

HUMAN RESOURCE MANAGEMENT OF FEMALE TEACHERS IN DEENI MADARIS IN PAKISTAN

Dr. Syed Ghazanfar Ahmed (1)

Saba Asghar (2)

Abstract

Deeni Madaris are the cultural heritage of the Muslims. They are not only rendering a service to the cause of Islam, but are also lending a helping hand to the government in educating millions of children who cannot afford mainstream education. In addition to this, female madaris have helped to reduce gender disparity which is reaching enormous proportions in the country. The present inquiry is an attempt to explore female madaris which have suffered great neglect.

The study attempts to describe the exact situation of female teachers in deeni madaris in terms of their social class, ethnic origin and sectarian affiliation; and also their service conditions and opportunities for personal and professional growth. The study adheres to both qualitative and quantitative paradigms. Primary data-base has been generated through a survey and then an attempt has been made to gather further insight of the issue through in-depth, semi-structured interviews. Thus, the study enjoys a mixed-method status. Female madaris show a great neglect in the area of Human resource management. There is no specified, formal criterion for recruitment. It is almost always internal with best students generally recruited as teachers. Senior teachers are also selected through internal sources. The posts are never advertised in any newspaper.

The study concludes that there is a need to modernize and to introduce reforms in female madaris generally, but more specifically in the area of human resource management. Human resource management has been described as the lifeblood of any organization. From selecting and recruiting individuals to shaping and developing those into valuable employees are the important practices

(1) Assistant Prof., Seikh Zayed Islamic Centre, University of Karachi

(2) Faculty Member at Behria Foundation

of human resource management. Female madaris show a great neglect in this area. Consequently, teachers in female madaris are denied opportunities for personal and professional growth.

Introduction

The Deeni Madaris have traditionally played an important role in shaping the culture of the Muslims in the sub-continent. Traditionally, they have never enjoyed the patronage of the government. The Madaris have depended upon the community and philanthropists to support them. Madrassah education continues to be a burning issue both within the country and abroad. Within the country, a general concern is expressed about the quality of the product and its ability to become useful members of the society in an era dominated by science and technology. Another concern which is expressed, particularly in the Western Nations, is with regard to the ultra conservative directions in which the education is imparted. The Western World has linked the Madrassah with the extremists or militants who have surfaced in many areas. Within the country, there is a concern whether we are imparting the true spirit of Islam or not. Not much notice has been taken of the fact that there are Madaris for the women also. Some female madaris have the same curriculum as the Madaris for the men. Almost no one has looked at the quality of the teachers in the Madaris for women. It is time that we take a realistic look at the situation in the Female Madaris.

Review of Related Literature The word “Madrassa” literally means “a place where learning/teaching is done”. This word has the same meaning in Urdu, Hindi, Persian, Turkish, Indonesian, Malay and Bosnian. In its common usage, it simply means a school, whereas in its holistic meaning it is an educational institution, offering instruction in Islamic subjects. Core curriculum of a madrassa is based on the Quran, the sayings (Hadith) of the prophet Muhammad, jurisprudence (Fiqha), and (Shariah) law. Madrassas have played an important

role historically and had been distinguished as institutions of higher studies in every Muslim society. More recently though, the word “Madrassa” has been used to denote any school that teaches or promotes an Islamic-based curriculum. Usually madrassa curriculum is divided into two streams; a “Hifz” course and an “Alim” course. The “Hifz” course focuses on memorization of the Quran, and the “Alim” course offers scholarship in religious matters, thus leading the students to be accepted as scholars in society (Mahnama Wafaq-ul-Madaris, 2002, p-48). The early period of Islam does not show the existence of madrassas. People generally used to meet in mosques to discuss religious issues, as mosques have always been used as important community centers. Generally, people seeking guidance on religious and social issues used to gather around more knowledgeable Muslims, who were later on accepted as “sheikhs”. These informal leaders established the custom of regularly holding meetings on different issues, and consequently these meetings became platforms for the discussion of religious and educational matters. Later on these came to be known as madrassas. Islam is the ideological base of Pakistani society and it has been given its due share in general education. Madrassa Education still takes the major share of imparting religious education. Madrassas which purely function as deeni Madaris or religious institutions in Pakistan did not have a purely religious beginning. Since their introduction in India in the 10th century, they functioned alongside indigenous institutions like the Patshalas and Gurukuls and imparted a broad based education in medicine, science, history, and geography besides the holy quran and hadith. The education policy during British rule was considered as an attack on Islam, and the madrassas converted themselves into deeni Madaris purely imparting purely religious education.

