

**A Survey of**  
**Quality and Scale of Services**  
**Provided by**  
**Madaris and Masajid**  
**In the Union Councils Dhakan and Zarkhail**  
**Of**  
**District Shikarpur**

**By**

**Professor Dr. Noor Shah**

**March 2010**

**Akhter Hameed Khan Resource Centre**

## Contents

<b>Chapter</b>	<b>Page</b>
<b>1. Introduction</b>	<b>3</b>
<b>2. Objectives of the Study</b>	<b>4</b>
<b>3. Research Methodology</b>	<b>5</b>
<b>4. The Project Area</b>	<b>6</b>
<b>5. Union Council Dhakan</b>	<b>8</b>
<b>5.1 Profile of the Union Council</b>	<b>8</b>
<b>5.2 Madaris</b>	<b>8</b>
<b>5.3 Masjid Schools</b>	<b>12</b>
<b>6. Union Council Zakhail</b>	<b>14</b>
<b>6.1 Profile of the Union Council</b>	<b>14</b>
<b>6.2 Madaris</b>	<b>14</b>
<b>6.3 Masjid Schools</b>	<b>19</b>
<b>7. A comparative picture of the two UCs</b>	<b>21</b>
<b>7.1 Population</b>	<b>21</b>
<b>7.2 Status of General Education</b>	<b>21</b>
<b>7.3 Status of Religious Education</b>	<b>21</b>
<b>7.4 The Quality of Religious Instruction</b>	<b>22</b>
<b>7.5 Physical Infrastructure</b>	<b>22</b>
<b>7.6 Courses Offered</b>	<b>22</b>
<b>7.7 Sources of Funds</b>	<b>22</b>
<b>8. Conclusion</b>	<b>23</b>
<b>8.1 Status of General Education</b>	<b>23</b>
<b>8.2 Status of Religious Education</b>	<b>23</b>
<b>8.3 Physical Infrastructure</b>	<b>23</b>

## 1. Introduction

The concept of imparting religious education in masajid (Plural of masjid) and institutions of religious learning is as old as the birth of Islam. Over the decades the system of religious education and training in many Islamic countries has undergone changes to bring it at par with the technological age. However, the system of education in the Indian sub-continent has more or less retained the old traditional pattern. Same is true about Pakistan.

At the time of independence many such institutions were in existence throughout the length and breadth of the country teaching children the Holy Quran and imparting religious education. People belonging to different schools of thought or Fiqah have set up their own institutions to teach the children belonging to their respective schools of thought. Apart from the large institutions located mostly in big towns and cities, the local communities have set up their own local institutions on self help basis. Lack of funds and formal professional training of faculty members are the main problems being faced by these institutions located in rural and remote areas.

Some larger institutions offer courses in Hadith and Fiqah along with courses in primary education and computer literacy. These institutions award degrees of Farigh-u-Tehsil and Fazil, which are considered equivalent to Bachelor of Arts and Master of Arts in Muslim History and Culture. Shah Abdul Latif University, Khairpur also offers the degrees of “Sanat-ul-Faragh and Sanat-ul-Aalmiya” to scholars of religious education, which are equivalent to B.A (Bachelor of Arts). The holders of these degrees can receive an MA Degree after passing examination in three additional subjects: English, Pakistan Studies and Islamic Culture. People, holding this degree, are eligible to apply for teaching jobs in Arabic and Islamic culture.

However, the institutions of religious education located at village level only teach students how to read the Holy Quran and impart some basic knowledge about Arabic alphabets. They also train students in the recitation and memorization of the Holy Quran.

## **2. Objectives of the Study**

Objectives of this study were:

1. To survey the number of institutions of religious education functioning in the Union Councils - Dhakan and Zarkhail
2. To determine the actual number of children attending these religious institutions
3. To document the number of programs, courses, teaching materials in use; duration for completing each course/program/textbook and number of students enrolled in each course
4. To survey the physical infrastructure and other services available at these religious institutions
5. To assess the quality of education being imparted at the religious institutions
6. To determine the training needs of teachers at these institutions for their capacity building
7. To determine Quran Majeed literacy among people of both UCs

### **3. Research Methodology**

A detailed survey plan was formulated. It was decided to form two separate teams of researchers comprising of students, graduates and the local villagers to conduct survey in both the Union Council of Dhakan and Zarkhail. The members of these teams were identified and then thoroughly briefed about the objectives of the study. They were also given training and orientation on the filling in of the questionnaire which was developed to interview the students of the religious institutions.

