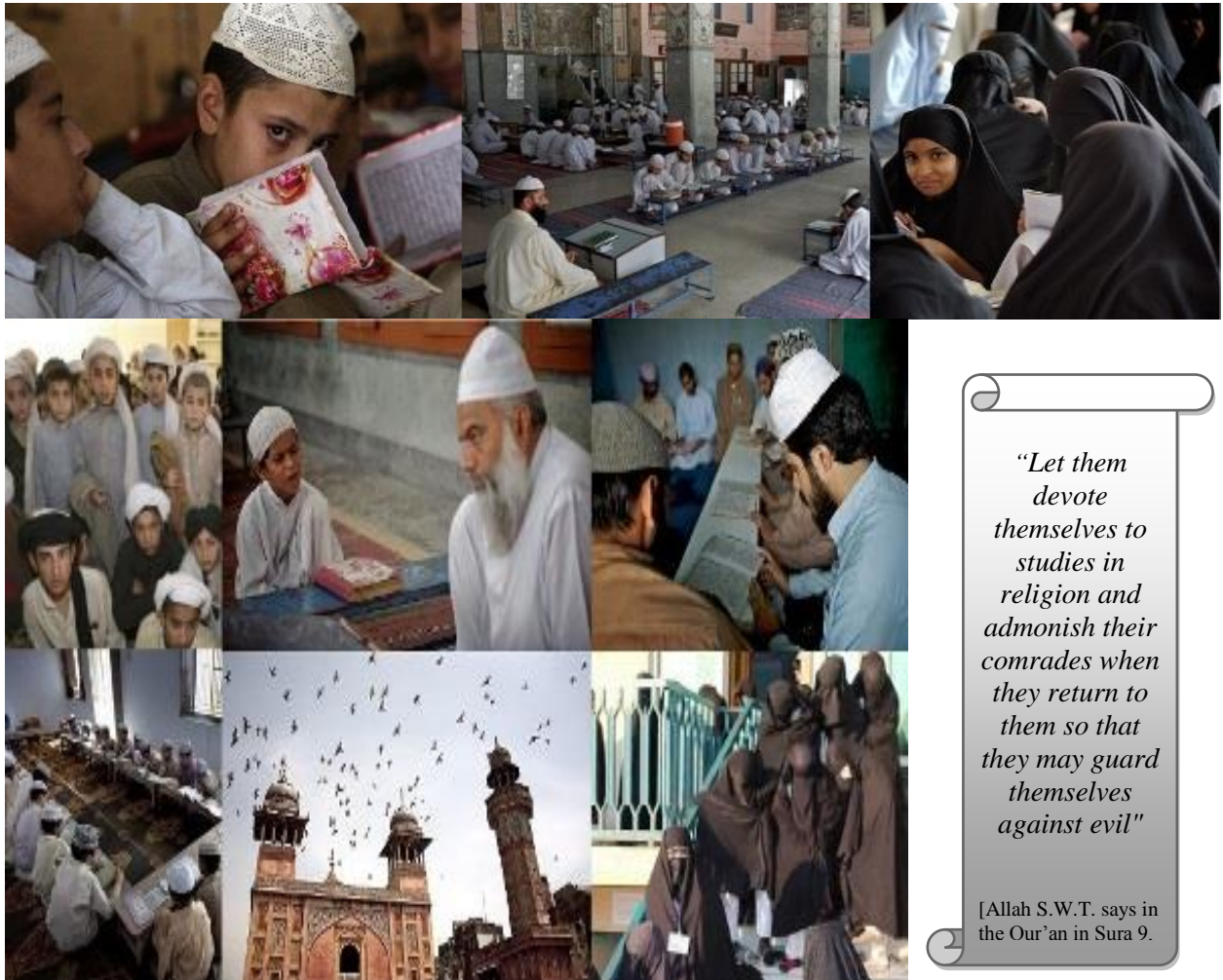


GUEST  
LECTURE  
REPORT

**“Madrassa Education and its Relevance in  
the Current Discourse of Extremism in  
FATA”**



*“Let them  
devote  
themselves to  
studies in  
religion and  
admonish their  
comrades when  
they return to  
them so that  
they may guard  
themselves  
against evil”*

[Allah S.W.T. says in  
the Qur'an in Sura 9.

