

**Personal Naming and Religious Extremism Post 1980: A Case
Study of North Waziristan**



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Sultan Mehmood

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Department of Anthropology

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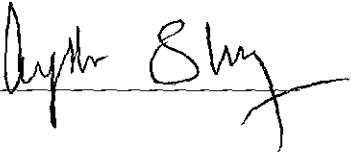
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Committee:

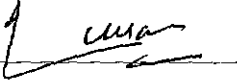
1. Dr. Ikram Badshah
Supervisor



2. Dr. Aysha Sheraz
External Examiner



3. Dr. Inam Ullah Leghari
Chairperson
Department of Anthropology



DEDICATION

This dissertation is dedicated to those who suffered from *Afghan War*

DECLARATION

I hereby, declare that I have produced the present work by myself and without any aid other than those mentioned herein, any ideas taken directly or indirectly from third party sources are indicted as such. This work has not been published or submitted to any other examination board in the same or a similar form. I am solely responsible for the content of this thesis and I own the sole copyrights of it.

Sultan Mehmood (M.Sc)

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Sultan Mehmood

ABSTRACT

This research deals with particularly the post 1980s society of North Waziristan, by undertaking a descriptive analysis of social events and conventions to reproduce data on changing personal names and rising religious extremism in the wake of changing patterns of Pushtun Society. This research uses Participant observation, focus group, and case studies to ascertain the changing behavior of respondent while collecting data using interviews and questionnaire. The data shows strong positive correlation with the uprising of Islamic revivalism in the wake of Soviet Union invasion of Afghanistan resulting in cultural and socio-political shift in Pushtun society.

This research also point out a larger gap in the research on how culture affected from war and this research add up to fill this research gap. This research also suggests that well-coordinated and well-throughtout integration policies of state can reduce the likelihood of further extremism in the region and beyond.

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CHAPTER 01

INTRODUCTION

1.1 Introduction

The Durand Line, named after Sir Mortimer Durand, who surveyed and created this barrier between Afghanistan and British India in 1890-1894, is a thin region spanning along the Pakistan-Afghan border, popularly known as the FATA. It is divided into seven agencies: Kurram, Khyber, North Waziristan, South Waziristan, Bajaur, Mohmand, and Orakzai, as well as six Frontier Regions (FRs): FR-Peshawar, FR-Kohat, FR. Bannu, FR.Lakki, FR.D.I.Khan, and FR.Tank. FATA covers 2,7220 square kilometres, or 3.4 percent of Pakistan's land area. In Afghanistan and Pakistan, both sides of the FATA Pashtun tribes live. FATA had a population of 3.138 million people in 1998, accounting for 2.4 percent of Pakistan's overall population, which is now expected to be around 3.5 million. FATA is home to a number of Pashtun Muslim tribes.

Hindus and Sikhs are among the religious minority who live in several of the tribal agencies. The Uthmankhel Wazir and Daur tribes make up North Waziristan. The Wazir tribe is mostly found in North Waziristan's mountains. On the Tochi strip, Daur is obstructing. Miranshah is the capital of North Waziristan, and it is from here that the administration and governance are run. Both Daur and Wazir are related by blood, yet land issues and tribal egos can lead to armed confrontation. Furthermore, the Wazir conduct business and trade at the Daur market. Hindus and Sikhs are among the religious minority who live in several of the tribal agencies. The Uthmankhel Wazir and Daur tribes make up North Waziristan.

The Daur and Wazir tribes' mutual understanding is always a source of peace and stability. North Waziristan is divided into nine Tehsils: Mir Ali, Miranshah, Speen Wam, Razmak, Data Khel, Shewa, Garyum, Dossali, and Ghulam Khan. The economic terminal with Afghanistan is Ghulam Khan. The Daur tribes live in Mir Ali and Miranshah. Mir Ali is North Waziristan's most populous Tehsil, with the most educated villages including HassuKhel, Mussaki, and Hurmaz, among others. Similarly, the Shewa tehsil, where Wazir lives, has a majority of literate residents. Miranshah is the administrative center of North Waziristan.

Darpa Khel is a well-educated community that contributes to the military, bureaucracy, and political leaders. Furthermore, the lovely, lush mountains of Razmak, where Wazir is the native, are well-known for tourists. The Wazir tribes migrate to Razmak on a seasonal basis. They migrate to Razmak in the summer and to other tehsils in the winter. The rest of the tehsil is disadvantaged in terms of education, health, and development.

In 1903, the British Colonial Empire enacted the Frontier Crime Regulation (FCR), which was a harsh rule. The Tribal were enslaved by the FCR, and their traditional rules clashed with British colonial legislation. Under the name of Jirga, tribal Maliks from both the Wazir and Daur tribes make decisions for the people of North Waziristan.

The older choice is always respected by the people of Waziristan, because one of the Tribal's most important characteristics is that they respect their elder decision made under the banner of Jirga. The tribal Maliks have a wealth of knowledge and expertise. Because of the engagement with the government and the requirement to follow law and order, tribal socialization under the FCR provided them with a variety of experiences.

Following the 1980s, the residents of North Waziristan faced numerous hardships. During the Cold War, the Soviet Union's invasion of Afghanistan against the United States (US) had a direct or indirect impact on the tribal belt. The flow of refugees across the Durand line into Pakistan as a result of war and poverty brought to a variety of changes in tribal civilization. Because the tribal Pashtun was a safe haven for Afghans, the refugees migrated over the Ex-FATA belt.

Tribal people, particularly those in North Waziristan, lacked basic political socialisation. The decision in resolving tribal strife, whether land disputes or a struggle over women's rights, is vetoed by the Jirga Malik. Because of their illiteracy, women are completely excluded from decision-making. In the Loyya (Grand) Jirga system, there are no tribal women. Women do not participate in the same political, economic, or social activities as males.

As a result, on the basis of the Pashtun Code of Conduct, the tribal people accept the refugee. Religious individuals and political parties also provide a venue for tribal socialization. Because the Wazir and Daur are religiously more inspired by the Faqir of Ipi, these were religious political socializations. The tribal chief of Ipi and a freedom warrior against British colonization was known as the Faqir of Ipi. In the 1930s and 1940s, the British conducted a military assault against Faqir of Ipi. As a result, the British had a love-hate relationship with Waziristan for a long time.

The Pashtun and Tribal peoples of Afghanistan share a same history, culture, language, traditions, values, and Pashtun Code of Conduct. Both tribal and Afghan people share the same Nang (Honor), Jaba (Word), and Tura (courage). When Afghans moved from their

homeland to Waziristan, they brought with them a wide range of socialization among the Wazir and Daur.

Second, following Ayatollah Khomeini's revolutionary revolution in Iran in 1979, both Iran and Saudi Arabia maintained strong relations with Pakistan. The Pakistani Shia community, the world's second biggest after Iran's, has played a significant role in Muslim history and politics in the Indian subcontinent, particularly in Pakistan. During the 1980s Afghan war against the Soviet Union, Saudi-Pakistani ties grew stronger. Pakistan and Saudi Arabia became staunch US allies and enthusiastically backed the "Mujahedeen" in Afghanistan.

To defend their community, the bulk of Shia groups turned to violence, participating in tit-for-tat terror strikes against militant Sunni groups. Pakistan became the venue for a proxy Saudi-Iran conflict beginning in the late 1980s and extending into the 1990s. After the 1980s, one of the key influences was 'Wahhabis.' Wahhabis were the most active Jihadists and terrorist organizations in Pakistan. Wahhabi parties and organizations grew in North Waziristan thanks to governmental support, at the expense of other groups that were ignored by successive Pakistani regimes.

It's odd because "Wahabism" is a Sunni sect in Pakistan that is a minority. As a result, tribal societies change their titles based on their social and theological perspectives after 1980.

1.2 Soviet Invasion in Afghanistan: the root cause of social change

The Soviet Union invasion in 1979 on the land of Afghanistan was the major historical shift inside Afghanistan and on the Tribal belt, particularly North Waziristan. Ghulam

Khan is the tehsil which touch the Afghan border. The military invasion of Soviet Union in 1980s proved a major historical shift within and without Pashtoon society further pushed the already conservative society into a religiously fundamentalist society. Hard power, along with sustainable soft power notions post-modern war strategies infiltrated into anthropological and behavioral studies alike. This study ascertains the role of war and its strategies on pashtoon society. This thesis provides an insight into consequences of post-modern war and its strategies on the cultural and social fabrics of Waziristan Society.

Despite its geographical, and least initially, geopolitical war was waged not just the battlefield and High Mountains of Afghanistan, but also in the minds and psyche of the people of Waziristan, thanks to the convergence of different causes, it split the Waziristan society like no other conflict in the 20th century. The belief and behavior of Waziristan people left an indelible mark on the collective minds and psyche of generations to come.