As a first step a survey of all the religious institutions located in the two Union Councils (UCs) of Dhakan and Zarkhail was conducted. The survey teams physically went to all the religious institutions and mosques located in the two UCs, saw their physical conditions, and interviewed the teachers at these institutions and local villagers.

The field test of the questionnaire was done in a couple of villages in each union council after which filling in of the questionnaires started in earnest. Daily meetings were held to review the questionnaires filled in by the researchers to ensure quality of work and efficient use of resources.

The results of these interviews and questionnaires were compiled and analysed to reach a comprehensive and clear picture.

## 4. The Project Area

Union Council Dhakan is in Taluka Garhi Yaseen of Shikarpur District located toward the South-west of the District headquarters and Union Council Zarkhail is in Taluka Khanpur of Shikarpur District located towards North-east of the District headquarter. Both the union councils are located on the Indus Highway linking Peshawar with Karachi.

The area under study consists of 14 revenue villages and 95 settlements in the two union councils which have 4,610 households with a total population of 23,036 persons<sup>1</sup>.

The area consists of plains irrigated by the Indus River and most of the people living in the two union councils are occupied in the field of agriculture or livestock. A majority of the people of the two union councils are poor *haris* (tenants) and do not own any lands.

There are two types of institutions of religious education in the both the UCs: *madaris* (plural or *madrassah*) and *masjid* schools. *Madaris* provide lodging and boarding to the pupils, but generally accommodation/residential facilities are offered only to those students who come from outside the village. These facilities are mostly provided to male students; while female students from the local villages may also attend some of these *madaris*. Some local people also put their male children in the *madaris* on residential basis.

The *masjid* schools are non residential and local village children go there to receive lessons of the Holy Quran.

There are 17 *madaris* and 45 *masjid* schools in the two union councils imparting religious education to the students. The medium of instructions in these institutions is Arabic and Sindhi.

### Details of the Project Area

Name of Union Council	No. Of revenue villages	No. of settlements	No. of households	Population	Madaris		Masjid schools	
					No.	Students	No.	Students
Dhakan	8	37	2,324	12,041	9	730	25	1252
Zarkhail	6	58	2,286	10,995	8	766	20	776
<b>Total</b>	14	95	4,610	23,036	17	1496	45	2028

<sup>1</sup> Situation Analysis of Dhakan and Zarkhail UCs, by Mr. Sohail Manzoor, July 2009, NRSP



## 5. Union Council Dhakan

### 5.1 Profile of the Union Council<sup>2</sup>

Union Council Dhakan consists of 2,324 households with a total population of 12,061; out of who 5,729 are adults who are above 18 years (2,893 men and 2,836 women) and 6,312 are children between the ages of 0-18 years (3,896 boys and 2,416 girls).

The Union Council has 8 revenue villages and 37 settlements.

The overall literacy rate of the union council is 37.0 percent, out of which 41.5 percent are adults and 58.5 percent are children. Among the adult literates, 73.3 percent are men and 26.7 percent women, while among the literate children 67.3 percent are boys and 32.7 percent girls.

There are 44 government run schools in the Union Council, 31 boys and 13 girls out of which 8 boys and one girls' school are not functional. The number of children of school going ages is 4,493 (2,882 boys and 1,611 girls) out of who 2,609 children (1,755 boys and 854 girls) are enrolled in these schools. It means 41.9 percent of school going age children are not attending schools.

The Union Council consists of fertile and cultivable lands irrigated by the Indus River and about 37 percents of its households are associated with agriculture /livestock sector, who are mostly tenant-farmers or bonded labourers; while another 37 percent are casual labourers.