## About FRC:

FRC is a research organization based in Islamabad, is a non partisan and non-political in its core nature and is working in its full zeal for highlighting the facts and problems of the conflict ridden area; the Federally Administrated Tribal Areas of Pakistan. The purpose of FRC is to help the concerned stake holders better understand this chaotic area of Pakistan with independent research and analysis. We discuss and disseminate ideas related to FATA and provide a forum for technocrats, policy makers, researchers and members of civil society within and outside of Pakistan to suggest solutions and develop road-maps for the development of FATA.

FRC has an access to first hand information from the field researchers. It's the first ever think-tank of its kind that focuses on FATA in its entirety, by employing professionals and researchers having the greater proximity with FATA. FRC researchers and field officers specified for each sister agency of FATA, closely follow and analyze events and developments taking place in and around FATA.

FRC encourages its researchers to think, write and speak in order to encourage all segments of the Pakistani society including intelligentsia, academia and the government to join their strengths for a peaceful, tolerant, progressive and integrated FATA.

## About FRC Publications:

FRC is working on multiple projects at a time that go on around the year with the aim of transforming the information extracted through these projects into a proper publication. FRC main publications are as follows.

**Research Studies:** Previous research studies that were undertaken by FRC were “An Overview of Social, Political, Cultural, and Economic Landscape of FATA”, “Post US/NATO Withdrawal Scenario in Afghanistan: Impacts on Peace and Development in FATA”, “Impact of Terrorism on Culture of FATA”, “Issues and Challenges: IDPs of FATA”, “Impacts of war on terror on Pashto literature and Art”, “Local Government System in FATA” and “Interpreting ‘The change’ perceptions verses Reality”, “DPs of North Waziristan: Issues and Challenges-A Report on the latest situation of DPs from North Waziristan”

**Guest Lecturers Report:** Regular guest lectures are delivered by experts who not only share valuable information but enrich participants with latest updates on political, social, economic, cultural and other aspects of the issue in question.

**Tigah Journal:** This journal takes an account, broadly, of the socio-economic, educational, technological and cultural damages inflicted on the people of this once peaceful area and seek ways and means; how to settle this long standing issue to give people a chance to live with dignity and honor. Tigah is published by-annually with research papers on wide range of important topics.

**Seminar Report:** FRC Quarterly Security Report reviews trends in conflict such as the number of terrorist attacks, type of attacks, tactics used for militancy and the resulting casualties. FRC publishes a comprehensive Quarterly Security Report four times a year. Along with the comprehensive quarter security report it also updates the monthly, weekly and daily security reports of FATA on its website.

**Internship Report:** FRC invites young applicants, especially students and fresh graduates from FATA to join its summer internship program run every year in July-September

**FRC Website:** FRC website ([www.frc.com.pk](http://www.frc.com.pk)) contains a rich source of information for visitors. Daily and weekly security updates, articles, commentaries and all FRC publications are available for download.

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## Acknowledgment

FATA Research Centre was able to hold a guest lecture on a major and most influential issue related to FATA with the collaboration of The Royal Danish Embassy in Pakistan on March 13<sup>th</sup> 2014.

FRC would like to thank the honorable guest speaker, Dr. Azhar Hussain, (*President, PEF*) and Mr. Rashad Bukhari (*Executive Director, PAF*), who took out time from their busy schedules and shared their knowledge on the topic “Madrassa Education and its relevance in the current discourse of Extremism in FATA”

We are also thankful to our guests from academia, media and various research fields, for their presence and valuable participation in the event. Moreover, the contribution of our FRC team is worth acknowledging for managing the event affectively.