The contemporary image of Soviet invasion of post 1980s depicts more estranged social relations and cultural forces. The society's structural hierarchies were radically changed, amended, and assimilated under the duress of extending soft power war strategies. As Soviet invaded, the geo-ideological response to curb invasion was shaped by different factors as different countries were contestant to the new power balance of the greater Eurasia.

Pakistan response was not an exception to the fact that it provides a breeding ground for the Jihadist (Holy Warriors) to retaliate the likelihood of spillover effect of communism and, thanks to petrodollars; Pakistan effectively engaged the communist regime to

Afghanistan. However, no political or economic interpretation is sufficed to provide complete insights to such large scale geopolitical and ideological wars. Social factors, such as social structure (Family; inter and intra-family relations), religious beliefs, governing institutions, and level of poverty and unemployment are also the leading causes of shift in society's values, beliefs, and behaviors.

1.3 Social Structures

Research in anthropology, sociology, and other fields agrees upon the notions that people's choices of expressive goods are profoundly social and cultural. Changes in social structure resulted from USSR invasion of Afghanistan, as this study laments, have weakened the institutionalized cultural authority. The changes in social structure of Waziristan's society can be captured from the changes in familial relations, inter-intra tribe marriage patterns, symbolic interpretation of tangibles, and group feelings. These changes were resulted in making the traditional society less hierarchical, less universal, and less culturally potent system of social stratification.

1.4 Research Methods

Literature based studies approach is used in this research study. The literature study is a method of gathering knowledge and data from a variety of sources in libraries and on the Internet, including documents, books, journals, periodicals, and historical accounts(Umanailo, 2019). Meanwhile, theoretical studies, references, and other scientific literature related to the culture, values, and norms that arise in the social context and social structure is also investigated.

The content analysis method was employed to analyze the data in this study. Depending on the circumstance, this analysis can be studied and is used to draw reliable conclusions (case studies). This analysis will cover the procedure of choosing, contrasting, integrating, and sorting various information and data until the pertinent information and data are identified.

1.5 Research Objective

The objective of this research study is to ascertain the role of post-modern wars on Waziristan's society, religion, and personal names. This study also investigates the social structure and social relations to make the study more objective while employing content analysis. Moreover, the content used in this study is also used to find the knowledge gap in the contemporary literature regarding the impacts of Soviet invasion on the tribally bordered society of North Waziristan. The shift in social relation and social structure, accompanied by shift in religious beliefs, cultural and social symbolism, and the assimilation of alien culture into the conservative (largely status quo based) culture of North Waziristan are assessed in this study.

1.7 Importance of proposed research

The content analysis used in this research study undertakes an observation and manipulation large and diverse literature from three interdisciplinary disciplines; Anthropology, sociology, and political science. Anthropological studies inform this research in different ways; ethnography is correlated with changing personal names and religious beliefs. Social theories of integration and assimilations are used to ascertain the changing strategies of war and their impacts on social structure and social relations where

research and knowledge gap were prominent in organizing the post-war society of North Waziristan. In sum, this research work undertakes a content analysis of diverse sources of information, data, and wisdom of professionals regard to Soviet invasion, its strategies of cultural [re]formulation, and last, not least, the personal names (a major shift in ideas, ideals, and virtues).

1.8 Organization of Research Thesis

Chapter 1 introduces the topic of this research work: Society, Religion, Personal Name and Extremism Post 1980: A Case Study of North Waziristan. The inter and intra-social relations and its structure is briefly described in the introduction. The Soviet invasion of 1980s in Afghanistan and its implications on the society, religion, and personal names of NW Society is corralled to be major factor in social mobilization.

As this study is based on content analysis of different sources of information, data, and personal observations, literature review give greater amount of mind to the implicative side of war and extremism on mobilizing and creating masses in different lineages and loyalty based groups. This research study found a large research gap in anthropological studies of the post 1980s on the topic under research. Chapter 2 provide literature review to the before mentioned dependent and independent variables affecting one another in diverse ways.

Chapter 3 focuses on North Waziristan society's structure, hierarchical and tribal lineages and its interpersonal relations. This chapter recognizes the process of traditional structure of society's relations which in turn effecting the social values and social mobilization patterns of society.

Chapter 4 focuses of the role of religion in post-modern (1980s) period in shaping the beliefs, behaviors, and actions of NW. The masses created by neo-religious, fundamentalist Wahhabis' wave is studied through anthropological lenses of studying religion.

Chapter 5 discusses the extremism pouring out of modernization of post 1980s. The extremism is largely positively correlated with the rising infiltration of religious fighter of East Asia, Middle East, and Africa. Waziristan proved breeding grounds for these self-proclaimed religious fighters of all Muslim countries. This chapter also assessed the role of other relevant social and cultural factors in shaping the post 1980s NW society.

The last and final chapter discusses the result of this research work, outlining the research gap, and recommending a way forward for anthropologists, sociologist, and developmental practitioner in undertaking the future imitative of research and development sectors.

CHAPTER 2

LITERATURE REVIEW

Postmodernism is thought to have an impact on ethnography by complicating the processes of description, reference, and authority in ethnographic texts. It proposes a "literary" model of such texts, rather than a "scientific" one, in which description is an active production rather than a neutral observation of the other's environment. The ethno-social context in which different political and social thoughts aimed at manageable, but often contradictory, pathways to the solution proposed by indifferent institution of society relied more on class and status based studies.

The war and ferocity in Afghanistan from the time when 1979 have had an impact not just on Pashtun culture in Afghanistan, but also on the "Federally Administered Tribal Areas (FATA)" of Pakistan, altering the overall portrayal of the region at a time of war.

Both thematic (values and codes, including Pashtunwali, religious values, and others) and structural (social, economic, and political) repercussions of the war were felt in the region.

The "FATA Research Centre" organized a conference in Islamabad on the theme "Extremism and Radicalization in FATA: Impacts on Culture," which focuses more on the future, i.e. thematic differences in Pashtun culture in FATA.(Kilcullen, 2011)

Literature and achievements "Widows to a culture and a reflection of life," says art.

Literature and art are used to present and preserve culture. Art and literature actually embody values, rules, societal tendencies, and traditions."(Bobbitt, 2007)

As a result, "effect on culture" is linked to "impact on literature, poetry, and performance art," and vice versa. In the conflict-torn districts of FATA, Khyber Pakhtunkhwa, and parts of Balochistan, changing patterns have been mirrored in Pashto poetry and other writings.(Abbas, 2014). The prevalent situations in the FATA region were lectured by the mainline individuals of the literary records, unambiguously poets. Themes of violence and dread predominate in their "writings."(Holbrook, 2021). When a civilization undergoes any kind of transformation, some literary luminaries welcome new tendencies, while others oppose them.

The basic skirmish in FATA has split critics in "two sections," with some writers, mainly new writers, frequently praising conflict actors while the majority of them condemning both the violence and the individuals involved. In Pakistan's tribal regions, especially in FATA, new topics and literary genres were developed as a result of the war. (2008)

Gunaratna & Nielsen

The governing forces, however, that keep the majority of rural, tribal, or loosely governed areas under the control of the central government safe must be emphasised. Before focusing on the Pashtun code of life, it is vital to analyse the foundations of Pashtun society.

2.1 Structure of Pushtoon Society

The contemporary state is responsible for the creation of written law. The majority of us believe that instructions are largely endorsed by legislative and administrative bodies. Courts, in our opinion, are the primary adjudicative institutions through which laws are enforced. This is the underlying mistake in our thinking: that in a nation state, the

legislative body creates the laws, which are then upheld by the court with the aid of state personnel. The key point is that it won't make sense when examining populations who live outside of these country states. In the lack of (state) law, "these outlying groups have their own laws, which give them with a good degree of order in their life." (Cox, 2019)

The Pashtun tribal code, often known as Pashtunwali, is examined in this study from a variety of perspectives. About 50 million Pashtuns are an ethnic group that inhabits Afghanistan and Pakistan. Pashtuns have a problem in that they never truly integrate into a society (2011, Ginsburg).

Pashtuns have been under scrutiny due to the fighting in Afghanistan and Pashtun regions of Pakistan because they were prominent in both the Taliban and the quasi-government. The Pashtunwali is a crucial component of Pashtun culture; in fact, it is said that adhering to the Pashtunwali is what it means to be a Pashtun. (2011, Ginsburg)

Both Pakistan and Afghanistan are recognised nations, with a sizable Pashtun population in both. State laws were never fully applied in Pashtun districts of Afghanistan because of the absence of a centralised government. In some regions of Pakistan, government laws are rarely upheld. People from Pashtun lands live there. Furthermore, prior to merger, the tribal areas of the Northwest Frontier Province were not subject to Pakistani criminal and civil law. (AHMAD, 1980)

The "traditional, spiritual, and communal identity" of the Pashtuns is built on a set of moral laws and behavioural norms. Pashtunwali principles include justice, self-respect, independence, love, forgiveness, hospitality, retribution, and tolerance. The essence and

meaning of Pashtunwali must be found and rediscovered by every Pashtun. Tribal law in the form of pashtunwali (Malik, 2016).