Boy’s curriculum generally comprises of fifteen years of education, as it starts from the primary level. The first level or darja “Ibtedaiya”, equal to primary

level (3 years) basically focuses on “Nazra”, students’ first introduction to learning to recite the Quran. It awards the sanad “Shahda.tul.Tahfeez.ul.Quran”

The second level or darja “Mutavasitta”, equal to Middle level (8years) focuses on “Hifz”, the memorization of holy Quran and awards the sanad “Shahada-tul-Mutavasitta”. The third darja “Sanvia Amma ”takes two years, is equal to Matric (10 years),and focuses on Tajveed and Qirat; Tajveed is another form of recitation of Quran and Qirat is learning to recite the Quran in all seven modes (ahruf).One who has mastered all is called a Qari (Mahnama, Wafaq-ul-Madaris, 2007.p-56) . The fourth level is Sanviya Khasa, takes two years and is equal to intermediate level (F.A, 12 years).It is called “Tehtani” which means higher secondary level. It awards the sanad “Shahada.tul.Khasa”. Fifth level “Aliya” comprises of two years and is equal to B.A (14 years). It focuses on “Mohqufalah Khasa va Sada”, which means college education. It awards the sanad of “Shahda.tula.Aliya”. Fifth, and the last level is “Alamiya”which takes two years, is equal to M.A (recognized as M.A in Arabic and Islamic Studies by the Government of Pakistan), and focuses mainly on “Daura”, “Hadees Sabia Va Saniya” which means revision (Daftar Wafaq-ul-Madaris Al Arabia, Multan,2006.p-43) A detailed comparative analysis of Male and Female Madaris shows that there is a vast difference in the two programs in terms of variables such as curriculum, qualification and 4 experience of teachers, physical facilities and human resource management practices. In the forthcoming discussion an attempt has been made to compare each of these in the light of data gathered during a review of related literature. Both programs (Boys and Girls) are extensive with major thrust on spiritual and religious education. Vast structural differences though give the two programs different dimensions. Boys program comprises of fourteen years of education, while girls program comprises of six years.

Boy's program is divided into 5 (Ibtadaiya) + 3(Mutvasata) +4(Dars-e-Nizami) +2 (Takhasus (specialization), which equals to fourteen years of education. Girls' program comprises of 3+ Mutawasta (recently made compulsory but offered in one female madarssa only) +4 Dars-eNizami (A four-years Alma course). Muftia (comprising of one year of specialization is offered in very few madarssas). Thus the whole program comprises of four years of education in the case of specialization in Dars-e-Nizami, or 3 years of education in the case of Dirasa-tulDeeniya. Ibtadaiya and Mutavasata are not treated as pre-requisites for Dars-e-Nizami or Dirasatul-Deenia. There have been recent changes in the curriculum and now Mutavasata has been made compulsory before Dars-e-Nizami and eight years of school education (Elementary level) has been made compulsory requirement for Dirasa-tul-Deenia course. Thus, giving the program an overall look of either seven years in the case of Dars-e-Nizami or 11 years in the case of Dirasa-tul-Deenia. Both programs ignore the preliminary Ibtadaiya level which provides base to the programs (Mahnama Wafaq-ul-Madaris, 2004,p-6). Major difference between the two programs is the absence of basal structure in the case of girls program. There is an informal arrangement in female madaris for Hifz and Nazra but intention or formality was found completely lacking. The two programs also show vast differences in terms of subjects offered. While core curriculum remains the same with major thrust on subjects like Tajveed, Tafseer, Hadith, Fiqha Nazra and Arabic literature, the professional and specialization courses show a wide gap. Boys program includes courses like Science, History, Math, Urdu, Social Studies and Persian, while girls program does not offer any of these. This gives the two programs a completely different dimension with boys program more board and holistic while girls program narrow and isolated. One more striking feature that is observed lacking in both the programs is the absence of English Language. (Deeni Madaris and Modern Education, 2007, p-50). The

