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## AN ANALYSIS OF NEED BASE (REFORM) EDUCATION AND MADRASSA SYSTEM IN KHYBER PAKHTUNKHWA, PAKISTAN

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**Hamida Zafar**

Professor,

Department of Education, Jinah University for Women,  
Sindh, Pakistan

Email: [hamidazafar000@gmail.com](mailto:hamidazafar000@gmail.com)

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### ABSTRACT

*This study also aims at determining the role of these madrassas in imparting education to adult females and elderly women alike. This research is also an eye opener for policy makers that without any outside help they are working quite effectively even in those areas where government fails to provide education to boys so girls are out of the question. Another positive aspect of these madaris is that they offer a uniform curriculum and system of education. There is no distinction of rich and poor, Pashtuns and Panjabi, young and old, all people having any background, status and age have an access to education in these institutions. Almost all the students, parents and madrassa teachers showed their satisfaction over madrassa education especially for girls because they consider madrassa education associated with girls decency more over madrassa educated girls obtain better marital status, the most desired one in an Islamic society and hence considerable number of rich and middle-class families sent their daughters to madrasas & even are ready to pay fees if so required These madrassa are working independently but in recent years been started and teachers of home madrassas showed their concerns over it. Most of the teachers are unwilling to get their madrassa registered with any board for me or the other reason. Government should take measure to provide opportunities to religious sectors for improving and expanding the services of these madrassa. Moreover necessary steps should be taken to eradicate the misunderstanding between government and madrassa administrators. In this way registration procedure can be made easier and exact number of these madrassa can be brought forth. But all this requires mutual understanding and an atmosphere of cooperation and trust. Madrassa assumes central position in Islamic Education System. Recently in most of the rural areas of Khyber Pakhtunkhwa the number of Home madrassas increased many fold. These madrassas provide valuable services to communities in which they are located. These madrassas are a ray of hope for those girls who are not allowed to attend schools and those women who are illiterate as these institutions provide basic religious education and also a place of get together for those who are otherwise confined to four walls of the house. Most of these*

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*madrassas are working independently of any religious, political organization and government and are free from sectarianism, extremism or fundamentalism, focusing only on providing religious education. This study focuses on the Effects of these Home Madrassas on Girls Education. The main objectives of the study are to highlight the role of these madrassas in female education and to highlight the need of restructuring and reshaping these madrassas for better results.*

## **KEYWORDS**

*Maddāris, Need Base Education, Reform*

## **INTRODUCTION**

In Islam, teaching & learning is of prime importance & a lot of preference has always been given. Islam is both religiously and socially retrospective in Arabia. Training as a light to radiate the generalized dullness was expected. 'Iqra', simply means 'Reading' in Arabic, has been revealed by the Holy Quran to the Holy Prophet (PBUH). In the Quran, topics are explicitly "non-religious" mentioned in holy texts like climate, space, atmosphere, geography, biology etc. The Holy Prophet (PBUH) even asked his adherents to "go to China" in order to obtain knowledge and that the ink from a wise person's pen is much purer than the martyr. In addition, a prisoner of war was freed during the life of the Prophet to provide his teaching at least ten Muslims. The meaning of all kind of education in Islam is indicated by several interpretations. Mosques used to be a crucial location in the early days of Islam to collect data for Muslims who grew up & became Madrassas in the eleventh century (Makdisi, 1981) as educational establishments in Islamic society. This actually exists as part of a larger educational system in most Muslim countries. Madrassa has been operational for decades in Indo-Pak as well. Some 189 Madrassas were inherited from Pakistan in 1947, following independence (Hayat, 2008). That number had risen to 12,448 Madrassas by 2008, with an estimate 1,603 million students enrolled. (Statics in school, 2008).