In contrast, Mountstuart Elphinstone writes, "they [Pashtuns] are lovers of liberty, faithful to their friends, kind to their dependents, hospitable, bold, hardy, frugal, hardworking, and prudent; they are less given to lie, intrigue, and deception than the nations of their neighbourhood."(Tanner, 2009)

As a result, Ashruf Altaf Husain's reasoning has a very solid answer in this logic. "The word Pakhto stands for hospitality, generosity, bravery, truthfulness, straightforwardness, keeping of promises, moral courage in asserting one's right, sacrificing one's life for personal and national honour, dying in the name of religion, and a number of other desirable attitudes and worthy traditions," he says. To state that one is not a true 'Pakhtoon' means that one lacks all of these virtues, and hence is viewed as a derogatory phrase."(MAZHARI)

In comparison to KPK, FATA is far behind in terms of main-streaming in the state and needs to "be stream-lined to accommodate the modern day realities of society and human rights."(Hamilton, 2011)

2.2 Post 1980 Waziristan's Society, religion, and personal names

A. Soviet Invasion (1979-1989)

"Helping the Communist Regime of Kabul against the foes, which are Muslim elements of Afghan society," the Soviet Union stated(Cooley, 2002). After the conflict ended in 1989 and the Soviet Union collapsed in 1991, Pakistan and the Arab International, with

financial and military help from the United States and Europe, stood up to the strong Soviets and shaped a new world order. The United States and Europe concluded the "battle that looked like a Communism vs. Islam war" in Afghanistan and used up all of their resources to eliminate the Red Bear. Around 3.5 million Afghan refugees crossed the Pakistani border once the war in Afghanistan began, and many now live in refugee camps in Pakistan. Afghanistan had already been decimated and destroyed when the Soviets left, and a new phase of civil conflict emerged, engulfing the entire country in a fresh wave of terror."(Shughart, 2006)

B. Afghanistan Civil War: Pouring guns to Waziristan

With the Soviets gone, the independence fighters were left with no one to fight, therefore they began a power struggle for the administration in "Kabul under various banners." Many established militant factions, such as Gulbadin Hikmatayr's Hizb-e-Islami, Abdur Rasheed Dostam's group, and Commander Ahmad Shah Masood's Northern Alliance, began the power struggle that enveloped Afghanistan. That civil war wreaked havoc on the country's infrastructure. As a result of their power battle, these organizations have divided Afghanistan into several parts, each with its own sphere of influence."(Baumgartner & Jones, 2010)

C. Taliban, Afghanistan, and Waziristan

In the midst of the Civil War, the Taliban emerged from the Qandahar region, led by Mullah Muhammad Omar. "To establish justice and to enforce Islamic Shariah in the bounds of Afghanistan first, and subsequently the entire world with the passage of time," was the overarching theme of Taliban Drive. In the places they occupied or conquered,

they imposed Islamic law. Taliban reached their pinnacle of power in 1997, when they ruled over 90% of Afghanistan and only small confrontations occurred in the country's far-flung border regions. The Taliban administration was peaceful and stable, although there were violations of fundamental human rights and unease among the public.(Rashid & Hoover, 2002)

Whether the Taliban rule was a "fascist regime," it definitely acted that way. They backed Al-Qaeda, a significant terrorist organization, and hosted its commander and key members. Al-base Qaeda's camp was in Afghanistan, and the United States struck a camp with missiles in Afghanistan's Khost province. Meanwhile, September 11 shook the entire world, with Al-Qaeda claiming and accepting responsibility. With 9/11, the United States and its allies declared war on Afghanistan and deposed the Taliban government in 2001."(Burke, 2004)

D. Afghan crisis and penalties for Waziristan Society

With a majority of Pashtuns and minority of Uzbeks, Tajiks, Hazaras, and Balochs, Afghanistan is a multi-ethnic nation. No Central Asians Republics were there, only the Soviet Union, at the time of the Soviet invasion of Afghanistan. The Pashtoon sector of Afghan society was the main resistance force against the Soviet invasion of Afghanistan. In Afghanistan, Uzbeks, Tajiks, and Turkmens backed the Soviet invasion and aided the RED ARMY. To organise a rebellion, young men from the Muslim world as a whole were inspired to oppose the Soviet Union.(Mohyuddin & Khan, 2015; Rashid, 2008)

They were capable in "Afghanistan's and Pakistan's border territories." Their sanctuaries were there, and they camped and received training there.

ISI-CIA instructors provided them with guns and ammunition, as well as a fighting strategy. This went on until 1990. With the Soviet exit, the US/CIA abandoned Afghanistan, leaving them in a bind.

They then accompanied the Taliban regime during the civil war. They fled to the Afghan-Pak border areas after the US invasion in 2001.(Mohyuddin & Khan, 2015)

E. Ideological, cultural, religious issues

Tribes in FATA place a larger emphasis on their Pashtun culture and are more spiritual than those in KPK's industrialised areas. The Mujahedeen and later the Taliban government in Afghanistan were supported when they adamantly refused "the cry of Jihad." In FATA and Pashtoon society in general, ideological issues are a source of violence and militancy as well. In FATA, religion is regarded as more important than culture. People are increasingly attracted to religion and religious ideas, and jihadist organisations and Islamic institutions have a stronghold on them."(Taarnby, 2005). The greater emphasize on these cultural values proved a stumbling block in complete amalgamation of NW culture into an alien culture during afghan crisis.

The Afghan conflict has resulted in a significant flow of weapons and ammunition into Pashtun society during the last three decades. In Pashtun civilization, Russian Assault Rifles AK-47 and AK-56 are so plentiful that their intensity is unimaginable. Fata channeled a shipload of this weaponry to Afghanistan for the Afghan Jihad. Darra Adam Khel's Weapon Industry is another example of Pashtun society's weaponization, located in Frontier Region Kohat."(Currie et al., 2009)

Pashtun society was and continues to be a subservient, harmony-loving, or literature-loving society "with its own comprehensive code of life, Pashtoonwali." Pashtoonwali dominates all elements of tribal life in Pashtoon society, although the silent waves in Pashtoon society were stirred by foreign invasion in Afghanistan in 1979. In conclusion, the impacts of the 1979 Soviet invasion as well as the ongoing maintenance of lasting independence by US-led NATO Forces are approaching. Cross-border migrations, sanctuaries and base camps on both sides of the Durand line, the transit of weapons and ammunition, and financial and logistical assistance all contributed to the development of the sense of militancy and violence in Pashtoon society.

Another factor is Fata's administrative system, which makes it extremely vulnerable to extremism. Khan Abdul Ghaffar Khan's nonviolent political/social movement, Khudai Khidmatgar Tehreek, has played a significant role in making Pakhtoonkhwa's populated areas more peaceful, calm, and liberal. The fact that the FCR would not allow political activities in Fata was a major factor in the region's political backwardness.

Chapter 3

Research Methodology

3.1 Data Collection Techniques

This research study deals with the post 1980s Pashtun society in correlations to changing patterns of socio-cultural milieu where religious extremism took precedence over the integration of society within the mainstream Pakistani society. This research undertakes qualitative methods as discussed below

3.2 Participant Observation

In anthropology, participant observation is the ideal fieldwork technique. Different levels of participant observation are used in this research study, ranging from active engagement in ongoing activities to passive observation of place of interests. Participant observation is beneficial at several stages of an assessment:

- A) To pinpoint issues that requires investigation via other data collection techniques;
- B) In the need of evaluating the process
- C) To closely study other forms of data, to confirm earlier conclusions, and to firsthand experience particular phenomena.

Participant observation allows this research to assess the real behavior of participant in real time. The interpretation of data gathered through interviews is strengthened by information gathered in this manner. Observation from different locations at different

time of days and weeks were undertaken to identify changing names and patterns of behaviors.

The researcher is participated in important social events of child-naming in village Datta khel of North Waziristan. The family of new born baby suggested different names for the baby but all are agreed on Hazrat Bilal for his great endurance and tolerance for the reason that newborn was the only child of father. The naming and giving meaning to their names completely overhaul the Pushtun names in face of Arabic vernaculars

Another social event in which the researcher is participated was circumcision of child named Jaffar. The father of this child do not know the meaning his child name, but was given in regard of Islamic ruler and fighter of 8th century.

3.3 Rapport Building

Rapport is the ability to relate to others in a way that promotes a climate of trust and understanding. It requires the capacity to respect the opinions of others as well as to be aware of and accepting of their sentiments. Different age, sex, and occupational group were selected for this study and conducive of taking interviews were conducted and discussion were also held in friendly environment. Being empathetic, cautious and well versed with their ways of life and the then shift of religious views and opinion, the researcher paid close attention to these proclivities.