extent of the problem can be understood 5 from the fact that few madarssas contain English translations of Quran by the local Ulemas and even Urdu to Arabic English dictionaries are not available in the libraries. As the boys program is more extensive and comprehensive, the physical facilities are made available. There are hostels and comfortable residential environment is maintained with reasonable food, health and hygiene facilities. Girl's madaris are mainly non-residential institutions. With the exception of a few, the majority does not offer this facility. Boy's madaris enjoy better position with respect to better libraries, large bookshops, hygienically-maintained canteens, and well -equipped computer labs. All the afore-mentioned factors were observed missing in the case of girls hostels with makeshift canteens maintained by visiting staff, and libraries containing books on Arabic only as girls are not taught secular subjects. Comparative analysis shows a wide difference in the qualification and experience of the teachers of the two streams. Teachers in boy's institute have minimum fourteen years of education and maximum seven years, whereas female teachers come with maximum five years educational background only. Due to the difference in the number of students registered the number of teachers is also much less in female madaris with an average of twelve teachers, where as the average number is around forty in a majority of male madaris (Mahnama Wafaq-ul-Madaris,2006.p-47) Another observation is the absence of permanent faculty members in female madaris where as teachers in male madaris are not only permanent but are residents of the same vicinities ,consequently enjoying better opportunities for providing counseling and problem solving services to the students. The evaluation of the end results of a teacher's performance of his job. Human resource management procedures in Female madaris are more informal than formal. That while female madaris prefer internal recruitment, male madaris show preference for both the internal and external sources for recruitment.

Though posts are not advertised in both the streams, male madaris show an effort to search for suitable candidates and after having assessed the pros and cons of both the sources, the candidate is finally selected. Female madaris show a linear tendency towards internal recruitment, usually selecting the best fresh graduates. This condition exposes the student to risk as fresh graduates lack experience. In the case of male 6 Madaris, the fresh graduates are seen working as assistants to senior teachers and consequently the element of experimentation is minimized. According to 1998 census of Pakistan, less than 1% students attend madaris full time. In contrast, nearly 70% attend public schools and 30% attend private schools. While full time madarasa enrollment is relatively low on average, there is geographical variation within Pakistan. The areas with larger madarssa enrollments are all in the Pashto speaking belt in Balochistan or in the NWFP. (Religious Education, May 21st 2008: article) Pakistan came into being in the name of Islam. The third constitution of Pakistan, codified in 1973, formally proclaims and establishes Pakistan as an Islamic religious state. Islam is the religion of 97% of the population, but culturally speaking the country presents a rich diversity. Religion is very commonly seen subjected to different interpretations. Therefore there is a felt need for a clear understanding of what constitutes religious education and especially why religion is an ideological base of Pakistan. Thus, religious education is an important component of the education system of the country. From the earliest times, mosques have been places of both worship and education. The prophet used the first mosque in Medina to instruct his companions. It was, incidentally, the educational institution of the mosque that initially assisted the transition of Arab society from its primitive stage, in which the oral tradition was dominant, to the developed stage based on written texts (Mahnama Wafaq-ul-Madaris, 2006.p-3). Over the centuries, mosques have continued to serve as educational institutions, with other structures evolving

alongside to impart elementary education, and by the early eighteenth century, madrassas were established throughout the Middle East. All the other institutions supplemented the mosques and were significant in that the state was accepting responsibility for educating people on a large scale. One might say that the maktab served as a primary school, with the madrassa as a middle school and the mosque at the apex of the system, the equivalent of a university of Muslim education. (Religious education, June, 2007: artical) Religious education is a part of almost every culture of the world, but it is accorded different treatment in different counties (Andarabi.1992,p-109) The subsequent discussion cites some of the examples of how religious education is imparted in some selected countries..

