are further conditioned by the subscription of distinct metaphors, especially when applied in the backdrop of religious discourses where sacralization comes as a complementary characteristic. The very same phenomenal creation of identity is under investigation in the fatwa by tracing the genesis of infidel metaphor that how this metaphorical representation is embedded or understood in the fatwa trajectory, portraying different identities of actors in the society.

The second step of analysis is action attribution analysis, which analyses the actions associated with distinct identities that are created and labeled in the first phase. These actions of multiple nature range from peaceful gestures of charity and tolerance to

acts of violence and terrorism. This is the way social actors are associated with certain social actions through speech acts and ascribed to in-group and out-group identities where one tries to influence and overcome the other on the basis of its religious or social doctrines and ideologies. In the case of the unanimous fatwa, the text explains that how certain actions are directed by the extremists and the state respectively, adhering to the speech act theory's principle "how to do things with words". Or simply, how some words prompt the audience to act or behave in a certain way.

The third step of analysis explores the engraving of socio-cognitive imprints in the cognizance of an individual that is affected in due course of the actor description and action attribution, as an outcome of the speech acts. It can be the culmination of thought process in the human mind that how one can relate the formation of a social actor and action, spelled out in the due course of a speech act. The level of influence is further enhanced when such speech acts are religiously motivated and indoctrinated to believers. This is the way through which speech acts construct meaning-making worldview for an individual. These worldviews become instrumental in driving the mass sentiments, changing the power structures in the society, leading to revolutions. It is learned that texts and practices carry with them necessary codes for their own decoding to construct worldviews, enabling knowledge transfer that is always mediated by people's private and cultural models, created from the unique combination of one's cognitive dispositions (i.e. acumen, memory, creativity, volitions, and emotions) and socio-cultural interaction.[30] In due process, social actors through their social actions leave behind the socio-cognitive imprints that perform the function of drivers for the individuals' thought in recognizing certain ideologies and manifestations as legitimate or illegal.

Actor Description Analysis

Actor description analysis identifies the discursive formation of different social actors through the use of distinct metaphors as embedded in speech acts. This identification will further help to understand the underlying power nexus transmitted by speech acts (text) to form different groups and their subsequent identities leading to respective treatment and behavior extended towards them. Extremists tend to misuse this aspect to victimize the opponent whereas the ones with a tolerant and pluralistic approach use this characteristic as a means of harmony and respect in the society.

At the start of the unanimous fatwa (see extract 1), the state (fatwa seeker) raises a query for the 'Ulema' (religious scholars) of Pakistan, seeking an answer to a question by the state in the shape of a fatwa. In this section (query), the state asks a question and

seeks an answer from religious scholars about the allegations leveled on it by the extremists (non-state actors).

Extract 1: Selected Text of Paigham-e-Pakistan for Analysis

Line	Extract
1	**Q:** What the Ulama (Religious Scholars) opine about the issue of continued
2	involvement of certain groups in insurrectionary acts against the Government
3	and Armed Forces of Pakistan. In the name of implementation of Shari'ah,
4	these groups allege that the Government of Pakistan and its armed forces are
5	infidels and apostates as they have yet to implement Shari'ah in its entirety.
6	Basing on this analogy, these groups attract the youth for an armed uprising
7	against the state, terming it as jihad. And during the process, they carry out
8	suicide attacks to target innocent citizens and army personnel declaring these
9	as righteously rewarding activities.

The metaphorical use of 'infidel' and 'apostate' (line 5) can be witnessed, labeling a group's distinct identity on the basis of religious manifestation, creating the in-group and out-group. Such discursive representation of a group infused by the metaphors, label certain attributes and characteristics to the identity of the subject group. This phenomenal expression is more enhanced and powered when metaphors are used to explain religious connotations. This is the advent of the sacralization of the identity-based attribution of certain groups.