3.4 Key Informant

There are always specific individuals who are more educated about the culture than others and who may have more-detailed or privileged knowledge within any culture or

subculture. Such cultural experts are frequently sought out by the researcher undertaking fieldwork ethnographic research in order to better understand certain problems and provide answers to queries they would otherwise be unable to provide. The cultural experts are referred to as key informants or important cultural consultants when an anthropologist develops a connection with them and starts to rely more on them for information than on others.

Two key informants were selected for this research study. One is from educated class (SST Teacher) and one from religious seminaries (Madrasah) to know about the opinions and thus behaviors of these two key informants.

B) Research Tools

3.4 In-depth individual interviews: Intro guide

Open-ended questions used in in-depth interviews are intended to elicit the informant's mental and experiential landscape. Participants are able to tell their tales in-depth and consistently through one-on-one interviews. The environment was conducive for in-depth individual analysis. In this way, the researcher collected reliable and comparable qualitative data.

3.5 Focus Group

Focus groups are a helpful sort of group interview for gathering data on recently introduced subjects. Focus groups are preferred by researchers over one-on-one interviews when the dynamics produced by the discussion group will help with data

collection. The debate frequently creates thoughts and information that might not arise from a one-on-one interview, including the informal language used by the participants.

Interviews were conducted individually and in groups to ascertain the changing behavior of interviewees. Focus groups greatly assist the researcher in knowing the actual and reported behavior of an individual. Two focus groups were arranged in regards to their education, occupation, experiences, and their willingness and availability.

3.6 Case Study

The case study is a crucial method employed in anthropological research in the postcolonial world as part of "situational analysis." In it, we demonstrate the morphology of a social structure that is frequently held together by conflict itself through the activities of individuals and groups within these circumstances. A special case study was undertaken in relations to changing patterns of personal names in North Waziristan.

The personal names of the people of NW in post 1980s period was found to be influenced by the Wahhabi religious waves supported by self-proclaimed Afghan Jihad. The name of Hazrat Umer, Hazrat Ali and Mou'awiyah were commons in North Waziristan and these names were equated with the braveness and abruptness of the Caliph and Islamic fighters.

Upon participating in social event wedding at Eidak village, I conducted my interviews for this case study where I was informed about the newborn baby of my interviewer. He named his son Abu Zaid and upon asking that abu zaid have no meaning in itself but only denotes a family lineage. He replied as Abu Zaid was compassionate and fierce at a time. This study conclude that in post 1980s society, significant changes in personal names

were occurred and religious extremism is on constant rise in the new regrouping of terrorist groups.

Sampling Techniques and Sampling Size

The sampling techniques, as discussed above, were taken akin to discerning the behaviors, patterns, and changing names in pustun society in post 1980s. The Sample size was consisting of 26 numbers of people.

I selected respondent on the following criteria

1. Age
2. Profession
3. Occupation
4. Experience
5. Education
6. Source of income
7. Family nature

Chapter 4

Geographical and Demographical distribution of North Waziristan

4.1 Demographic

The district has 540,546 residents as of the 2017 Census, of which 277,749 were males and

262,764 were females. While the urban population was 4,364, the rural population was 536,182 (99.19%). (0.81 percent). The overall literacy rate was 36.61 percent, with males reading at a rate of 59.99 percent and females at a rate of 12.49 percent. With 97.57 percent of the population speaking Pashto as their native tongue, Punjabi was spoken by 1.08 percent of people. 842 residents of the district identified as religious minorities, mainly Christians.

Economy

Many locals feel they must rely on government assistance due to the harshness of the terrain and their lack of knowledge. Many people move abroad to find work. Locals have made investments in companies that deal with transportation. Wazir tribes typically own their own enterprises, but Dawar tribes are more heavily employed by the government, particularly in the civil service and education sector.

4.2 RELIGION AND PASHTOON SOCIETY

A. Factors involved in the evolution of religion after 1980s

In the realm of religious perspectives, a number of defining factors contributed to the evolution of religion after 1980s in the area of North Waziristan. The evolution also affected the society, personal names and extremist tendencies in the aforementioned area.

Historically, the first factor that contributed to the evolution of religion after 1980s in the area of North Waziristan was Islamization of the region and country as a whole but there was specific focus on areas like North Waziristan because of these areas being the frontline for the war against the Soviet invasion in 1979. On the country level, this Islamization was initiated by then military dictator of Pakistan General Zia-ul-Haq. On the regional level, this Islamization was initiated by the triad of USA, Saudi Arabia and Pakistan. According to the content analysis of schools, colleges and universities textbook of the era after 1980s, the inclusion of extremist tendencies is evident. For example: the primary school Urdu textbook includes words like Jihad etc. These textbooks were carefully formulated in USA under the above aforementioned triad of countries. On the international level, USA being a rival of Soviet in the era of cold war from 1945 to 1991, formed NATO (North Atlantic Treaty Organization). NATO consisted of more than 20 countries. Of these most were partner with USA in the Word War Second also. At that time these were termed as Allied forces. Therefore, the existing pattern of international politics at that time under the supervision of USA also supported the Islamization project in the areas of North-Western Pakistan and the areas of Afghanistan. This Islamization evolved the religion with more extremist tendencies. For example: Earlier, religion was mostly a private matter of people but after the Islamization of the area, the same religion

became more and more public matter. Earlier, the exploitation of women was not that easy but after the 1980s they were hugely exploited under cloak of religion for instance, they easily used to attend schools and participate in social and political matters but after 1980s they were banned from all such activities and were restricted to the house.

The second factor that contributed to the evolution of religion after 1980 in the area of North Waziristan was the role of Wahabism. Wahabism is a Sunni revivalist and fundamentalist movement associated with the reformist doctrines of the 18th-century Arabian Islamic scholar, theologian, preacher, and activist Muhammad ibn Abd al-Wahhab. Since it is already been discussed that Saudi Arabia was part of triad with USA and Pakistan in the project of Islamization. This already proves that the type of Islamization launched by the triad was Wahabi version of Islam because not only Saudi Arabia is following Wahabi version, but it is considered to be the forefront of Islam in the world. Wahabism is an austere form of Islam that insists on a literal interpretation of the Quran. For example: In the literal meaning of Quran, Jihad has been explained as an armed struggle against the infidels of more than 1400 years ago. But for Wahabism, this concept is as much relevant now as it was then. However, if we analyze the critical history of this era. This version of Islam was just used as a tool for a much greater plan of great powers in order to achieve a political goal. In other words, the triad under the supervision of USA wanted to counter the invading influence of Soviets in South including Afghanistan. Due to this reason, these areas of North-Western Pakistan and the areas of Afghanistan are still affected by fundamental Wahabism because of the evolution of religion and society as such.

The third factor that contributed to the evolution of religion is the alliance between religious preachers (Mulla) and State after 1980s. Consider an analogy of pope and king alliance in medieval Europe specifically that of France. Pope was the religious preacher and king has the ultimate authority of modern nation states(Black, 1992). In a similar manner, Mulla and State alliance evolved the religion in such a way that it is now totally dependent on state and currently state cannot remove it from itself because of the alliance that has shaped the history in its own way. However, state still use this alliance with Mulla as a tool to gain political objectives both nationally and internationally. After 1980s, Pakistan was under the direct control of all-powerful military. This has shaped military to the level of controlling state. Due to this reason, Hussain Haqqani in his book “Pakistan: Between mosque and military” analyses the origins of the relationships between Islamist groups of Mulla’s and Pakistan's military.(Haqqani, 2010)

The fourth factor is changing pattern of religious-cultural norms and values. Religion and culture not only evolve with the passage of time, but they also are dependent on each other. There are norms and values which are either same in both the religion and culture or these norms and values are affected by the interplay of religion and culture. Therefore, the changing pattern of religious-cultural norms and values further strengthen such tendencies which were extremists in nature.

b) Effects of evolution

In terms of society, the major effect was the complete overhaul of basic social fabric. The social fabric became too much narrow-minded, fundamental and extremist based on the Wahabi version of Islam. The evolved social fabric has affected even the basic nomenclature or the names of native people. Moreover, such social fabric brought about

violent behavior in the native people of North Waziristan. Secondly, it hindered the social and political development of the area. Thirdly, it brought about the gender segregation and patriarchal structure. Fourthly, it has neglected the importance of education and literacy in the area which is one of the deteriorating things for the historically illiterate people of the area.

In term of personal names, such religious evolution changed the names of those new-born whom came after 1980s. According to the survey conducted in North Waziristan the changing pattern of names can be seen in both gender of male and female. For Example: Before 1980s, Male names were Afrasiab, Adam Khan, Atal Khan and Darwesh etc. While female names were Zarghuna, Naghma, Palwasha and Gabina etc. After 1980s, Male names are Abdul Ghani, Abdul Aziz, Basit and Baqi etc. While female names are Ayesha, Khadija, Fatima and Zainab etc.