### 5.2 Madaris

There are 9 madaris in Union Council Dhakan. Except for one madrassah which was established in 1975, all the other madaris were established in 1980s and 1990s. During the last 12 years no new madrassah has been opened.

With the exception of a few, the buildings of the madaris are poorly erected and lack basic facilities like clean drinking water and electricity.

The enrolment in these madaris is, however, more than sufficient as per space in their buildings. In all there are 730 students (540 boys and 190 girls) enrolled in these madaris.

There are 28 teachers in the madaris, which means that at an average there are 3.1 teachers per madrassah or one teacher for every 26 students. Only one fourth of the teachers are trained while the rest are untrained who are recruited only to teach students how to read the Holy Quran. Four of the madaris have no trained teachers at all. Some of the trained teachers besides teaching recitation of the Holy Quran also teach students to memorize the Holy Book with meanings.

---

<sup>2</sup> Situation Analysis of Dhakan UC, by Mr. Sohail Manzoor, July 2009, NRSP

Except for two madaris which had been established in 1990s all the other madaris have coeducation where boys and girls study the Holy Quran and get religious education together.

The Madaris in Dhakan are funded by local individuals and bodies formed by the villagers and offer education to the students free of cost.

Except for three madaris; Madrassah Hafiz-ul-Quran wa Jamia Masjid Madina, Madrassah Arabia Dar-ul-Uloom Karimia and Madina Anwar Mustafiya which hold classes in the mornings all the other madaris hold two shifts: one in the mornings and the other in the afternoons.

<b>Name of madrassah/Date of establishment</b>	<b>Boys</b>	<b>Girls</b>
Madrassah Arabia Dar-ul-uloom (1982)	75	25
Madrassah Noorani (1984)	120	25
Madrassah Hafiz-ul-Quran wa Jamia Masjid Madina (1975)	25	20
Madrassah Arabia Dar-ul-Uloom Karimia (1998)	15	0
Madrassah Usmania wa Jamia Masjid Aqsa (1995)	70	50
Madrassah Ghosia wa Khateeb Jamia Masjid (1987)	70	30
Madina Arabia Islamia Taj-ul-Huda Amrotiya (1992)	70	15
Madrassah Mukhtiar-ul-Uloom (1995)	25	25
Madina Anwar Mustafiya (1992)	70	0
<b>Total (9)</b>	<b>540</b>	<b>190</b>

**Table 3: Number of Trained Teachers**

<b>NAME OF MADARIS</b>	<b>No. of Teachers</b>	
	<b>Untrained</b>	<b>Trained</b>
Madrassah Arabia Dar-ul-uloom	3	1
Madrassah Noorani	3	3
Madrassah Hafizul Quran wa Jamia Masjid Madina	2	0
Madrassah Arabia Dar ul Uloom Karimia	1	0
Madrassah Usmania wa Jamia Masjid Aqsa	2	1
Madrassah Ghosia wa Khateeb Jamia Masjid	3	1
Madina Arabia Islamia Taj ul Huda Amrotiya	2	1
Madrassah Mukhtiar-ul-Uloom	2	0
Madina Anwar Mustafiya	3	0
<b>Total</b>	<b>21</b>	<b>7</b>



Incomplete building of Madrassah Arabia Dar ul Uloom Karimia



Madrassah Usmania wa Jamia Masjid Aqsa



Madrassah Usmania wa Jamia Masjid Aqsa 2



Madrassah Ghosia wa Khateeb Jamia Masjid



Madina Arabia Islamia Taj ul Huda Amrotiya



Madrassah Noorani

### 5.3 Masjid Schools

Besides the madaris there are 25 masjid schools in Union Council Dhakan. 1252 students (764 boys and 488 girls) get religious education at these schools. The religious education that masjid schools provide consists mainly of reading the Holy Quran and some basic knowledge about Arabic Alphabets. No other courses are taught. Three of the masjid schools: Masjid Abu Bakar Siddique at village Daya, Jamia Masjid village Pittafi and Masjid Abu Bakar Siddique Village Shah Muhammad charge fee from students, while the other madaris offer education free of cost. The local communities contribute funds to run courses.