This report is drafted by FRC research team under the supervision of Irfan U Din (Senior Researcher, FRC), edited by Mr. Nawaf Khan (Research Associate, FRC) and finally approved by Director Research, FRC.

The report is based on the content of speech delivered by the guest speakers and participants at the guest lecture event.

## Introduction

The word “Madrasa” is derived from Arabic verb “Darasa” (to study) and in contemporary South Asia it is referred to a school that imparts Islamic knowledge.

Madrasas are religious educational institutions which are established to teach mainly Islamic education. These seminaries mostly teach Islamic education. There are five major governing bodies of these madrasas including Tanzim-ul-Madaras (Barelwi), Wafaq-ul-Madaras Al-Arabia (Deobandi), Wafaq-ul-Madaras Al Shia (Shia), Wafaq-ul-Madaras Al Salfia (Ahle Hadith) and Rabita-ul-Madaris (Jamaat-e-Islami).

These Madrasas usually offers two types of courses. One is Hifz course in which memorization of the Qur’an is done and second is an Aalim course leading the student to become an accepted scholar in the community. A regular curriculum including courses in Arabic, Tafsir (Qur’anic interpretation), sharia (Islamic law), Haidths (recorded sayings and deeds of Prophet Mohammad PBUH) and Muslim History is taught in these religious seminaries.

It is commonly thought that the pedagogical patterns are such that critical thinking, analytical skills and creative faculties of the students of Madrasah’s are suppressed and strained to the extent that sectarian tendencies are encouraged. (Shabir, Usman, & Amant, 2012). Some critics are of the view that some schools are involved to provide safe haven for the militants and extremists (Laghari, Abro, & Jafri, 2012).

Madrasa’s in Pakistan are estimated to have more than doubled since 1988 due to host of complex internal and external factors. There are around 24,000 registered Madrasas in Pakistan while a huge number seminaries area unregistered and a vast majority of them in Pakistan falls outside government control (Express Tribune, 2012).

## Madrasa Education and Extremism

The 9/11 Commission report released in 2004 proclaimed a number of Pakistan's religious schools or madrasas served as "incubators for violent extremism" ( CR, 2004 ). The flaws in institutional capacity of madrasa’s have granted enough space for militants to exploit Islamic educational institutes by grabbing the minds of students. Basically, it is not the curriculum of madrasa-’s which has anything immoral in it because it consists of the teaching of the Holy Quran and Hadith but it is the context of Madrasa’s include which is spreading a certain kind of ideology among the students, a major contributing factor towards militancy and extremism in Pakistan especially in FATA.

Moreover, the traditional context of Madrasa education which is largely focused on religious thoughts, rigidness, non-social activities and less understanding about new knowledge is making the youth vulnerable to extremist elements. However, regrettably, supporters of the existing madrasa system still view its traditional approach as a way to protect Islamic inheritance and condemn any driver of modernization. They refuse to embrace any idea that does not appear well-matched with their rationale and intellect (Shah, Waqas, & Abdulwahid, 2014). Lack of quality education in madrasa’s led to economic crisis as well through unemployment which makes youth vulnerable towards rebellious factions.

To reform madrassas few measures were adopted by government in 2001 under the leadership of former President Pervez Musharraf launched the Pakistan Madrassa Education Board Ordinance to establish three model madrassa's that would include regular school subjects such as English, Math, and computer science in their curricula. In 2002, a Voluntary Registration along with Regulation Ordinance was initiated that promised funding to madrassas registered with government. However, so far only five hundred madrassa's have accepted curriculum reform out of 24000 registered seminaries since 2002. The rigidity of madrassa's and militant's interference in religious schools has flourished sectarian hatred and violent behaviors in madrassa students thus obstructing them from focusing at alternative perspectives within the religious discourse.