In Pakistan, there are many kinds of educational programs that are being practiced. The public, private & Madrassa schools are widely present. Private schools are further subdivided in every street & neighborhood, ranging from elite schools to a host of free schools. Higher fees charging schools take children of families who are financially well off, but mediocre private schools & public schools join the higher & lower middle classes. While not all of these schools follow uniform curricula, it is prevalent to teach non-theological subjects along with fundamental religious instructions. On the other hand, Madrassa is unique in adopting only religious curricula & does and teach non theological subjects. Parents with limited tuition who don't afford public/private schools send their kids to Madrassas. It may not have the prestige they should have in our culture, which was a symbol of a great Islamic identity & history. With a great ray of hope for development, poor children comes into Madrassa, but occasionally it

doesn't come true.

Madrassas have failed to bring them to the mainstream as well as to other students or professionals in culture at the same time. Though Madrassas provides an important service in Pakistan, where 57% of the population is illiterate (Economics survey 2010), they have not been able to make a successful contribution to improving the socio-economic condition of poor members of society who are quality improvement struggle of life. The under development parts of population, fueling fraction, rage & conflicts in society, remains underprivileged. The wrong mindset of the educational philosophy of Madrassa is broadly seen as the greatest barrier to progression. Therefore, it's time to take measures to increase Madrassa education, which could lead to the underdeveloped/poor population's sustained growth.

The thesis would help to understand the existing education system in Madrassa and its failure in the sense of the non-integration in all segments of our society of students trained in Madrassa. It can also support the Ministry of Education and public policy formulators as an empirical study:

1. To introduce effective changes to the state's educational system by improving Madrassa.
2. Minimize educational disparities by improving access to higher education for the underprivileged portion of the population.
3. Minimize fractionally, anger, intolerance and social tensions.
4. Enhance the social status of poor members of society striving to improve their standard of life Incorporate the educational system of Madras, which is essential for the growth of the modern Muslim state.

## LITERATURE REVIEW

### Madrassa

The term Madrassa derives from the Arabic word "Dars" meaning 'lesson.' This mean 'campuses in colloquial and literal usage. The Madrassa is an educational institution where contemporary context; primary, secondary, or advance, offering lessons in Islamic topics: (Brill 1965). In Pakistan, Bangladesh & India, Madrassa also applies for primary & secondary Islamic religious colleges (Ahmad, 2004). Madrassas divided into four groups (Malik, 2008). They are Maktab which derived to be written from Arabic word "Kataba". (1995, Encyclopedia). A religious or Quranic primary or appt-time schools that emphasizes on Quranic recitation & memorization. Sample reading & writing ability or primary education are also taught in many regions. Abtadiya is the term used for primary education. It teaches Thatani/Khasa (secondary level), from the fifth to the tenth grade, but most of Madrassa still have the main section. Dar-ul-ulum, fellow. Wustani /Aliya (a bachelor's degree) includes higher secondary and graduation degrees. They are Jamia, it has university status and requires greater Foqani/Almiya

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(Master's degree) or post graduate and specialty qualifications.

### **Background of Madrassa**

There was no conception about the current Madrassa during time of the Holy Prophet and Caliphs. Social and religious action are centered on mosques. The oldest Madrasa was founded in Iran, West Africa, Spain around the 8th century and extended to include Islamic education, science, theory, public administration, governance and so on in the Muslim world (Ali, 2009). In the Abbasid time, during Islamic culture & civilization were at peak, Muslims were not only just acquainted themselves with Greek literacy and philosophy but also with science and thought. It was then, with the founding of Bait-ul-Hikma (House of Wisdom), founded by Al-Mamun (reigned 813 - 833.D) in Baghdad, that the institutionalization of learning emerged. The organisation and purpose of Saljuq Wazir further enhanced it. They came into being in Asia, Africa and Europe as specialized education agencies (Blanchard, 2008). In reality, the very first madrasa from which Fatima Al-Fihri, a Muslim woman in Morocco, first developed the concept of a university in modern sense, place where students meet in order to study variety of subjects under various teachers Al-Qarawiyin University is also known as the same madrasa (Syed, 2011). Al-Azhar of Cairo, founded by the fourth Caliph of Fatimid Dynasty, Al-Muizz, is amongst the oldest and most important in the world today (925-975 AD). It has a good argument that since the early middle ages it is the most advanced school in the Mediterranean world. One of the first known chains, the Nizamiyah, opened in 1067 AD, under rule of Nizam-ul-Mulk, in Baghdad (Leiser, 1986). Madrasa created illumination like Alberuni, Ibn-e-Sina and Al-Khwarizmi, Ibn-Al-Haitham, & more others during that era between seventh & twelfth centuries (Dalrymple, 2005). Madrasa was open to Muslims as well as non-Muslims under the Muslim Kings of India. Reasonable topics such as philosophy, arithmetics, and astronomy have been taught in schools of magic to prepare pupils for legal services, administrative and religious duties. The Madrasa worked until colonization abandoned the institution as the center of Muslim education. In the second half of the 19th century, Madrasa lost its status as a universal teaching institute and became a religious educational institution primarily (Zaman, 1999).