In terms of extremist tendencies the affects were production of a large number of Deobandi Organizations in North Waziristan like Jamiat Ulema-e-Hind, Jamiat Ulema-e-Islam, Majlis-e-Ahrar-e-Islam, and Tablighi Jamaat. While the associated militant organizations currently working there are Lashkar-e-Jhangvi, Taliban, Tehrik-i-Taliban Pakistan and Sipah-e-Sahaba.

B) Geography of North Waziristan

A) Macro-Level Area Profile

North Waziristan District is a district in Pakistan Khyber Pakhtunkhwa province Bannu Division. It's Urdu and Pak names are both pronounced similarly. It is located in Waziristan northern section, a hilly area of northwest Pakistan that borders Afghanistan

and is 4,707 square kilometers in size (1,817 sq. mi). Miranshah serves as North Waziristan capital.

Historical overview

North Waziristan is the area west and southwest of Khyber Pakhtunkhwa between the Kurram River (Tochi) in the north and the Gomel River in the south.

North

Waziristan district headquarters is Miranshah. The largest settlement on the Afghan side of the border is Khost, while the metropolis of Bannu is located directly to the east.

The three subdivisions of Razmak, Mirali, and Miran Shah make up North Waziristan. The nine Tehsils are Datta Khel Tehsil, Dossali Tehsil, Gharyum Tehsil, Ghulam Khan Tehsil, Mir Ali Tehsil, Miran Shah Tehsil, Razmak Tehsil, Shewa Tehsil, and Spinwam Tehsil.

British (1894-1947)

In 1894, the British arrived in Waziristan. Waziristan was split into North Waziristan and South Waziristan as a result of British military operations in 1894–1895. Although both tribes are subgroups of the Wazir tribe, after which the region is named, and speak a similar

Waziristani dialect, the two parts have rather different characteristics. They are renowned for being gracious hosts as well as being fierce warriors. Male village elders who convene in a tribal jirga rule the sub-tribes, which are organized into tribes. Waziristan is

a very conservative region both socially and spiritually. Women are closely guarded, and a man must be the head of the home. The Collective Responsibility Acts in the Frontier Crimes Regulation contribute to the strong tribal cohesion.

Geographically speaking, Waziristan as a whole is one entity. However, it has been divided into North and South Waziristan agencies for administrative convenience. The region has been described as a realm of tall, challenging hills with deep, rough valleys. Geographically speaking, the mountains of North Waziristan are distinct from the more extensive mountain ranges of Koh-e-Sufaid in the north and Sulaiman in the south. During the late Cretaceous era, igneous activity affected the Waziristan hills. It is linked to Razmak highly mineralized zone. Between Pakistan and Afghanistan, the mountains and hills act as a rampart. The Waziristan hills range in height from 1,500 to 2,500 metres (4,900 to 8,200 feet) above sea level.

The Derwesta, Laran, Vizhda, Ingame, Shoidar (which has NWA highest mountain Shuiar

Sar and is visible from Cadet College Razmak as well), Shawal, Eblunkai, Alexandra,

Muzdak, and Zakha ranges are significant ones in the Waziristan hills.

Armies, people, and cultures have entered and exited this area through the Tochi Pass, which

the Tochi River formed when it flowed through the valley. Ghazni, Afghanistan, and Bannu,

Pakistan, are linked by the Tochi Pass.

With the exception of its eastern side, the Tochi River has excavated a sizable and significant valley that is surrounded by hills and mountains on all sides. It extends into the Indus Valley for around 100 kilometres (60 miles) and opens up close to Bannu. The Tochi valley may be farmed and is fertile. The two minor rivers that pass through the agency northern region are Ketu and Kurram.

The five rivers of note are Tochi, Kaitu, Kurram, Khaisor, and Shaktue. Some notable streams include Kishi Aigad, Chashma Aigad, Saidgi Algad, Kanungo Aigad, Sagga Aigad, Tauda China Algad, Damoma Algad, Tarkhobi Algad, and Suedar Aigad.

Administration Ten Tehsils currently make up the North Waziristan District.

- Datta Khel Tehsil
- Dossali Tehsil
- Gharyum Tehsil
- Ghulam Khan Tehsil
- Mir Ali Tehsil
- Miran Shah Tehsil
- Razmak Tehsil
- Shewa Tehsil
- Spinwam Tehsil
- Shawal Tehsil

C) Climate

The region experiences cold winters and pleasant summers. May marks the beginning of the summer season, which lasts through September. Typically, June is the warmest month. During the month of June, the average high and low temperatures are 31 and 18, respectively. October marks the beginning of winter, which lasts until April. Winter months are December, January, and February. In January, the average high and low temperatures are 10 and 2 degrees Celsius, respectively. Except for the Razmak region, where rainfall is significantly higher, there is little rain.

Micro-profile study

The researcher undertakes this research study in select villages of North Waziristan. The researchers is participated in local conventions and celebration of newborn and newly weeds.

For this purpose, I select village Eidak, Datta khel, and Miranshah Kala for gathering data and information.

Village Eidak is tickly populated village of Tehsil Mir Ali in District North Waziristan. From this village, the researcher was able to obtain data from diverse groups based on their education, experiences, wisdom, occupation, and their family per capitia income. Datta khel village was selected for gathering data and relevant information about the regrouping of one dormant Al-Qaida groups. Extremism and religious intolerance were found high in this village. Miran Shah kala was selected for this study as there was an apparent shift in their personal names' ad traditional ways of thinking, which the researcher timely captured

4.3 STATE, SOCIETY, AND PERSONAL NAMES

4.3.1 between localized, indigenous, and intercultural anthropology

A German anthropologist living in the Netherlands, want to write about Indonesian anthropology's history, sociopolitical setting, and perspectives

“Hegemonic Northern anthropology' seeking to judge 'them' or, worse, to speak 'for them' in order to silence the voices of 'Southern' colleagues.”(Ramstedt, 2004).

So as to speak of the indigenous and localized people of North Waziristan, the state pursued a divide and rule policy of colonial legacy to sustain and maintain the pernicious rule of despotic government.

Religion's study history creates definitions for essential concepts like religion, ritual, magic, and rituals, much like philosophy's study history generates philosophical terminologies. Even if we don't have the same linguistic bent as these philosophers, we can't deny that creating and analyzing definitions is an important aspect of the job. Of course, overt or covert claims regarding the reality of religion, or of one religion over another, have no place in anthropological studies of religion. Durkheim accurately claimed that there is no such thing as a study of religion, and that any such study can only be one or many religions.(Durkheim, 1973)

4.3.2 Saudi Wahabism and its impacts of Waziristan Society

Since the early 1930s, Saudi Arabia and the United States (US) have enjoyed a long-standing political, economic, and military partnership in the Middle East. The United States has proved its commitment to Saudi Arabia's security through different military

deployments and informal arrangements. Since the early 1930s, America's foreign policy has backed and shielded the Saudi royal family, refraining from criticizing the monarchy's internal policies or human rights record.(Abou El Fadl, 2005)

Many academics have charged that this worldview "deviates from [Islam's] essential ideas of tolerance, pragmatism, and moderation."(Abuza, 2003). This has largely been made possible by Saudi Arabia's immense oil wealth (or Petrodollars) and purchasing power, which has allowed the monarchy to build close, ties with the United States and other liberal and conservative regimes.

The events of September 11, 2001, disrupted the foundations of the US-Saudi relationship, creating severe worries and suspicions about the role of the Saudi government and its Wahhabi ideology in AlQaeda-affiliated terrorism. Because 15 of the 19 hijackers, as well as Osama bin Laden and many of the global "jihadists" who participated in the conflicts in Bosnia, Chechnya, Afghanistan, and Iraq, were Saudi citizens, the attacks cast a spotlight on Saudi Arabia.

This chapter attempts to address these concerns by answering the following questions in order to determine the role of the Saudi government and Wahhabis in the emergence of global terrorism. Is Saudi Arabia's Wahhabi doctrine a factor in the rise of violent extremism in the FATA region, first and foremost? Second, what are the conceivable links between Wahabism and violence? Finally, how can these mechanisms be identified and distinguished from other sources of radicalization in the FATA region.

In *Wahabism: A Critical Essay*, Hamid Algar distinguishes two characteristics that distinguish the Salafi from the Wahhabi: "a reliance on attempts at persuasion rather than

coercion in order to rally other Muslims to their cause; and an informed awareness of the Muslim world's political and socio-economic crisis."(DeLong-Bas, 2010)

In his book *The Great Theft: Wrestling Islam from Extremists*, Khaled Abou El Fadl expands on Algar's findings, claiming that Wahhabism would not have been able to thrive in the modern Muslim world under its own flag. It would have to be spread under the banner of Salafism for this to happen.(Christoper M Blanchard & Prados, 2007). Wahhabism needed to be linked to Salafism because Salafism was a far more "credible paradigm in Islam," making it an appropriate medium for Wahhabism. Wahhabism needed to be linked to Salafism because Salafism was a far more "credible paradigm in Islam," making it an appropriate medium for Wahhabism.(Christopher M Blanchard, 2008)

In their distinct viewpoints on the evolution of jihadist ideology and how that culture may have inspired AlQaeda's philosophy and expansion, all of the arguments are legitimate. This thesis intends to assess the empirical foundation for these statements and establish which viewpoint is more realistic, as well as to identify which ideology had the largest influence on the ideology of Al-Qaeda's and the role played by the Saudi government in the expansion of the jihadist movement. This enables accurate analysis of the ramifications for the Saudi government and the determination of future US-Saudi agreements.