Extract 2: Selected Text of Paigham-e-Pakistan for Analysis

Line	Extract
1	In this context, answers to the following questions are required:
2	1. Whether Pakistan is an Islamic state or an un-Islamic state? Further, can a
3	state be declared un-Islamic and its government and armed forces as non-
4	Muslim if Shari'ah is not implemented in its entirety?
5	2. Under the given circumstances, is an armed rebellion against the
6	government or army permissible, in the name of the struggle for
7	implementation of Shari'ah?
8	3.Whether the Holy Qur'an and Sunnah provide any justification for suicide
9	attacks that are being carried out all over Pakistan in the name of
10	implementation of Shari'ah and jihad?

An ordinary mind perceives the subject group according to his cognitive approach to unfold the specifically disseminated metaphorical referral and he builds his meaning-making world-view about the group in his mind accordingly. It is reiterated (line 8-9) with references to two distinct groups conditioned by their actions where one carries out suicide attacks whereas the other one is the victim (innocent people) of that

certain act. In extract 2, there is a reference to a certain group 'government and armed forces' that are labeled metaphorically as 'non-Muslim' by a group.

Government is the only legitimate power to exercise violence (in order to maintain law and order, and security). Such labels for state and its officials through the use of distinct metaphors (non-Muslim) is a serious violation and a sheer ingress to capitalize on the power of the state. This undermining of the legitimate institution through certain speech acts is dangerous as pointed by the state in the question portion of the fatwa. In response, the government calls to Muslims to come forward (line 3-4 of extract 3) and support the state. In this expression, the government is trying to accumulate power through the use of metaphor 'Muslim' in its favor against the rival groups who claim to be on the right path instead.

Extract 3: Selected Text of Paigham-e-Pakistan for Analysis

Line	Extract
1	4. If the answer to the above three questions is negative, then whether the
2	actions taken by the government and armed forces of Pakistan to combat
3	insurrection are permissible according to Shari'ah? Should the Muslims come
4	forward and support these actions?
5	5. Several armed sectarian clashes are also taking place in our country aiming
6	to impose one's ideology on others by force. Are these activities justified in
7	Shari'ah?

Such metaphorical expressions not only unfold specific discourses that overwhelm certain actors but also try to undermine and restrict the power through religious interpretations. In this way, one aims to garnish the support while disseminating hatred for the rivalry.

Us (Positive) and Them (Negative)

The analysis unfolds a clear distinction between 'us' and 'them' propagated through the use of certain metaphorical representations in the speech acts, associated with certain groups in the society. Likewise, unanimous fatwa explains how such groupings are labeled on the basis of religious interpretations in the question portion (see extract 1, 2 & 3), characterized in positive and negative ways. It is evident that a group blames other as infidels; hence this qualification of infidelity is taken as such a negative aspect that committing suicide attacks against them is considered to be just and righteous one according to the speaking actor. Furthermore, a group (extremists) tries to prove themselves as the true powerhouse in the state structure and advocates their self-declared sacralized supremacy driven by the notion of positive us denouncing others.

These allegations cause further widening of the gaps and fault lines among the groups dragging to be outliers.

Emphasis and De-emphasis

This section explains the two distinct features of the analysis namely emphasis and de-emphasis in the due course of speech acts. It is analyzed that speech acts are destined to emphasize certain notions whereas the deployed metaphors steer the message in the text. Every stakeholder uses this characteristic in its own favor through speech act. The discursive formulation of identities through the use of distinct metaphors does not only emphasize a specific character but also associates traits to that identity like 'government of Pakistan and its armed forces as infidel and apostate'. In response, the state attempts to deny and denounce this categorization through the fatwa.

Extract 4: Selected Text of Paigham-e-Pakistan for Analysis

Line	Extract
1	2. Since Pakistan is an Islamic State and its government and armed forces
2	operate under and testify its Constitution upon oath, therefore, armed struggle
3	against Pakistani government or its armed forces certainly fall within the
4	category of rebellion that is categorically HARAM (illegal) as per the Shari'ah.
5	Indeed, it is the responsibility of the government to fully implement Islamic
6	Provisions of the Constitution.