### **Pakistani Madarris**

Some representatives of the Ulema were co-opted to give new state a symbolic Islamic name shortly after independence, but the clergy were generally removed from power. In order to inspect Madrasa and put religious institutions under state regulation by bringing them into formal sector to include leadership, the Auqaf Agency was set up by government. Four wafaqs and federations of Madrasa were founded by 1959. The reform proposal included introducing general lay Madrasa education, "to widen Madrasa outlook students and to increase their mental horizon" (Malik, 1996). Implementation of general lay education in Madrasa was part of such a reform

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initiative. The goal of these reforms was to make it possible for students in the Madrassa area to “enter public professions” & to “play their parts as citizens” (GoP, 1979). Since original madrassa reforms stalled and all religious parties, except the Jamaat-e-Islam, had declined them. In 1970s, the schooling system has been nationalized but Madrassa has been removed & split-up (Waseem, 1994). Madrassa’s students were given a corresponding certificate and diploma from the public sector. A master’s degree in Arabic and Islamic research is granted to students who completed English bachelor’s degree course in Madrassa and is conditionally admitted their balanced. Arabic is an obligatory subject, and Madrassa graduates are employed to teach at the middle and high school levels, thereby growing their work scope (Rahman, 1999). In the 1980s the madrassa system turned. Madrasa has trained students with no knowledge or experience in typical professions. The three armed forces each have a Directorate of Support, which recruits clergy practitioners to pray and sermons (Candland, 2008). Judicial amendments were carried out. Shariah courts have been created. Through finally eliminating interest-based banking, legislation was designed to Islamize the economy, making nationalized banks mandatory to remove zakat (ICG, 2005). Model Deeni Madaris (MDMs) has been agreed to in 2001 and an order for Pakistan Madrassa Education Board (PMEB) was issued on 18 August (ICG, 2005). On 19 June 2002, Deeni Madaris introduced another "Voluntary Registration and Control Ordinance." The ministry of education agreed upon to adopt new curriculum and “encourage Madrassa to register with government” (Klasra, 2002). 12,448 Madrassa live in Pakistan (Education Statistics, 2008). Their numbers range between 12,000 to 20,000 and the total number of students who enrol from non-official sources is between 1, 7 and 2 million. But no one knows how many Madrassa and students do exist in fact, because little figures put "over 40000" in the combined number of Madrassa registered and unregistered (Hayat, 2008). Students registered from primary to graduate schools, though, is 344579 (Education Statistics, 2008). A comparison reveals about 11.4% of the total students strength enrolled in different Madrassas. These students must provided for not only because they are many, but also because they have an important society influence. The Madrassa is registered with Wafaqs: Al-Salfia-Madaris Wafaq, Al-Arabia-Madaris Wafaq, Shia-Ul-Madaris Tanzem, Al-Islamia-Sunnat-Sun and Al-Jamaat Rabta-ul-Madaris. The table below provides details (Rahman, 2004). The five wafaqs align themselves with different Madrassan numbers: Madrassa is the highest number in the Deobandi School and Barelwi dominates this region. 90% subscribe to these two religions in Madrassa. As with the Shias, Muslims from Ahle Hadith and Salafi have their own schools, while sectarian marks, primarily Sunni Jamaat-e-islam, distinguish Madrassa from sectarian strategies (Riaz, 2004). Also Madrassa differs between the four Pakistani provinces, the largest one exists in Panjab, accounting for 60 per cent of the region's population. For more than nine decades Male Madrassa has been around. However, female Madrassa was only found in the second half of the 1970s and soon spread afterwards (Andrabi, 2005). AIMPLB