Summing up this adventurous wahhabism of Saudi Arabia in the region of FATA in general and Waziristan in particular need sound judgment as how far this adventure affected the people of Waziristan. The state and society were at loggerhead in defining

identity, role prescription, and personal relationships to the detriment of society. The Wahhabi sect makes the society of Waziristan upside down by intervening in their religious and cultural affairs, further propounded by the state government of Pakistan.

The change in state and society relationship (characterized by acute violence and extremism) is positively correlated with the rising tide of Wahhabism in Middle East, Africa, and the greater Asia. Also this relationship remain estranged in post 1980s as trust and capacity building programs were averted at a cost of sustaining, empowering, and weaponing the culture of Waziristan.

4.3.3 The interplay of nationalism and culture in NW Society

Religion and nationalism go hand in hand. Both things have existed in Pashtun civilization and have a complicated relationship. The complexity of both phenomena stems from the fact that they both provide their followers with a fictitious community. Nationalism is defined as a feeling of belonging among a group of people who have a common national identity that has developed over time as a result of shared national symbols, culture, and history. Similar to how each religion offers its adherents a set of beliefs and a code of conduct, adherents of one religion often perceive themselves as distinct from adherents of other religions who hold different beliefs due to the fact that they share a common belief system. In this sense, the phrase "Muslim Ummah" emphasizes the idea of a Muslim community based on shared religious convictions.

There are numerous instances of how religion has influenced nationalist movements, including the division of India and Pakistan, the founding of Israel, and post-revolutionary Iran. In certain circumstances, the interplay between the two is so strong

that religion and nationalism appear to be inextricably linked. The Pakistan Independence Movement was primarily motivated by religious motives and slogans.

The inter-relationship between the phenomena of nationalism and religion can also be seen in Pashtun society. By 1000 A.D., the bulk of Pashtuns had converted to Islam.(Siddique, Selvanathan, & Selvanathan, 2012). Pashtunwali, on the other hand, is a pre-Islamic traditional code of honour observed by the Pashtuns as a way of life. With the arrival of Islam, however, many of the Pashtunwali laws were modified to conform to Islamic injunctions and beliefs.

As a result, it's impossible to separate the effect of religion from the Pashtuns' national identity and attitude. There have even been occasions when religious teachings were used to try to unite the Pashtuns in a war for national freedom against the rulers of the day.

The Pashtuns, for example, fought both the Mughal authorities of the subcontinent and the Sikh rulers of Punjab. Furthermore, the Afghan rulers' early twentieth-century nation-building efforts attempted to combine nationalism and religion in order to bring the Pashtuns together. The Khudai Khidmatgar movement, which emphasised Pashtun nationalism and the restoration of Pashtun glory, was an anti-colonial movement of the twentieth century. (Khan, 2003)

On the other hand, certain Pashtun nationalist conflicts had secular roots; they relied more on the nationalism phenomenon and catered to Pashtun nationalist and cultural identity than religious identity. For example, Khushal Khan Khattak, a 17th-century Great Pashto Poet and Warrior, attempted to unite the Pashtuns against Mughal monarch Aurangzeb, who had imprisoned him for seven years. His approach to national

emancipation was secular, more nationalistic, and less religious. Similar nationalist developments may be traced back to neighboring Afghanistan in the first three decades of the twentieth century, when successive Afghan rulers attempted to modernize and reform the country's governmental machinery on nationalist lines.

4.4.4 USSR Invasion of Afghanistan and Pashtoon Society of NW

The invasion of Afghanistan by the USSR is an important historical event that has had long-term detrimental consequences for the region. The United States of America opted to face the Soviet Union in Afghanistan due to the geopolitical compulsions of superpower rivalries and Cold War politics. The chosen style of conflict was guerrilla warfare through proxy warfare. Pakistan seemed perfect for acting as the base of this key proxy war because of its proximity to Afghanistan.

Pakistan, on the other hand, had to figure out its own strategic alternatives. Unlike America, Pakistan did not face a greater threat from communism as an ideology. This battle gave Pakistan's military ruler, Zia-ul-Haq, an opportunity to legitimize his power. Furthermore, it obliged the US to overlook Pakistan's nuclear programme, which began in 1970 and continued into the 1980s. Pakistan, like the United States during the Cold War, faced regional strategic threats, particularly from India and Afghanistan.

Pakistan's military establishment created a concept known as strategic depth in response to these concerns. This policy attempted to install a pro-Pakistan regime in Afghanistan, which would not only reduce insecurity in the country, but also provide strategic depth to Pakistan in the event of a conflict with its eastern adversary, India. In light of these geopolitical considerations, Pakistan and the US formed an informal cooperation to

combat the war through the Afghan Jihad, a group of Islamists. Arabia was also crucial in terms of providing material and people resources for fighting this Jihad against communists, who were widely referred to as infidels by religious clergy at the time.

As a result of this decade-long proxy war, the US and its allies were able to defeat and disintegrate the Soviet Union, which had been the bipolar international system's second superpower until now. With the disintegration of the Soviet Union, the United States swiftly withdrew from the conflict zone to prepare to assume leadership.

In order to confront the global terrorism phenomenon, the events of September 11th, 2001, once again changed the dynamics of international politics and rekindled American interest in the fields. Pakistan has once more taken on the role of a frontline ally of the United States in the Global War on Terror. The same forces that initially aided in the disintegration of the Soviet Union had to be resisted by both regimes.

This ongoing process of radicalization and extremism in Pakistan has had a significant and fundamental impact on Pashtun society, manifesting itself in the erosion of Pashtun national identity symbols. Following the Afghan Jihad and the War on Terror, a new religiously driven class arose, with ties to or sympathies for groups like the TTP. This class's worldview attempted to modify the Pashtuns' centuries-old national fabric as a result of their religious tendencies.

As their power grew, this new class began to target Pashtun national symbols one by one. Music and the Pashtun national dance Attan, for example, were outlawed in practically all tribal areas of Pakistan where the Taliban had power. Similarly, countless famous

Maliks (tribal elders) who held positions of influence in tribal areas have been eliminated by terrorist networks like as the TTP through a series of targeted executions.

The degradation of Pashtun national symbols and their centuries-old customary code of Pashtunwali has ultimately resulted in a fall in Pashtun nationalism as a result of this growth in Islamic extremism in Pashtun communities.

4.4.5 Identity and Personal names

Dundes (Erikson, 1968) defined identity as;

“[It] denotes both a continual sameness within oneself (selfsameness) and a continual sharing of some essential character with others.”

The projected identity is the image that the self perceives and tries to project. Receptive processes in identification are what Joseph (Joseph, 2004) refers to as the perceptions of the recipient or the general public. The two processes do not always have the same viewpoint.

The process of naming is inextricably tied to the concept of identity. According to Joseph (Joseph, 2004) being named is a 'enacted identity.' This is how other people see you or your group. Naming oneself is a form of self-perception, self-concept, and self-praise. To name is to claim social and political space over the named: through naming, the name-giver can claim social and political space over the named.

Names convey an entire way of life, including religious practices, social systems, and cultural traditions in North Waziristan society. A name is also a social peg that represents the name-or giver's owner's cultural or social standpoint, making naming and renaming a

kind of claiming and rewriting an identity. The people of NW shifted between fundamentalist and conservative identities in post 1980s world. Naming one's self is both a proclamation of freedom from broader social authority and a choice of identity.

Although NW society adopted a wide range of war names, some chose more martial names that were more suited for a war context. Names like Khalid bin Walid (Sword of Allah) and Hazrat Ali (God's lion, for example, indicate hostility against the opponent.

The war names challenged the existing system, its religious practices, social structures, and cultural traditions, which sometimes marginalized and degraded a segment of the population as second-class citizens. Renaming evolved into a reclaiming process, constantly rewriting new identities and claiming socio-cultural space.

Pashtun society was and continues to be a subservient, harmony-loving, or literature-loving society "with its own comprehensive code of life, Pashtoonwali." Pashtoonwali dominates many elements of tribal life in Pashtoon society, but the 1979 foreign invasion of Afghanistan sent shockwaves across Pashtoon society.