However, none of these masjid schools offer scholarships and neither do they have library facilities. None have toilets, except where mentioned.

Five of the masajid are very old and were established prior to Independence, while 10 were established in the 1980s and 1990s. No new masjid has been set up in the union council during the last 11 years.

#### Masjid Schools of Union Council Dhakan

S. No	Name of Masjid	Location village	Establi shed in	Sessions morning/ evening	Clean drinking water/ Electricity/ furniture	People in the village having religious knowledge	Students	
							Female	Male
1.	Masjid Imam Raza A.S, Longani	Longani	1999	Morning	Nil	50 %	5	25
2.	Masjid e-Qasami	Longani	1930	Both	Nil	50 %	15	35
3.	Masjid Noor-e-Mustafa	Abdul Raheem	-	Both	Nil	50 %	20	20
4.	Jamia Masjid Noor-e- Mustafa	Bakhu Sial	1960	Both	Nil	60 %	40	60
5.	Jamia Masjid Farooqi	Abdul Raheem	1920	-	Nil	50 %	30	50
6.	Masjid Noorani	Abdul Raheem	1985	-	??	50 %	20	30
7.	Jamia Masjid Aqsa	Hootani	1980	Both	??	51 %	50	70
8.	Masjid Imam Ali Raza (A.S)	Longhari Deh Abdul Kareem	1999	Morning	Nil	70 %	5	25
9.	Jamia Masjid	Village Qadir Bux Wighan	1930	Both	Electricity and clean drinking water	35 %	20	30
10.	Masjid-e-Umar Farooq	Village Pir Bux	1960	Morning	Nil	15 %	4	10
11.	Masjid-e-Billal	Village Aziz_Ullah	1997	Both	Nil	15 %	4	14
12.	Masjid-e-Sadique Akbar	Nawab Pur Chandio Deh Khan Khaloro	1960	??	Has electricity and clean drinking water	25 %	25	40

13.	Jamia Masjid Billal	Ayub Khan Deh Khan Khaloro	1972	Both	Nil	50 %	15	20
14.	Masjid-e-Madani	Nawab Khan Chandio Deh Khan Khaloro	1988	Morning	Nil	25 %	10	15
15.	Jamia Masjid	Imam Bux Chandio Deh Hassan Wigan	1980	Morning	Has electricity and clean drinking water and toilet	20 %	20	40
16.	Masjid Umar Farooq	Yousuf, Deh Taghio Daredo	1970	Evening	Has electricity and clean drinking water and toilet	30 %	20	15
17.	Jamia Masjid	Bughra Junejo Deh Ahsan Junejo	1950	Both	Has electricity and clean drinking water and toilet	70 %	25	30
18.	Masjid Ali Al-Murtaza	Bughra Junejo, Deh Ahsan Junejo	1940	-	Electricity and clean drinking water	70 %	10	30
19.	Hussani Masjid	Ali Khan, Deh Ali khan	1990	-	Nil	75 %	15	25
20.	Jamia Masjid	Village Ali Khan Deh Ali Khan	1920	Morning	Electricity and clean drinking water	75 %	10	10
21.	Masjid Abu Bakar Siddique	Daya Deh Tughio Dhario	1950	Both	Electricity and clean drinking water	25 %	30	40
22.	Jamia Masjid	Ubon Idhu Deh Tughio Dhario	1960	Both	Electricity and clean drinking water	35 %	15	50
23.	Ali Masjid	Stop Theri Deh Tughio Dhario	1970	Both	Nil	70 %	10	20
24.	Jamia Masjid	Pitafi Deh Tughio Dhario	1998	Both	Nil	30 %	50	40
25.	Masjid Abu Bakar Siddique	Shah Muhamma d ji Wand Deh Tughio Dhario	1992	Both	No clean drinking water	7 %	20	20

## **6. Union Council Zarkhail**

### **6.1 Profile of the Union Council<sup>3</sup>**

Union Council Zarkhail has 6 revenue villages and 58 settlements. The Union Council consists of 2,286 households with a population of 10,995 persons. Out of these 5,140 are adults (2,533 men and 2,607 women) and 5,855 children (3,942 boys and 1,913 girls).