In this context FRC organized a guest lecture with the following objectives;

- To analyze relevance of madrassa education in the current discourse of extremism
- To explore the role of government bodies in mitigating sectarian enmity
- To assess narratives regarding Madrassa-extremism-bond
- To evaluate impact of Jihadist literature on madrassa students
- To suggest a way forward in this respect



## Speakers Profile's

### **Dr. Azhar Hussain, President PEF Pakistan**

Azhar Hussain is the founder and president of the Peace and Education Foundation (PEF) in Pakistan. He has worked as a Senior Vice President for Preventive Diplomacy at the International Center for Religion & Diplomacy (ICRD). He has worked in cooperation with the US Institute of Peace, provided educational and intercultural consulting services for numerous multi-national organizations, delivered presentations to such organizations as the UN Alliance of Civilizations and the US Commission on International Religious Freedom, conducted training and development initiatives around the world. Hussain is the winner of the 2006 Peacemakers in Action Award from the Tanenbaum Center for Interreligious Understanding. He previously served as Senior Consultant to the Mexican Ministry of Education and adjunct professor at the Tecnológico de Monterrey. Hussain has a Masters degree in International and Intercultural Management.

Mr. Hussain has organized and delivered presentations at numerous conferences around the world, including at the Council on Foreign Relations, the Conflict Prevention and Resolution Forum at Johns Hopkins University, Georgetown University, and to foreign guests of the U.S. State Department's International Visitors Leadership Program, and chaired the Inter-Cultural Seminar on Peace, Tolerance, and Coexistence for the Committee on Cultural Awareness in New Jersey. He has also collaborated with the United States Institute of Peace to initiate, develop, and deliver a peace education-training program for Pakistani religious leaders.

### **Mr. Rashad Bukhari, Executive Director PAF Pakistan**

Rashad Bukhari, the Executive Director for Peace and Education Foundation, runs the operations and programs in Islamabad. He has extensive experience of working on the issues of Islam and the West, Muslim-Western relations, education and curriculum as a trainer, researcher, editor and writer. Rashad has coordinated dozens of training programs for capacity building with hundreds of participants. He has been one of the main coordinators of the Pakistan Madrasah Project and was previously employed by the Washington-based, International Center for Religion and Diplomacy. Prior to joining PEF, he has worked as Project Manager with the international conflict resolution organization Search for Common Ground. He has also been Pakistan Editor of Common Ground News Service.

Rashad has a master's degree in Political Science from Islamia University, Bahawalpur and a bachelor's of arts in Journalism. He also did a course on Conflict Transformation and Peace Building (Caux Scholars Program) hosted by Initiatives of Change in 2007.



## Guest lecture Proceedings

FRC holds a guest lecture series every month and invites well-known international and national political analysts, thinkers, journalists and intellectuals to deliver a lecture and express their proficient views about a particular issue that has relevance in the existing situation related to FATA. The core purpose of the subjected activity is to create awareness at academic level among the masses regarding the FATA which is typically identified as a region where people are still breathing in the Stone Age. The main reason for choosing madrassa education for guest lecture is to create awareness among masses about the misperception about madrassa education and also to identify the flaws in madrassa education which have led to the misperceptions about madrassa education. FRC invited Dr. Azhar Hussain, *President PEF Pakistan*, who is an expert in issues of Madrassa education and religious extremism in Pakistan and in conflict management to shed light on this issue. He was awarded by a peace making award in 2006. Mr. Rashad Bukhari, *Executive Director PAF*, also expressed his views on impact of Jihadist literature on madrassa students and shared his viewpoint about misperceptions regarding madrassa alumnae and *Mullah's* in masses.

### Contents of the Speech

#### Perceptions are Real in their Consequences by Dr. Azhar Hussain

Presently, the western border of Pakistan is facing threats of extremism, insurgency and sectarianism which have lifted up the particular topic, its essence, condition and forthcoming collision primarily in context of FATA. When international community speak Pakistan establishment, they refer FATA as a free area fully ignored by the Pakistani government which has failed to govern it properly. Furthermore, it is also supposed that everyone can do what he wants to do in FATA in present situation of turmoil facing the area. Most of the sections of the Constitution of Pakistan are irrelevant to FATA, as the tribal region is presently being governed under the FCR law (Frontier Crimes Regulation 1901). The outer world perceived FATA as it was portrayed by Pakistan government. If FATA is globally perceived as not part of Pakistan, presently government has a partial writ in the area with no control over growing militancy and extremism which makes FATA more controversial and put a big question mark over National security Policy of Pakistan. Unfortunately Pakistan Government has failed to devise any suitable strategy to being change in the perception of US and other parts of the world regarding FATA.