Finally, the Soviet invasion of 1979 and the ongoing defence of its independence by US-led NATO Forces are drawing to a close. The growth of the sense of militancy and violence in Pashtoon society was influenced by cross-border migration, safe havens and base camps on both sides of the Durand line, the movement of weapons and ammunition, and financial and logistical support.

Another factor is Fata's administrative system, which makes it extremely vulnerable to extremism. Khan Abdul Ghaffar Khan's nonviolent political/social movement, Khudai Khidmatgar Tehreek, has played a significant role in making Pakhtoonkhwa's populated areas more peaceful, calm, and liberal.

Given the conditions in KPK's settled areas, where there is significantly less militancy and violence than in FATA, the issue of militancy in Pashtoon society needs to be taken seriously. It is obvious that the peace and stability in FATA are intimately tied to the peace and stability in Afghanistan given its close proximity to that country.

Because Pashtuns live on both sides of the Durand Line and are heavily connected and attached, the permanent of quiet remaining in Afghanistan was a source of considerable anxiety connected to the peace in Pashtun society. The nonviolent solution to the Afghanistan situation can bring peace and stability to Pashtun society in Pakistan.

4.4.6 Re-locating identities and change in personal names

Ayatollah Khomeini's shite revolution in Iran 1979, the Pakistan state maintained good relations with both Iran and Saudi Arabia. The Pakistani Shia population, the second-largest in the world after Iran's, has had a significant impact on Muslim history and politics, particularly in Pakistan and the Indian subcontinent. During the 1980s Afghan war against the Soviet Union, relations between Saudi Arabia and Pakistan strengthened. Saudi Arabia and Pakistan both grew close partners with the US and enthusiastically backed the "Mujahedeen" in Afghanistan. In order to protect their community, the bulk of Shia organisations turned to violence, waging tit-for-tat terror strikes against militant Sunni organisations. In the following years, starting in the late 1980s and lasting through

the 1990s, Pakistan was the setting for a proxy conflict between Saudi Arabia and Iran. “Wahabism” is one the main factor after 1980s. Wahabi groups were the most jihadist and terrorist organisations present in Pakistan. Wahhabi organisations and groups in Ex-FATA benefited from state support and prospered at the expense of other organisations, which were ignored by various Pakistani administrations. Wahabism is a minority Sunni sect in Pakistan, thus it is a little odd.

4.4.7 Deobandi Organization in North Waziristan:

- 1) Jamiat Ulema-e-Hind.
- 2) Jamiat Ulema-e-Islam.
- 3) Majlis-e-Ahrar-e-Islam.
- 4) Tablighi Jamaat.

4.4.8 Associated Militant Organizations:

- 1) Lashkar-e-Jhangvi.
- 2) Taliban.
- 3) Tehrik-i-Taliban Pakistan (TTP).
- 4) Sipah-e-Sahaba.

There are two major Pashtun tribes the “Durrani” and the “Ghilzai”. The Pashtun are mainly Sunni Muslims of the Hanafi School of thoughts and some Shia Pashtun in Eastern region of Ex-FATA.

4.4.9 Saudi-US Alliance:

Western nations accuse Pakistan of supporting the Taliban, specifically the Inter-Service Intelligence (ISI), who they claim have safe havens in Pakistan's Northwestern tribal region, which borders Afghanistan. They claim that the Pakistani government is not doing enough to dismantle the terrorist strongholds and that Islamist militants undertake assaults on Afghan land from their bases in Pakistan.

Pattern of Changing Name of Pashtun Male/Female before and after 1980s:

Before	After
Female names	Female names
Zarghuna	Aisha Siddiq
Mina	Khadija
Naghma	Fatima
Malghalara	Zainab
Palwasha	Zoya
Malala	Maryam
Kontara	Kubra
Lakhta	Salma

Before	After
Male names	Male names
Afrasiab	Abdul-Ghani
Adam khan	Abdul-Aziz
Atal Khan	Baqi
Darwesh	Basit
Hewad	Abu-Dujana
Khushal	Abdul-Hai
Malyar	Abu-Zaid
Mirwais	Abu-Okasha

4.4.10 Factor responsible for changing nomenclature of Pashtuns after 1980s:

- 1) Role of Religion (Madrassas)
- 2) Radical Sectarian Nexus.
- 3) Sharia Bill at KPK (Nifaz-e-Shariah).
- 4) Wahabism
- 5) Saudi-Pak-US alliance against Soviet Union.

CHAPTER 05

DATA ANALYSIS

This chapter discusses how to read and analyse data. Researcher has tabulated and analyzed the collected data. Details are given below

Table 5.1: Distribution of population (teachers) by position held

H.P.S.T	15 15%
P.S.T	7.7%

Category of post Frequency Percentage

The above table represent the number of teachers interviewed with regards to position they held. Among the participants, 15% were headmasters and .7% was primary level teachers.

Table 5.2: Distribution of Respondent by Academic qualification

Academic qualification Frequency Percentage

Graduates

Art	10	10%
Science	20	20%
Post Graduate		
Arts	32	32%
Science	42	42%
Total	100	100

The above table shows the number of respondents by academic qualification.

Table 5.3: Distribution of respondent by age group

Men

25-30 years	70%
30-35 years	15%
35-40 years	5%
40-45 years	3%
45-50 years	2%
Total	100

The above table shows the distribution of respondent with respect to their age. This method gave the researcher a wide historical account of changing personal names, increase in extremism and violence and overall social fabrics as it extended the scope of research over the wide horizon of time and space.

Table 5.4: Distribution of respondent by occupation group

Category of occupation Frequency Percentage

Professionals	30	30%
Malik	20	20%
Farmers	40	40%
Politicians	10	10%
Total	100	100

The above shows the distribution of respondent with respect to the occupation they held. This group informed the researcher from diverse perspective of professionals, Maliks, farmers, and politicians.

Table 5.5: Teachers views regarding changing personal names and rising extremism

	SA	A	UD	DA	SDA
Do you feel changes in Personal names?	68	15	2	10	5
	68%	15%	2%	10%	5%
Do you feel rise in extremism in	75	15	--	5	5
Pushton society post 1980s?		75%	15%	--	5%
	5%				

Table 5.5 shows that 83% teachers strongly agreed with the statement that personal names of

North Waziristan society is significantly changed. Only 15% teachers do not agree with the statement.

This table also shows that respondent (90%) were agreed with the statement that there are steady rise in extremism in Pushton society post 1980s.

Table 5.6: Academician views regarding changing personal names and rising extremism

	SA	A	UD	DA	SDA	
Do you think that religious revival			65	15	4	8
8						
In NW was responsible for shift in			65%	15%	4%	8%
8%						

Personal names?

Table 5.6 shows that 80% academician were agreed with the statement that post 1980s religious revival in Pushtun society bring substantial changes in Personal names.

In-depth Interviews

Participant 01:

لو مړېش خص:

سلامونه زه اغشام د حېد . زوی اوامیر احمد خان لاسی می دش طلي وټیستان د رزم تسی می سره تړاولرم. زه غواړه پتل م کوم دولفش ارتلری سره پخلی خونه مکتورس رکرم په هر سړی م کسې د مټوم له پیظنت وروپته یو ځلگری دود وی لکه په مټوم څو کول په مټوم بنه نوم کښودل هم داراز زه چی پی داش و من و پلار مور می دیلی نشوی ف تقیم کیری ای صدق و کیری ای کی ریته د اسلامي طلوس ره سم غورکی اذان و کړ چې دای و اسلامي طل دی او موخ هی په رتلی و کسې کسې د مټوم یو ک غلپس ترکی دل دی زمانوم عی نوم دی چې مطبی دی دولت نیدی اشته من دی زما د پلار لگری وو د غی د زوی اغشام نوم و ونو زما پلار دان و دی په زرمپوری وو بلاخره پلار می په ما دان و مکنس ود.

First person:

Hello. I am Ehtesham, son of Hamidullah and grandson of Amir Ahmad Khan. I belong to Razmak area of North Waziristan. I want to do a voluntary interview with you without any pressure. There is a special tradition in every area after the birth of a child, such as aqeeqah on a child, giving a good name to the child, and when I was born, my parents recited Yasin Sharif, gave alms and listened to me according to Islamic principles. Azan said that this is an Islamic principle and the goal is to raise a good child in the future. My name is Arabic name which means rich or wealthy. The name was very interesting and eventually my father gave it to me.

Second Person

شخص دوم

تراوسر سړی مې رزم د وږيس تان شلمی دی مل مې خان شامت حاجي د اون واز سړی د وږير پيران زه سلامونه کونکي مرسیت هم طلب نوم د زما کبريت سره مکه خوښ خپل هس ريقاس فېشار ډول کوم لپته غوارم زه لرم هېښي غږ کړی کوم کي لامل نوم زما کيښودنوم دا مپه پلار مې وروست لیکن وونوم لوان زمالومړی دی دزی وروست مې دبل تل هاشوم هینتیل ه چې څرنگه وپوړی زړه پدی نوم دته پلار زمالکړن لري تراوسره وکړی صدقه اووکړی دزی مې پلار مې هاین تپه زما همدارازکړی

Second person:

Greetings I am the grandson of Jibran Wazir Syed Nawaz and Haji Shamat Khan from Razmak area of North Waziristan. I want to do a voluntary interview with you without any pressure. My name means helper. At first it was my Alrian name, but then my father gave it to me. My name is not actually related to any particular event but it was very

interesting to my father as Pashtuns shot after the birth of a child as well as at my birth my father shot and gave charity.