(All India Muslim Personal Law Board) has formed its Independent Education Board in India to institutionalize and modernize Madrasa education in the country. The CBSE (Central Board of High Schools) and ICSE (Central Council of Secondary Education) Models have been developed for this board (Indian Council of Secondary Education). It approved Madrasa not only to have a clear national curriculum, but also to grant Madrasa equivalence certificates and membership of religious schools (IANS, 2010). The problem of modernizing and promoting the development of a Madrasa educational system for mainstreaming madrasa students in India was underlined by the formation of this board (Gilani, 2009). The Indian HRD Ministry has also confirmed that Madrasa can either include modern subjects in the curriculum or receive membership of state councils or state boards. These teachers would be compensated by the central government. They are paid between PRs 2000 and PRs 6000 (Radiance 2009)

### **Detail of theoretical frame work Curriculum**

The origins of the development of Madrasa curriculum go back to the late 17th century, when Mulla Nizamuddin Sehavi founded Madrasa in Firangi Mahal, Lucknow, India. His academic schooling was renamed Dars-e-Nizami after his death in 1748 (Malik, 2008). It contained both "Revealed sciences" (wahhi) and "rational sciences" The discovered sciences included learning the Quran, Hadith, Quranic and Islamic jurisprudence. The rational sciences included Arabic language/grammar to offer a clearer justification for the Quran, Persian language/grammar, philosophy, rhetoric and philosophy for the future bureaucracy / judges. (February 29, 2002). Well after three generations, the typical path of most Pakistani Madrassas remains the Dars-e-Nizami (Malik, 2008). The obvious difference in the program is that it depends on Persian curricula from every other Madrasa in the country (Rahman, 1998). The basic features of the Wafaq Ul Madaris course based on Darul-Uloom are provided in Annex A table in the Spanish Madrasa Curriculum (Malik, 2008). This traditional course, focused on Dars-e-Nizami, is typically taught in Madrasa with a few minor changes/modifications focused on Islam (Malik, 1996). The course is normally 8 years, and is completed by some Madrassas in six years from the Ibtidaiyah (primary) to the Takmeel (Daura-e-Hadith).

### **Pedagogy**

Pedagogy may be defined as an art or science dealing with the technical education. or study of teaching methods and activities (Merriam-Webster dictionary, 2011) (Cambridge Dictionary, 2011). In line with the Oxford dictionary (2011). It is the form and practice of the teaching, particularly as a theoretical or analytical theme. The willingness to teach in a classroom often determines how successful a teacher is. Classroom Management and Preparation, Lesson Preparation Organization, Course Execution, Monitoring Training, Assessment Growth Skills (Moore), 2000) and

Pedagogical skills. Inspiration of students, discussing personality differences in studying, evaluation and assessment of the research setting for good learning and the creation of creativity.