Pakistan has multiple counter-narratives about FATA which are extremely baffled about the ground realities and facts due to unconvinced policies of government towards FATA which is producing mystification at local and international level. Perception of Counter-narratives and intellectuals should alter towards FATA by adopting soft policy options at government level instead of killings and bombing to restore peace in FATA. Because these narratives can contribute a lot in restoring peace by changing misperceptions of local and international community towards FATA. However, presently Russian invasion of Ukraine (Berzins, 2014) shifted narratives of the world towards it, although the extremism and radicalism of narratives couldn't change rather shifted along with international priorities. Narratives transmit towards other land piece would likely to reduce Islamic terrorism by mitigating violence in this part of

the world. Significantly narrative design violence, once these narratives shifted from Islamic terrorism along with it focus of the world will be automatically shifted towards Ukraine by providing a breathing space for the US to counter the dilemma of militancy. In the presence of international focus it's difficult to eradicate extremism and radicalization by adopting peace building measures.

Conservative narratives are globally observed on Islamic madrassa education system of Pakistan, because they considered people affiliated with Islamic madrassa (founders, representatives, teachers, students) are bad, violent and hard liner people who are not averse towards socially constructive efforts. The major reason lies under is an 'identity based conflict' which led Islamic institutes of Pakistan towards radicalization, conservativeness and aggressiveness. Madrassa's of Pakistan are based on sectarian basis along with different identities which created distrust among the masses. For sustaining certain identities all madrassa's (Diobandis, Bareilvis, Jafriyas etc) are propagating distinct set of Islamic beliefs and practices over others. Every Islamic madrassa is educating its students and followers to believe that other sects are wholly wrong and distrusted. This archetypal message that all madrassa's are transmitting to the masses are based on identity which abandon minds of people by cultivating hatred for other sects. For example if someone spent 8-16 years in one madrassa he will be automatically convinced about the supremacy of his sect and brainwashed on the dissent of other sects.

The level of distrust among sects has created acute destruction in Pakistan. The Muslims dwelling in Gulf countries encourage discussion on sects while in Pakistan it is the other way around and people refrain from discussing issues related to religious identity. There is a dire need for dialogues, discussions and research on sectarian issues to mitigate the escalating menace of radicalization and extremism in the country. Conflicts based on identities are the most dangerous conflicts of the world. For instance, presently 29 major conflicts are going on around the globe and 27 are identity based conflicts. Identity based conflicts require discussions, discourse and research to resolve sectarian identities. However, in Pakistan madrassas are divided into sectarian identities along with zilch tolerance for other sects. Conflict resolution theory is not effective until it's not practically implemented through sectarian integration and harmony. In Pakistan for peace building through religion Islam it is necessary to generate tolerance among all sects by integrating them through providing a platform for exchanging sect based knowledge.

When the entire schools of thoughts start integrating it will automatically mitigate sectarian conflicts and decrease the differences. State's neutral policy towards Islam is indirectly enhancing sectarian conflicts as if the state's curriculum delimited religion then every sect will try to support their sect and struggle to empower it. For example in academic institutions every sect is trying to implement their *Fikah* in academia for promoting beliefs and practices of their sects. There is a need to identify the diversity in Islam and to resolve sectarian conflict.