Extract 4 shows that how different groups confront ideologically with each other and state presents its case, supported by the constitutional arguments in their favor besides clarifying the notion of Islam as a state religion as already declared in the 1973 Constitution of Pakistan.[31]

It is analyzed that certain assertions label other groups as infidels in the first phase and then create such a worldview about them ideologically to launch an offensive against them justified as a righteous thing to do. The speech act theory and its scholarship stand validated here. This example clearly depicts how certain metaphorical discursive formations end up with certain acts destined to be performed on the basis of specific narratives and discourses evolved in the due course of speech acts.

Paigham-e-Pakistan is a response to such allegations by the non-state extremist elements that try to jeopardize the state writ for their vested heinous interests. Unanimous fatwa response (extract 5) gives a verdict (religious decree based on interpretations and manifestations of the divine message) that rejects and nullifies the malicious sacralization of extremism.

Extract 5: Selected Text of Paigham-e-Pakistan for Analysis

Line	Extract
1	**A:** Response to the questions is as under:
2	1. Indeed the Islamic Republic of Pakistan is an Islamic State according to its
3	Constitution that begins with the following sentence of the Objectives
4	Resolution, "Whereas sovereignty over the entire Universe belongs to
5	Almighty Allah alone, and the authority to be exercised by the people of
6	Pakistan within the limits prescribed by Him is a sacred trust."

There is a clear assertion (line 4-6) that sovereignty belongs to Allah Almighty in Pakistan. This assertion is further explained and linked with the people of Pakistan as an 'In-group' identity established under the patronization and supremacy of God, entitled to exercise the powers within the state apparatus as defined in the constitution. This speech act determines the authority and legitimacy of the state and its organs conditioned by religious patronization against those narratives who call them infidels and apostates. In this way, the state secures its character against the alleged labels of infidelity.

Action Attribution Analysis

Acton attribution analysis explains acts ascribed to defined actors through speech acts. Actors and actions go along together and give enhanced experience regarding meaning-making worldview in society, powered by religious discourses seeking more acceptability and legitimacy. This section will analyze how certain speech acts glamorize and patronize certain acts in the name of religion and condition group identities on the basis of actions.

Securitization

Securitization is a very complex phenomenon while explaining the religiopolitical activism it shows how security threats are perceived by the securitizing agent through the lens of religious perspectives in understanding radicalization and violent extremism.[32] In the fatwa, the state seeks an answer to the question regarding authority over the sanction of Jihad. Whether the state is the only legitimate power to announce Jihad or anyone can do that in his personal capacity and what should be the fate if one orders Jihad against the state of Pakistan?

It is analyzed (see extract 2, line 5-7) that the state clarifies the false and fabricated connotation of the extremists who first label the state apparatus as 'infidel' (perceiving as a security threat to the religion) and then in order to securitize, order Jihad against the state. This whole process of victimization and then securitization

elaborates on the vulnerabilities and their exploitation in the hands of the relevant stakeholders. In doing so, a distinct stakeholder is definitely interrupting and influencing the power of the state. In response, the state adopts the same process and applies it to counter the extremist narratives through the fatwa.

Humanization (De-humanization)

The group identities poisoned with atrocious metaphors carry innumerable potential in their actualization. These distinct identities not only apply to the debate regarding the threat and its security measures but employ extreme behaviors and aptitudes. With the unfolding of the narrative, the real-life implications can be disastrous beyond imagination where human and social capital loss is inevitable. It is analyzed in the line 9-10 of the extract 2 that refers to suicide attacks, declared legitimate tool of the offensive by certain groups against the state and people of Pakistan through the speech acts of extremists. The Unanimous fatwa responds to such discourses that justify this act of terrorism in the name of religion?