### **Elimination of restrictions & accessibility to advance knowledge in religious institutions**

Since 1947, continuous attempts have been taken to modernize Madrassa in one way or other, but due to continuous opposition from religious groups the Madrassa students were not integrated (Malik, 2008). The way individuals and organisations view change as a challenge to them is an openness to change. The key words here are 'perceive' and 'risk.' The risk doesn't have to be real or high for transparency to take place. Openness in general debates is the equivalent to objections and opposition. A variety of opening styles occurs, whether active or inactive, open or covert, independent or organized, aggressive or shy (Straker, 2008). BPR online (2011) provides 6 transformative causes Clarity provided by research: loss of control and authority, surplus of existing activities, pressures on day-to-day operations, and minimal resources, a lack of experience and two knowledge essential to manage change effectively, fear of loss of jobs, conflict on the new direction, cinematic change.

### **RESEARCH OBJECTIVES**

1. Identify if Madrassa is successful in supplying its students with contemporary modern education and needs-based education.
2. To determine the disparity between the separate schools of thought of Madrassa education.
3. To evaluate the determinants of Madrassa education's efficacy.
4. The relationship between the predictors and the outcome variable should be calculated.

### **RESEARCH QUESTIONS**

1. Is the Madrassa successful in providing its students with modern and need-based education?
2. Is there a major gap in education between separate schools of thought?
3. What are the best predictors of the success of Madrassa Education?
4. Is there any relation between the predictors and the effect variable?

### **RESEARCH METHODOLOGY**

Data was gathered by questionnaires and surveys. Three separate self-assessment questionnaires were conducted by the researcher and sampled one for staff, second for pupils and third for guardians. 10% of the entire population were taken as a sample. Topi is broken into two Eastern and Western Councils of the Union, with over 35 Mohallahs. There are at least 5 domestic madrasas in each Mohallah. There are

therefore about 175 home madrassas in Topi, and each with an average of 5 home madrassas as the number of Mohallahs in Maini is over 20. The total madrassa number is 100. For the survey, 17 madrassas from Topi (10 percent) and 10 from Maini (10 percent) were chosen. One teacher and five students were taken as a sample from each madrassa, including parents / guardians of the chosen students. For the purpose of this report, the population consisted of heads; teachers and students at Mardan of Madrassa (KPK). In view of enhanced comprehension, usability and uniformity, the Madrassa belonging to Sunni schools of thought were chosen.

## RESEARCH FINDINGS

The following findings are provided after statistical analysis of the evidence.

Table No: 1  
*Opinion of teachers regarding the madrassa Education*

S.No	Statement	Yes	Percentage	No	Percentage
1	Teachers teaching a curriculum which is according to the social needs	26	100%	0	0%
2	Curriculum is free from sectarianism.	26	100%	0	0%
3	Madrassas receiving government help	0	0%	26	100%
4	Teachers getting financial benefits from madrassa	0	0%	26	100%
5	Teachers received contemporary education.	17	65%	9	35%
6	Teachers manage madrassa expenses herself.	23	88.4%	3	12.6%
7	Teachers opposes modern education.	1	4%	25	96%
8	Teachers Compel people for students enrolment.	0	0%	26	100%
9	Teachers issue certificate to students.	2	7.69%	24	92.3%
10	Madrassa administered by a male.	5	19.23	21	80.77
11	Madrassas patronized by a political party.	0	0%	26	100%



12	Teachers teaching jihad curriculum.	0	0%	26	100%
13	Madrassa registered with Wafaq-al-Madaris.	0	0%	26	100%
14	Teachers certified graduates	12	46.15%	14	53.84%

Table No: 2  
*Opinions of parents / guardians regarding the madrassa Education*

S.No	Statement	Yes	Percentage	No	Percentage
1	Parents put daughter in madrassa due to poverty	3	1.5%	132	98.5%
2	Parents satisfied with madrassa education	135	100%	0	0%
3	Parents willing to put daughter in higher Islamic institution.	107	79%	28	21%
4	Parents like to educate daughter in liberal institution.	100	74%	35	26%
5	Parents willing to put male children in madrassa	10	7.4%	125	92.6%
6	Parents educated herself	65	48%	70	52%
7	Parents belonging to narrow traditional family.	40	29.6%	95	70.4%
8	Parents want vocational training in madrassa	100	74%	35	26%
9	Parents pay madrassa fee.	10	7%	125	93%
10	Parents favours of computer literacy for girls.	97	72%	38	28%
11	Parents forces daughter for admission in madrassa.	2	1%	133	99%
12	Parents forced by madrassa teachers for admission of daughter.	2	1%	133	99%
13	Parents consider madrassa best alternatives to schools.	30	22.22%	105	77.88%
14	Parents given specific time to enroll their children	0	0%	135	100%