. Identity conflict is based on values while most of other conflicts are 'interest based' which can be resolved through negotiations but it's difficult to resolve value based conflicts. Different

mechanisms are needed to be shaped for resolving identity based conflicts. Presently Madrassa education or Mosque based conflict in Pakistan is incessantly breeding differences among sects and all sects are fighting for their sect. Madrassa has to introduce tolerance, co-existence, diversity and lovability among sects as Islam is religion of peace and it promotes diversity. Muslims are astounding international community in international briefings by explaining them that Islam gives women rights, human rights and give a message to respect humanity but in practice Muslims are proudly defending religious identities and fighting with Muslims of other sects. Major part of radicalization comes from identity, we have to accept value based conflicts, identity based conflict and to adopt suitable mechanism.

Particularly universities in Pakistan where Islamic studies are being offered massively divided into different sects, as all universities have adopted curriculum of different Islamic schools of thoughts which has demolished the originality of religion and impaired integration among sects. Curricular content plays a crucial role in influencing young minds; few radical groups started using madrassas and other academic institutes as tool to expand their ideologies through textbooks and curriculum. The idea of jihad was incorporated into the Pakistani curriculum after the Afghan war. The curriculum used in madrasas instills a sense of superiority in the minds of students about Islam. Moreover, sectarian literature has become instrumental in Pakistani madrasas. Examination of the syllabi and curriculum of the Pakistani madrasas shows that in the name of refutation, potent criticism of other sects and religious minorities, hatred towards other sects, and a siege mentality are imparted, from the very beginning of the schooling. However, madrassas are the only left lodging for poor children who are deprived from basic necessities of life (CRS Report , 2008).

It is also a fact that a few madrasas are involved in spreading certain ideologies, increasing hatred among sects and intensifying extremism but not all madrasas in Pakistan are poisoning the minds of youth. Curriculum in madrassas directs students that their sect is dominant thus raising hatred for other sects. Interestingly *Fikah* text books in madrassas are approximately fifty years old which contributes as a stumbling block in learning for generation of present age. Firstly, *Fikah* text books are needed to be rearranged and modernized according to the need and new-fangled research. Secondly, recruitment is a major problem of madrassa as no proper teaching training is given to teachers which resulted in gap of understanding among teachers and students. Thirdly and notably no encouragement for questioning and reflective learning is practiced in madrassas which is creating fretfulness among students. Madrassas should not be as much fearful as they are in existent. However, pedagogical practices should also ensure the progress, interest and learning spirit of student, as pedagogical practices of the madrasas can play a vital role in molding the attitudes of the young students.

All Madrassas independently make a decision on curriculum; many of the madrassas only teach their students religious subjects besides mathematics, science, or geography. Recruitment of teachers in Madrassas has not any standard code of conduct; any shining student who is newly passed out from the same Madrassa can be hired by Madrassa administration which creates gap

of understanding among teachers and madrasa students. The major flaw of hiring brilliant scholars without any teaching courses is that, he can't make things clear and understandable to students with low intellectual level. Therefore, Madrasas are required to give equitable focus on teachers' training along with curricular reforms to eliminate backwardness from madrasa education and to enhance inter-sect harmony.

In Pakistan people of different sects are not exposed to each other which is continuously increasing distrust, enmity and trepidation among them. We should not be afraid of from each other and to open the entire Madrasas for all sects for exchanging knowledge and for the better understanding of religion Islam. Lastly it is important to suggest that all the sects should emphasize on the need to mingle with each other for the accomplishment of global thinking and tolerance.

### **Barriers in linking Madrasa alumnae and Society by Rashaad Bukhari**

Madrasas have their own code of conduct along with complete rejection of modernity and preserving old syllabus. Madrasas are mostly perceived as backward institutes which aim to propagate terrorist activities, and they are unaware of scientific world development and global progress process. Madrasas of Pakistan demonstrate inflexibility towards the exposure to new ideas in educational field by refusing teaching of modern or non-Islamic subjects, as all madrasas desire to strengthen their sects and identities and nor not to mingle it with modern scientific world. The madrasas supervisors are not convinced that learning of scientific and technical subjects are important, which resulted in acute unemployment of madrasa students after the completion of their education from Islamic institutes. The madrasa students are left only with the hope to serve as Imam in any mosque or to join madrasa as a teacher. Limited scope of employment leads them to many socio-economic issues. Social rejection and economic challenges make them restless; resultantly many religious scholars involuntarily start spreading sectarian hatred to get attention and importance particularly from the influential of the community.