7 Under U.S. law, religious education is forbidden in public schools. It is often provided through supplementary "Sunday school", "Hebrew school", taught to children at their family's place of worship, either in conjunction with worship services or some other time during the week, after weekday school classes. Some families believe supplementary religious education is inadequate, and send their children to private religious schools, called "parochial schools" when they are affiliated with a specific parish or congregation. Many faiths also offer private college and graduate-level religious schools, which may be accredited as colleges (the different aspects of Islamic culture: 1998). For a teacher or school administration to endorse one religion is considered an infringement of the "establishment clause" of the First Amendment. The boundaries of this rule are frequently tested, with court cases challenging the treatment of traditional religious holidays, displays of religious articles and documents. Some European countries and their former colonies maintain a state-supported religion, usually Lutheran, Roman Catholic, or Orthodox Christian. It is taught in a special class of the government schools (Islamic and educational studies: 1976). This policy aims to build and maintain a national identity. In many countries families can get

permission to withdraw children from these classes. Many families with other religions use religious schools. The state supports one (usually) central seminary which trains pastoral staff for the state church. Other religions may support private seminaries, but these are smaller and not as well funded. Religions other than the state religion, even if ancient and respectable, are often deprecated in the national cultures (e.g. they are called "cults" in the news media). In the UK, Catholic, Church of England and Jewish schools have long been supported within the state system with all other schools having a duty to provide religious education within a broadly Christian context. There is no National Curriculum for Religious Education. (Deeni Madaris and Modern Education, 2007, p-50). The content of the Syllabus is agreed by Local Education Authorities, under the guidance of a council comprising member of different religious groups, teachers and local councilors. In the People's Republic of China, formal religious education is banned except in licensed schools of theology, which are usually college-level and above. These colleges are statesupported and usually very small, with limited enrollments and budgets (bin-e-khaldon: vol.56, no.1, 2002). Religious education usually occurs in scheduled sessions in private homes. Religious 8 teachers usually move on a weekly or monthly circuit, staying as guests in private houses in exchange for teaching.

Methodology

Strategy The study employs both quantitative and qualitative paradigms. It will make a survey of all Madaris of Karachi City, affiliated with Wafaq-ul-Madaris. Quantitative data has been generated through the questionnaire and qualitative data has been generated through the interview schedule.

Population All Madaris affiliated with Wafaq-ul-Madaris and teaching female students comprise the population of the study. There are 177 madaris providing education to female students in Karachi city. From these 68 are boards (degree

awarding institutes). Sample has been derived from this population as the researcher wanted the results to be generalizable over a large population of teachers related to deeni madaris. Since Wafaq-ul-Madaris is the biggest among all 5 boards it has been identified as the unit of analysis. The 68 madaris selected have a registration of 4002 students with 612 female teachers and 18 heads or principals. Thus sample has been derived from this population.

Sampling The study adopts multistage random sampling design. At the first stage total madrassas associated with Wafaq-ul-Madaris and holding the status of boards (degree-awarding institutes) have been located. These are 68 in number. At the second stage, these madaris are divided in terms of all 18 towns of Karachi. Total sample size at this stage is 27 %. The total number of teachers (Target Sample) is 612 in these madrassas. From this cohort 108 teachers are randomly selected from 18 madrassas of Karachi. The total sample at this stage is 18 %. In addition to this, 18 madrassa heads, 56 students and the Wafaq-ul-Madaris regional head (supervising and monitoring 177 madaris) were also interviewed in order to acquire an overall picture. Principles of classification relating to the control of district, town, board, subject, level, location, and gender have been followed. Cluster sampling design has been used in the final stage of 9 sampling. In this design, the unit of sampling is not an individual teacher but all the teachers present on the date of survey.

Research Instrument Several tailor-made research instruments have been used in order to collect data. These include: Questionnaire for teachers Interview schedule for teachers Interview schedule for madrassa heads Interview schedule for students Interview schedule for regional head Wafaq-ul-Madaris The items of all the tools were drawn from the relevant content field in consultation with the experts and review of the related literature. Each and every item was screened to ensure validity and reliability. In this process some of the items of the

questionnaire were modified and some of them dropped. The data from the interviews was compared with the data obtained from the questionnaire and thus reliability of all the tools was found satisfactory.