Table No: 3  
*Opinion of students regarding the madrassa Education*

S.No	Statement	Yes	Percentage	No	Percentage
1	Students pays madrassa fee.	5	3%	142	97%
2	Students provided with Computer classes at madrassa.	0	0%	147	100%
3	Students receive stipend from madrassa.	17	11%	130	89%
4	Students forbidden from going to schools.	5	3%	142	97%
5	Students enjoys co-curricular activities at madrassa.	0	0%	147	100%
6	Students provided with basic facilities (Toilet, water etc.)	147	100%	0	0%
7	Students willing to join higher level Islamic education.	52	35%	95	65%
8	Students willing to continue modern education.	40	27%	107	73%
9	Students willing to open a madrassa in home in future	25	17%	122	83%
10	Students wears a particular uniform on madrassa.	55	37%	92	63%
11	Students punished in madrassa.	40	27%	107	73%
12	Students doing household works for teachers.	0	0%	26	100%
13	Students learns Quran only.	13	50%	13	50%
14	Students studies in a school	46	31%	101	69%

It is observed from the above analysis that almost all of the madrassas are free from sectarianism, politics, government funding or other type of help, are unregistered, and provide religious education to women of all age groups (including married and elderly women). No one madrassa include jihadist curriculum in their studies. All of the teachers enroll those students who come into madrassa on their own sweet will. Madrassa curriculum is according to the need of the society. Not a single teacher wants financial benefits from their madrassa.

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**CONCLUSION AND DISCUSSION**

Home madrassas are a common feature of Pushtun areas where unlike other areas of the country girls cannot easily move about or attend a mosque. These madaris are run by local families without any outside help. Though some of them receive alms from society yet most of the madrassas avoid such funding that is why almost all of them are day-time madrassas. Most of the students attend schools and colleges as well and come to madrassa for some time in the morning or afternoon. In this way they continue both type of education i.e., religious and non-religious one. Moreover there is no specific age and time for admission and every one can start study at any time and remain in madrassa as long as she does not finish their study in madrassa.

As Pushtun societies are more religious and traditional they show very warm attitude toward religious studies and put their daughters in madrassas without any pressure from madrassa teachers. The same attitude is seen on student's part. They willingly join madrassa and are more regular in attending madrassa than school.

**RECOMMENDATIONS**

Most of the madrassas are Quranic schools and teach to recite Quran or to translate it. For better understanding of religious teachings some other subject should be included in the curriculum and to break the stagnation of the system. Anti-government attitude on part of the madrassa teachers is not a surprising phenomenon as "global war on terrorism" and Pakistan participation in it as a first place ally has given birth too many apprehensions that is why the teachers of these madrassas shun registration. Measures should be taken to erase these misunderstandings so, that registration procedures can be initiated and actual number of these madaris can be brought forth. Once this is done reforms will be easier and sphere of the activities of these institutions can be broadened.

Though a considerable portion of the students attends school they do not need computer and English or mathematics classes in madrassa but those students who are deprived of schools require to have such studies? Therefore these disciplines should be included in madrassa curriculum. A standard should be assessed and a minimum of five years qualification should be a pre-requisite for teachers of these madrassa so that students get religious education in more comprehensive manner. More educated people should be encouraged to come forth and teach moderate, modern and traditional disciplines alike. Vocational training programmes like tailoring, embroidery, pottery, packing etc. should be introduced in madaris which can help uneducated women to earn honorably while being at home conforming to the teachings of Islam.

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