Imam has a significant influence in society; people respect him and shape their lives according to his preaching. Imams of Mosques are considered as a facilitator to guide about what is right and what is wrong in Islam and have complete control over mosques, religious institutes and social customs. The imams here are more backward, inflexible, and bigheaded than in other Muslim countries. But on the other hand, they are socially isolated because people treat them as a tool to execute religious activities like religious sermons, marriage ceremonies, funeral prayers but hesitate to invite them in other social gatherings due to backwardness and low social status. Additionally Imam has no adequate source of income and mostly depends on donations and aid from community elites. Basic social facilities are not in approach of Imams as they are living as a different creature on earth. Sense of social elimination and economic deprivation make them more volatile towards extremism; increase their rigidity in belief of controlling people of their particular sect by cultivating hatred for other sects in masses.

Both the Madrassas and Mosque Imams Masjid are equally excluded and practically isolated from society. Imams are remained limited to madrassa's and mosques due to social obligations, which create gap between masses and Imams along with implanting various misinterpretations. Masses believe that religious scholars/Imams can just guide on religious and social welfare apart from it nobody in community consider them as an ordinary society member and nobody likes to attach them with their public life. These societal limitations are creating contradiction in society by increasing identity issues.

Normally, religious scholar/Imams are considered a root cause for extremism, conservativeness, backwardness and blame for prevailing outdated curriculum; these perceptions are true to some extent. Because religious scholar/Imams's are socially deprived of maintaining religious status and they make communities overprotective about religion and sect. Religious scholar/Imams are convincingly disassociated from society and incapable to have right social status, deprive to enjoying basic social facilities and civil rights as a common man. When society suppress religious scholar/Imam and throw them in isolation, then automatically they begin reacting fiercely while perceptions find a way to prove right. This prevailing violent approach should be condemned and religious scholar/Imam should be engaged in social activities while the entire social rights should be given to them. It will lessen the identical conflicts and play a vital role in inter-sect harmony.

## Recommendations

- National level strategy should be formulated to mitigate the international misperceptions and stereotypes thinking about madrassas in Pakistan
- To eradicate sectarian extremism proper platform should be provided to all madrassa's for exchanging their ideologies and discuss their practices; this integration will promote tolerance and enhance inter-sect harmony
- There should be ban on the formation of new madrassas without government permissions and the government should direct district administrations to check seminaries annually.
- Existing curriculum of Madrassas needs to be updated along with the addition of modern and technical subjects (mathematics, geography, science, IT) to reduce learning limitations for madrassa students
- Teaching trainings should be compulsory for teacher in any madrassa, moreover biannual teaching training sessionare needed to be carried out for the capacity building of teachers in madrassas. In order to nurture the intellectual discourse among religious scholars, measures should be taken to keep them updated and aware of current affairs.
- Institutional infrastructure of madrassas along with providing modern educational facilities (Proper buildings, classroom equipment, electricity, black/white boards, modern textbooks etc) to achieve the desired goals of imparting religious and secular education.
- Madrassas curriculum and activities should be monitor through Government Education M&E (Monitoring & Evaluation) units.
- All madrassa's should be opened for all sects to exchange knowledge, better understanding of religion Islam and for achieving global thinking and tolerance.
- Religious scholars/Imams of mosques should be granted suitable salary on monthly basis by government along with free medical facility.
- Religious scholars/Imams of mosques should be given social freedom, civil rights, access to basic facilities of life along with a platform for exchanging knowledge among sects by government.
- At government level National Security policy should be revived by adding more madrassa reforms, to eliminate backwardness from madrassa education and to cope with insurgency in FATA.