Analysis of Findings Quantitative Analysis of Hypothesis Hypothesis: 1 The female teachers in deeni madaris belong to a particular segment of a class of society.

The three following items were used in the questionnaire to test hypothesis

Item no 1: Which class do you belong to?

Item no 2: How would you define your ethnic origin?

Item no 3: Which of the following sects do you belong to?

Testing of Hypothesis

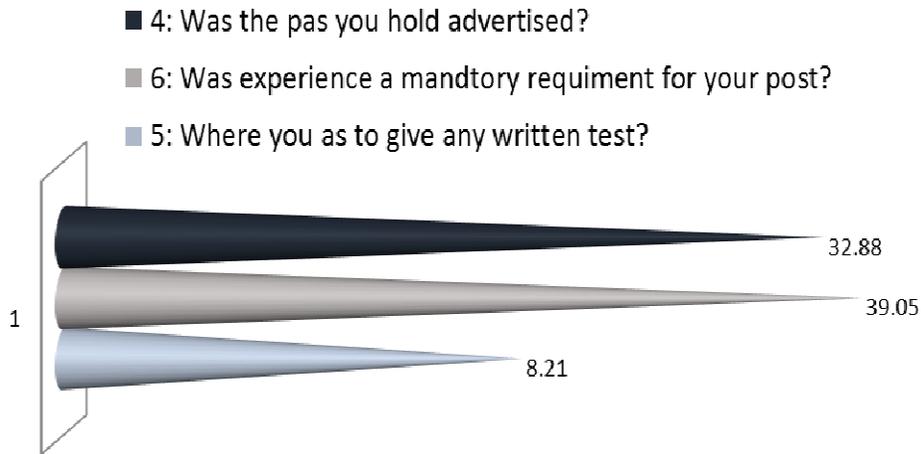
<i>Item no 1</i>		<i>X² = 65.71</i>
------------------	--	------------------------------

<i>Item no 2</i>		<i>X² = 61.00</i>
------------------	--	------------------------------

<i>Item no 3</i>		<i>X² = 42.38</i>
------------------	--	------------------------------

The female teachers in deeni madaris belong to a particular segment of a class of Society

Hypothesis 2



Analysis: We find that computed values of all three items (1, 2, and 3), which were used to test hypotheses 1, are larger than the tabulated value. The Ho is therefore rejected and it is concluded that female teachers in deeni madaris belong to a particular segment of a class of society.

Hypothesis: 2 There are no formal criteria for the recruitment/selection of teachers in the Madaris.

The following items were used in the questionnaire to test hypothesis 2.

Item no 4: Was the post you hold advertised?

Item no 5: Were you asked to give any written test?