Extract 6: Selected Text of Paigham-e-Pakistan for Analysis

Line	Extract
1	The suicide attacks which are being carried out in Pakistan, constitute three
2	different types of grave crimes; first, the suicide; second, killing an innocent
3	person; third, rebellion against an Islamic State. Therefore, these attacks are
4	not justified through any interpretation. Supporting such attacks is like
5	supporting a collection of sins.

Socio-cognitive Imprints

Socio-cognitive imprint is the third stage of analysis that further endeavors to explain the discursive formation of social actors and their associated actions, above all, the interplay of actor and action in the form of a cognitive imprint embossed on the audience's mind. With reference to the socio-cognitive approach to fatwas as an ideologically embedded religious practice, it is argued that fatwas bring ideology to the surface and offer a mediated version of social and political conditions. This section critically analyzes the fatwa and describes how it responds to the common and social injunctions influenced by speech acts of extremists.

To think is a human instinct and this ability is blessed by nature. The thought process is based on the progression of certain inputs to the cognitive structure of an individual resulting as an output. This input is based on various means of information and learning that convince a mind to perform a certain action or behave in a specific manner. Extract 1 (lines 1-10) mentions how a certain group presents the analogy of

infidelity as a prime rationale to legitimize the use of violence against the state and its institutions. Again, in line 9-10 of extract 2, there is a clear question regarding the 'justification for suicide attacks in Quran and Sunnah'. This whole discourse based on religious rationality is framed to gain the moral support of the masses.

This debate regarding the influence of the rationally motivated and convicted cognitive decisions does not end at an instance rather these imprints go and grow with the life of an individual till death. These convictions turn into strong beliefs with the passage of time and these could be in favor of any actor and action (positive to negative). An embedded cognitive imprint marks its presence and reflection in almost all decisions and aptitudes of an individual. These decisions and priorities in a social context become more substantive because one's surroundings (like family, neighborhood and society) also feel the effects. Hence, such socio-cognitive imprints are the most important segment of the analysis that have a massive impact in the long term while giving meaning-making worldview over a variety of issues.

Conclusion

This research has critically analyzed the unanimous fatwa (Paigham-e-Pakistan) on the premise that how a speech act unfolds to construct and de-construct narratives utilizing the fatwas. It is learned that if a narrative can be built upon certain premises based on religious interpretations then, in the same way, a counter-narrative is also possible to respond and show resilience against such discourses. Paigham-e-Pakistan is such an effort by a group (state) to pitch its narrative in response to the existing narratives that target them directly and indirectly. From the analysis point of view, it is learned that this speech act has transformed the debate on the existing narratives into a tug of war based on interpretations. The state has presented its resolve and apparently it seems a good effort to have their point of view at least in the limelight. This discussion also seconds the research objective that opted for CDA as a methodology rather than discourse analysis because during the formation of narratives and discourses through the fatwas, the text not only gives foundation to certain discourses but it also tries to influence and ingress in the power structures.

The repetitive usage of the word "infidel" creates significant differences within the community that constitutes the audience and readership (specifically youth) of these fatwas, being polluted by the extremist elements in order to promote their extremist narratives. This metaphor has been subjected to a specific meaning-making practice, far away from its original meaning. On the basis of prevalent worldview, the reader assigns a negative connotation and belonging to the word (infidel) and to the person as an 'out-group' who is being declared "infidel" and the reader can get a negative implication from

this usage, acting in a negative manner based on his world view. The immediate cognitive discursive formation would be that infidel is an anomaly that should be taken care of. By declaring an individual "infidel", the concept of 'us' against 'them' is being strengthened that legitimizes the use of force against the infidel as he is now considered outside the realm of Islam. The extremist elements then justify the act of justice against an infidel by employing extremist means in the name of jihad and thereby the followers of the ideology of jihad consider it a legitimate or rightful act, even up to the level of dehumanization. It is recommended that the state must take strict action through policy guidelines to restrict the frequent and out of context usage of certain metaphors in routine speech acts by any individual or group in the public sphere. The state should be the only authority to declare anyone infidel or apostate.

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