## Conclusion

At present Madrassas are facing many challenges and a number of controversies but at a halt their role is significantly important in the Pakistani society. In other words, the importance of the madrassa as a social institution cannot be subverted or minimized by branding it as a political entity. Madrassa education in Pakistan is being stigmatized globally as a terrorism breeding units which has drastically tarnished image of Pakistan in international perspective. A large number of seminaries are not involved in acts of militancy or terrorism; however, due to conflicts among stakeholders the issue of Madrassas has become more exacerbated. Despite all of this Government of Pakistan has not taken any tangible measures for madrassa reforms. There is a dire need of madrassa reforms along with strict monitoring on the curriculum of madrassa by government education commissions as Madrassa reform process majorly depends on governmental efforts and partly on civil societies. Madrassa education system needs to be modernized for providing better economic opportunities to religious scholars/Imams's and madrassa students to bring them into national mainstream.

To mitigate identity conflicts and sectarian violence secular religious institutes should be established for providing platform to all sects to share knowledge. Negligence of government towards religious institutes gives space to non-state actors to overrule madrassas/mosques and spread jihadi literature along with certain ideology to brainwash youth for their horrific purposes. It is high time that government and Islamic seminaries should develop a mutual strategy to cope with the situation, and there should be a close liaison between them. As the current friction cannot be left like this for long.



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## Annexure

### Annexure-A

#### Program Agenda

**Guest Lecture:** Madrassa Education and it relevance in the current discourse of Extremism in FATA

**Date:** March 13, 2014

**Timings:** 02:30 PM to 05:00 PM

**Venue:** FRC Conference Hall Islamabad

**Contact:** 051-2112853-4

#### Guest Speakers

1. Mr. Azhar Hussain (President , Peace & Education Foundation)
2. Mr. Rashaad Bukhari (Executive Director PAF Pakistan)

Activities	Timing
Arrival of Guests and Registration	<b>02: 00 -02:30 PM</b>
An Overview of FRC projects and Formal welcome to Guest speakers by <i>Mehran Ali Khan Wazir</i> , Programme Manager FRC	<b>02:30 - 02:45 PM</b>
Opening remarks by <i>Mr. Mansur Khan Mehsud</i> , Director Admin & Research FRC	<b>02:45 -03:00 PM</b>
Relevance madrassa education in the current discourse of extremism by <i>Mr. Azhar Hussain</i> , President , Peace & Education Foundation	<b>03:00- 03:25 PM</b>
Impact of Jihadist literature on madrassa students by <i>Mr. Rashaad</i> (Executive Director PAF Pakistan)	<b>03:25 -03:50 PM</b>
Question and Answer	<b>03:50-04:30 PM</b>
Conclusion, Thanks and Adjournment by <i>Mr. Mansur Khan Mehsud</i> , Director Admin & Research FRC	<b>04:30-04:45 PM</b>
Hi-Tea	<b>04:45-05:30 PM</b>

## Annexure-B

### List of Attendees

S.No	Name	Designation	Organization
1	Dost Rehman	Engineer	IIUI
2	Mohammad Tanweer	MSC	NUML
3	Rashad Bukhari	Executive Director	PEF
4	Azhar Hussain	President	PEF
5	Shamas-Ud-Din	MSW Officer	PIMS
6	Yasir Ahmad	Reporter	weekly Plus
7	Iram	Editor	weekly Plus
8	Israr Gul	MA.US	IIUI
9	Umar Sharif	MA.US	IIUI
10	Adnan Ali Khan	HU	IIUI
11	Farhan Shah	Political Research	British High Commission
12	Manzoor Abbas	Deputy Director	NDU
13	Nawaf Khan	Research Associate	FRC
14	Taimur Ali khan	IT Engineer	FRC
15	Sobia Abbasi	Researcher	FRC
16	Mehran Ali Khan	Program Manager	FRC
17	Umair Zahid	Admin & Finance	FRC
18	Asad Kamal	Researcher	FRC
19	Irfan U Din	Senior Researcher	FRC
20	Rubab Zahra	Research Associate	FRC
21	Sharafat Ali Chaudary	Lawyer	

## Annexure-C

### Glimpses of the Event