Item no 6: Was experience a mandatory requirement for your post? Testing of

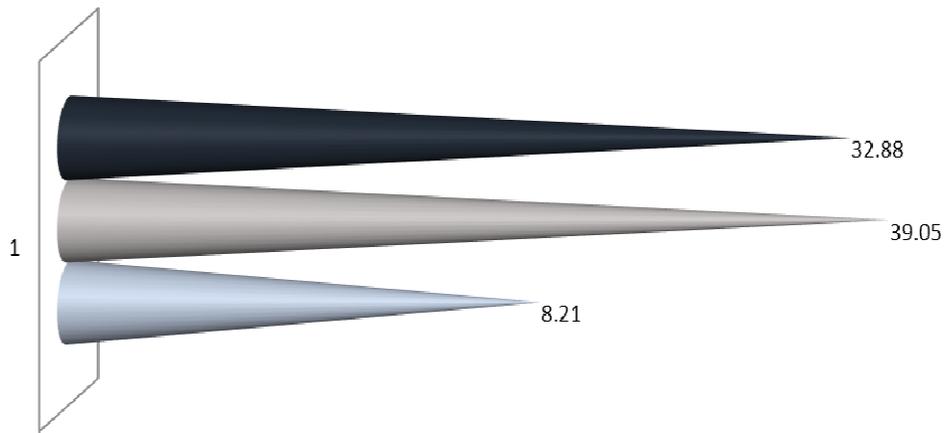
Hypothesis 2

Item no 4		$X^2 = 8.21$
Item no 5		$X^2 = 32.88$
Item no 6		$X^2 = 39.05$

There are no formal criteria for the recruitment/selection of teachers in the

Hypothesis 2

- 4: Was the pas you hold advertised?
- 6: Was experience a mandtory requiment for your post?
- 5: Where you as to give any written test?



Analysis: We find that computed values of all three items (4, 5, and 6), used to test hypotheses 2 are larger than the tabulated values. The H_0 is therefore rejected and it is concluded that there is no formal criterion for recruitment/selection of teachers. This fact is further validated through document analysis and interviews from the madarssa heads. Female madaris generally use informal means for recruitment and selection of teachers. Internal sources of recruitment are preferred over external sources. No written or oral test is taken and experience is not a mandatory requirement.

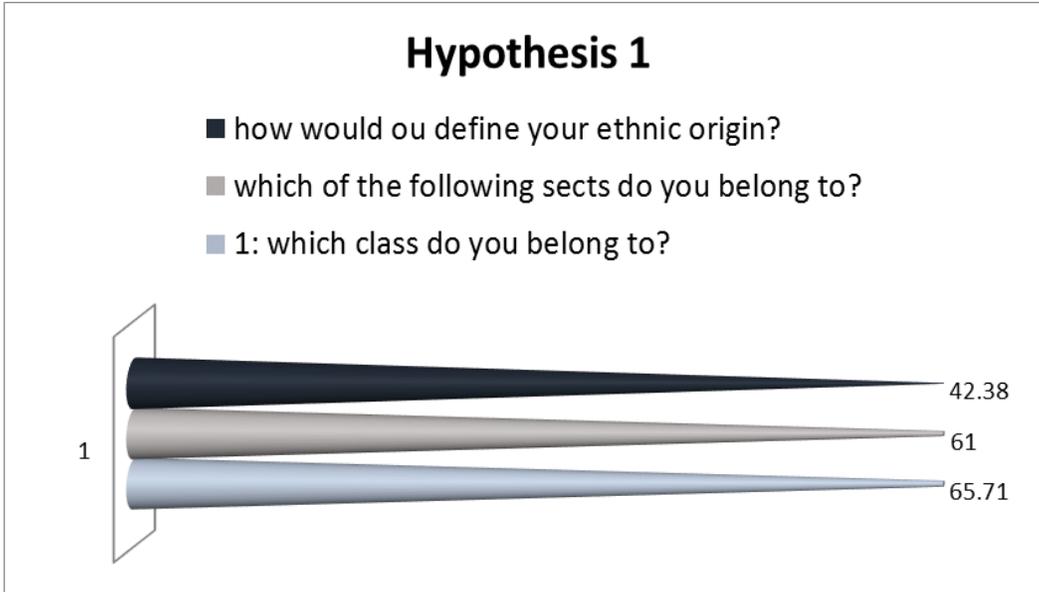
Hypothesis: 3 Further training and development opportunities are denied to the female teachers in Madaris. The following items were used in the questionnaire to test hypotheses 3. Item no 7. Does your institute give you any kind of professional training? Item no 8. Does your institute give you any kind of computer training? Item no 9. Does your institute give you any kind of language training? Item no 10. Do you organize seminars in your madrassas? Item no 11. Do you ever attend inter-collegiate conferences?