Third Person

س. مونه زه لوفينوار خان دالطاف سچين زوی او د ملک هرا جان شاه لمبی یم د چړوی وزیستان مرید اوشویې نخل سړی مې سره تر اولرم. زه غواړم پته ل مګوم ډولفش ارتلری سره پخپله خوښه مګر سره مګر. زه چې پېدا شوم پلار مې پسونه حلال کړ هم دارزی ایې رته د اسلامي لویوسره سم غورکې اذان وکړ چې دایو اسلامي لول دی او موخه یې په رتلی وکړې د مټنوم نیکی علمې ترکی دل دي. زمانوم مطب د ګرو خدمت وکړې دی زما دنوم کښودلو لوی لامل لوفينوار ډي خان دی چې پلار مې دین پیل کس یلیت مدار دنوم خخ دی ر اغیزمن شوی وپایا په ما دانوم کښود.

Hi, I am Asfandyar Khan, son of Altaf Hussain and grandson of Malik Mira Jan Shah. I belong to Masid and Shubakhel areas of South Waziristan I want to do a voluntary interview with you without any pressure. When I was born, my father slaughtered sheep and then he told me that it is an Islamic principle and the goal is to make the child a good staff in the future. My name means servant of the people. The main reason for naming me is Asfandyar Wali Khan. My father was so impressed with the name of this famous Pashtun politician that he gave it to me.

Fourth Person

سلامونه زه حزب الله عافې د خواجه عارف الله عافې زوی او د خواجه محمد عارف لمبی یم د شمل یوزیستان رزم ت سړی مې سره تر اولرم. زه غواړم پته ل مګوم ډولفش ارتلری سره پخپله خوښه

مرکتور سر مکرم په هر پینتنه سړی مکی د مټومل پیظنت وروسته وی و ځلگری دود وی لکه په مټوم عقیق کولپه مټوم بنهن و مکمن و دل همداراز زه چی پی د اشنومن و پلار مور می دی لری نشوف مټم کپی ای ای صندقه کپی ای ای رنه د اسلامي لصل و سرهم غورکپی اذان کپی چی دای و اسلامي لصل دی او موخه پی رنه و کپی کی د مټوم و مټوم کی علم و سترکی دل دی. زما دن و مکمن و دل لکل چی د یو ځلگری پیچنی سر مټر اولری هغه دا چی کله زه پی د اشنومن و پلار غایت اذکی د مچا هنی و حکومت وو او زما پلار رنه د مچا هنی و حکومت خخ دی راغی زما و ونو مچا هنی په ما دان و مکمن و د حزب الله مطب د الله لیه ده زما پلار رنه لصلی موخه همدا وه چی له دی خخ په رنه و کپی کی تر مچا هد جورشی.

4th person:

Hi, I am Hezbollah Arefi, son of Khwaja Arifullah Arefi and grandson of Khwaja Muhammad Arif. I belong to Razmak area of North Waziristan. I want to do a voluntary interview with you without any pressure. In every Pashtun region, after the birth of a child, there is a special tradition, such as aqeeqah on a child, giving a good name to the child. Adhan in the ear that this is an Islamic principle and aims to grow the good staff of the child in the future. My naming is related to a special event: when I was born, the Mujahideen in Afghanistan

Fifth Person

لپته غواړم زه لرم تر اوسره سړی می رزمت و نویست انشلمی دیم زوی جانسخی دحسین صدام زه سلامونه یو وروسته پی هابنت له ماشوم نکې سړی مپینتنه هر په کپی تر سره مکه خویپ خپل هس ریفاس نفشار ډول کوم د می مور پلارنوش و پی دا چی زه همداراز کپی و دن و مټوم ماشوم کول عقوقه مټوم و پلکه وی دود ځلگری یو دا چی و کپی اذان کی غورس م سره طول و اسلامي د رنگه پی او کپی صندقه پی او کپی ختم شوی سړی

د چې اکل کښ و دل نوم د زم . دي کی دل ستر عمل نهی کم اشوم نکي ټال ونکی پ هی موخه او دی لصل اسلامي
د پلار زم وپاچاهي ح سېن صدام نکي عراقن وشو وپیدا زکل ه چې دا هغلر یریتراوس رهېښې تلگړی و
مې خخه زوی چې هل مې پلار کښ و دن وم صدام ما پ هی وج ه همدی پهن و وومتشردی خخه پ اچاهې د صدام
شي جوړش خضیت غن دی صدام نکي ټال ونکی

5th person:

Hello. I am Saddam Hussein, the son of Sakhi Jan. I belong to the Razmak area of North Waziristan. I want to do a voluntary interview with you without any pressure. In every Pashtun region, after the birth of a child, there is a special tradition, such as aqeeqah on a child, giving a good name to the child. Adhan in the ear that this is an Islamic principle and aims to grow the good staff of the child in the future. My naming is related to a special event: Saddam Hussein's reign in Iraq when I was born. My father was very much influenced by Saddam's reign, so he named me Saddam. Said my son would become a Saddam-like figure in the future.

Summary and Conclusion

This research study particularly deals with the post 1980s Pushtun society in the reemerging forces of religious fanaticism and religious extremism. This research finds out that significant changes were brought about in Pushtun personal names in the immediate aftermath of jihadist infiltration over the porous border of Afghanistan. These Jihadist, mainly from Central Asian and Middle East, bring with themselves their unique institutions of suppression and cultural interventions.

Diverse group were deliberately selected as respondents, based on their age, sex, occupation, experience, sources of income and family system to ascertain the micro and macro level changes in their personal names. A select of few focus villages, Eidak, Datta Khel, and Miran Shah Kala, were selected to discern the changing patterns in violence, extremism, and regrouping of jihadist under the umbrella of Islamic terrorism.

This study bolsters the argument made in the literature that local communities' willingness to accept Taliban and TTP fighters was influenced by extreme poverty, high unemployment, a lack of basic services, a lack of education, and a lack of awareness.

A protracted violent conflict that consumed North Waziristan and had repercussions both locally and internationally was eventually made possible by the state's failure to empower local communities economically, socially, and politically. This element is believed to have had the greatest negative impact on how the conflict in the study area was managed.

When long-standing internal problems and variables spiraled out of control and the state lost the confidence of the populace, a violent conflict broke out in Pakistan's tribal regions. Gaps in society and the conventional institutions were undermined by socioeconomic and political inequality, bad governance, and injustice. External factors that increased isolation, radicalization, and militancy in the area made these problems even worse. From 2004 to 2014, when the Taliban took control of North Waziristan, there was a violent war there that frequently involved target assassination, extortion, kidnapping, clashes between the Taliban and the military, the imposition of curfews, and military bombardment.

Conclusion

The study comes to the conclusion that internal forces are the main starting and ongoing causes of conflict. The area was unstable for many years; locals lost their homes, reputations, means of subsistence, money, jobs, independence, standards of conduct, culture, and traditional institutions, as well as their identity and pride. There was no effective response from the state during this suffering. But over time, locals began to see new opportunities in the Mujahedeen, Taliban, and then TTP. To settle a score with the state or another rival group, to find new livelihoods and work, or to gain wealth and power were the main draws for people to support or join them. But for other people, it's still Jihad, and they want to fight for the Mujahedeen against forces from abroad and their allies.

ANNEXURE

QUESTIONNAIRE

Note: Please tick (√) the relevant box.

Responses Indicators: **SA** = Strongly Agree, **A** = Agree, **UD** = Undecided, **DA** = Disagree, **SDA** = Strongly Disagree.

S.No	Statements	SA	A	UD	DA	SDA
1.	Do you feel that Personal names have been shifted from traditional names to more Arabized names?					
2.	Do you feel that religious extremism has been on rise since 1980s in NW?					
3.	Do you think War on Terror and War against Communism brought shift in traditional ways of thinking and thus behavior?					
4.	Do you think that NW society is going through transitional period from traditional to modern society?					

GLOSSORY

غور	raE
طوم	dlihC
Consultation	مكه
Eoier	سرمې
neEr	پي طنت
la ociah	خلكري
pEera	له
sl ooas	پسونه
te art	كيس و دل
PushtoonWali:	Code of Pushton Conduct
Taarborgiri	showing (adverse) relation with siblings
Nanawaty	Pre-Marriage celebration
Wro	Weeding celebration
Khasi	Circumcision

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