Testing of Hypothesis 3

HUMAN RESOURCE MANAGEMENT OF FEMALE TEACHERS IN DEENI MADARIS IN PAKISTAN

Item no 7		$X^2 = 60.38$
Item no 8		$X^2 = 121.54$
Item no 9		$X^2 = 11.55$
Item no 10		$X^2 = 12.25$
Item no 11		$X^2 = 56.72$

Further training and development opportunities are denied to the female teachers in Madaris



Analysis: We find that completed values of all five items (7, 8, 9, 10, 11), used to test hypotheses 3 are larger than the tabulated value. The H_0 is rejected and it is concluded that further training and development opportunities like computer literacy, pedagogical training and foreign language acquisition are denied to the female teachers in madaris. This hypotheses was further validated through in-depth interviews and document analysis and it was observed that female teachers in madaris do not have (sample) opportunities for personal and professional growth as training and development facilities are scarce.

Hypothesis: 4 There is no defined system of promotion and progression with the number of years that a person serves. The following items were used in the questionnaire to test hypotheses 4.

Item no 12: Is there any fixed promotion criteria in your madarssa?

Item no 13: Do you get yearly increments?

Item no 14: Do you feel duly appreciated in terms of awards, rewards, and certificates?14

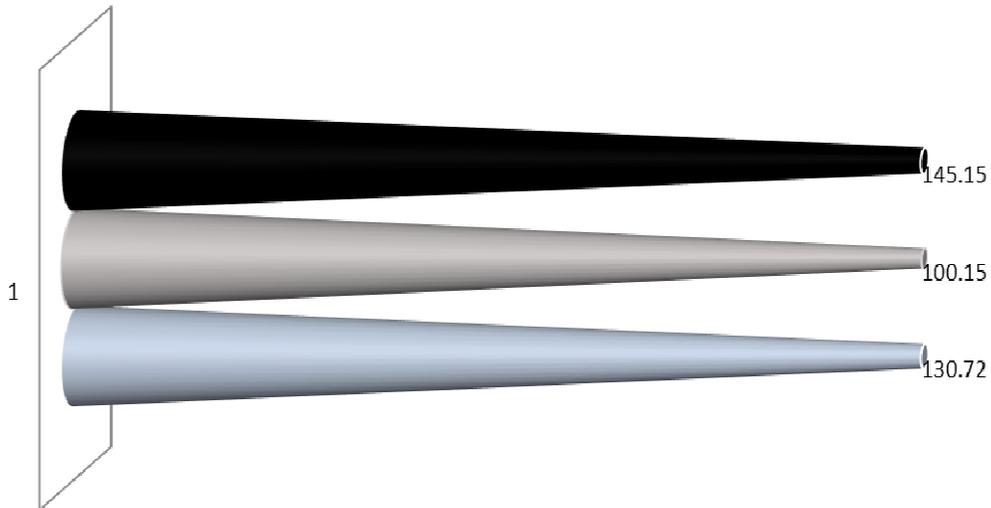
Testing of Hypothesis 4

<i>Item no 12</i>		<i>X2 = 145.15</i>
<i>Item no 13</i>		<i>X2 = 100.15</i>
<i>Item no 14</i>		<i>X2 = 130.72</i>

There is no defined system of promotion and progression with the number of years that a person serves

Hypothesis 4

- 12: is there any fixed prpmotion criteria in our madrssa?
- 14: Do you feel duly appriciated in terms of award, reawards, and certificated?
- 13: Do you get yearly increments??



Analysis: We find that computed values are larger than the tabulated values. The

Ho is therefore rejected and it is concluded that there is no defined system of promotion and progression with the number of years that a person serves. Major Findings and Recommendations Following are the major findings of the study:

15 Female madaris show a great neglect in the area of Human resource management. There is no specified, formal criterion for recruitment. It is almost always internal with best students generally recruited as teachers. Senior teachers are also selected through internal sources. The posts are never advertised in any newspaper. The researcher also observed that there is no formal criterion for the selection of suitable candidates. While a minimum qualification is a requirement; experience is not given much importance. There is no written test, and usually the candidates are exposed to an informal interview by the madarssa heads. Another observation is the absence of training and development facilities. There is no formality of on-job training; within the areas of professional development English language acquisition or computer training is not compulsory. There are no incentives or facilitation to meet and development needs. Talking on the same issue during the interview, the teachers expressed a strong desire for learning English language and for using computers. They also expressed a desire for well -equipped libraries with books on various disciplines and languages. Besides the lack of direct training and development facilities, it was further observed that the environment in most of the madrassas was not conducive to healthy debate and discussion.

Seminars or rather “bayanaat” were reported as a regular feature with senior teachers or students taking the show. There were never any inter-collegiate conferences or debates. Much of whatever happens in the madarssa was in complete isolation from the rest of the world. It was observed that there is no defined system of promotion/progression with the number of years that a person serves. Most of the respondents reported that they do not enjoy the privilege of

yearly promotions and increase in salaries. A sizable number showed low-satisfaction level with the way they are being paid. There was a vast difference observed between female and male madaris in terms of their programs (number of years), curriculum both (religious and secular for males but religious only in the case of females), and the males had better physical facilities (computer labs, hostel, and well-equipped libraries).

Recommendations In the light of the above mentioned findings, the following recommendations have been made: It is recommended that differences in the male and female programs in terms of number of years, and courses of study be reduced, so as to ensure gender equity and to accord women their well-deserved rights and respect. The study specifically recommends well-defined, formal human resource practices, which can ensure quantity, quality and productivity. Madrassa students have low employability in the market. Refined and environment-sensitive training and development facilities will ensure better product in terms of students, happy about their roles in society and at the same time enjoying better social status. Madarssa needs to have a comprehensive curriculum with an integration of contemporary knowledge with religious education. Madrassa education is a part of a Muslim child's religious tradition. Steps should be taken by govt to encourage and modernize these institutions according to contemporary needs. Efforts should be made for providing increased facilities for modern education, particularly for the rural areas where such facilities are lacking. Financial assistance should also be made available to madarssas as they are purely non-profitable organizations and charge no fee.

Bibliography:

- 1) Sharif, M.M. (1976), *Islamic and Educational Studies*, Lahore: Ashraf Dar.
- 2) Al-Attas, S.M. (1979). *Aims and objectives of Islamic education*. (Unpublished paper, delivered at the King Abdul Aziz University, Jeddah, Saudi Arabia.)
- 3) Azria, R. (1991). *Religion and school education in a secular state: the French situation*. *Higher education in Europe (Bucharest)*, (vol.16, no.4, pp.88-97).
- 4) Al-Jamali, M.F. (1997). *Islamic education*. In: Boudhiba, A. Al-Dawalibi, M.M., eds. *The different aspects of Islamic culture: the individual and society in Islam*. Paris: UNESCO Ahmad, A.S, (2002).
- 5) “Bin- e-Khaldun Understanding of Civilization and the Dilemmas of Islam and the West Today” *The Middle East Journal*, (Vol.56, No.1). Institute of Policy Studies (IPS). (2002).
- 6) *Pakistan religious institutions: an overview Islamabad: institute of Policy Studies (IPS Task Force Report.)* Mufti Usmani, M.Taqqi. (2004, Sep) *What is deeni Madaris*, (Edition . 8,P.9, P.13).
- 7) Thanwi, Dr, M.Amjed. (2005, Sep) *Govt. and deeni Madaris of Pakistan*, (Edition . 8,P.26, P.28). Mufti Rahmani, Khalid Saife Ullah. (2006, Jan) *Resource of Income in deeni Madaris*, (Edition . 12,P.17, P.27).

- 8) *Mufti Khan, Zer Wali (2006, March) Wifaq-ul-Madaris Al Arabia ka Ehsun Iqdam, (Edition .2,P.27, P.28).*
- 9) *Mufti Rahmani, Khalid Saife Ullah (2006, April) Deeni Madaris, Govt. r Muslims K Dunyan, (Edition .3, P. 22, P.25).*
- 10) *Mulana Ilahi, M Ashiq. (2007, Jan). Hamare Arabic Madaris, (Edition.12,P.7,P.11)*
- 11) *Mufti Nawaz, M. Zubair Haq. (2007, March). What's curriculum of Madaris, (Edition . 2,P.18, P.22)*
- 12) *Dr, Amin, Mohammad. (2007, Feb). Deeni Madaris and Modern Education, (Edition, 1), (P.50, P.57).*