The overall literacy rate in Union Council Zarkhail is 6.8 percent out of which 25.9 percent are adults and 74.1 percent are children. Among the adult literates 73.1 are male and 26.9 percent are females; while among literate children 81.9 percent are boys and 18.1 percent are girls.

About 91 percent of the village people are associated with agriculture/livestock sector, 6.6 percent with casual labour and 2.9 percent with other miscellaneous professions. Those who are associated with agriculture are mostly tenants and not owners of the land.

In the Union Council Zarkhail there are 40 government run schools (34 for boys and 6 for girls) out of which 21 are functional and 19 are non functional. All the 6 girls schools are non functional.

Out of the 3,917 children of school going age only 14 percent are attending the schools (462 boys and 102 girls). Those girls who attend the schools go to the boys schools. 28.1 percent household respondents told NRSP survey team that they did not send their children to schools because of poverty constraints while 71.9 percent said it was related to flaws in the educational system, 27.1 percent said that there were no schools in their areas, 18.3 percent said that schools were there but teachers did not come, while another 9 percent said that there were no teachers in the schools.

### **6.2 Madaris of Union Council Zarkhail**

There are 8 madaris providing religious education in the Union Council in Arabic and Sindhi. Except for 2 madaris which were established in 1970 the rest of the madaris have been established in the 1980s and later. There is a trend of setting up new madaris in the Union Council as three of the madaris have been established after 2001.

The buildings of the madaris were constructed by local donations. With the exception of a few the buildings of the madaris are poorly erected and lack basic facilities like clean drinking water and electricity.

The enrolment in these Madaris is, however, more than sufficient as per space in their buildings. In all there are 766 students (445 boys and 321 girls) enrolled in the madaris.

---

<sup>3</sup> Situation Analysis of Zarkhail UC, by Mr. Sohail Manzoor, July 2009, NRSP

There are 28 teachers in these madaris, which means that at an average there are 3.5 teachers per madrassah or one teacher for every 27.4 students. Only one fourth of the teachers are trained while the rest are untrained who are recruited only to teach students how to read the Holy Quran.

Five of the madaris have no trained teachers at all. Some of the trained teachers besides teaching recitation of the Holy Quran also teach students to memorize the Holy Book with meanings.

All the madaris in the Union Council have coeducation where boys and girls study the Holy Quran and get religious education together.

The madaris are funded by local individuals and bodies formed by the villagers and offer education to the students free of cost.

Following table shows the overall percentage of student enrolment in the madaris of Union Council of Zarkhail.

Table 1: Enrolment of students in various Madaris of Union Council Zarkhail

Name of Madaris	Boys	Girls
Madina Arabia Ashat-ul-Uloom Qazi Patti (1970)	50	35
Madrassah Arabia Azizya Dar-ul-Saadat (1999)	70	70
Madina Arabia Farooqia (2005)	90	60
Madina Masjid -wa-Madina Tajweedul Quran (2009)	50	6
Madina Arabia Ahiya ul uloom Almia (2001)	30	40
Madrassah village Haji Palejo (1980)	30	50
Madrassah Arabia Ashat-UI-Uloom (1970)	50	35
Madrassah Arabia Dar-ul-Uloom (1982)	75	25
Total (8)	445	321

Table 1: Enrolment of students in various Madaris of Union Council Zarkhail

Name of Madaris	No. of teachers	
	Trained	Untrained
Madina Arabia Ashat-ul-Uloom Qazi Patti (1970)	1	3
Madrassah Arabia Azizya Dar-ul-Saadat (1999)	2	3
Madina Arabia Farooqia (2005)	4	2
Madina Masjid -wa-Madina Tajweedul Quran (2009)	0	3
Madina Arabia Ahiya ul uloom Almia (2001)	0	2
Madrassah village Haji Palejo (1980)	0	2
Madrassah Arabia Ashat-UI-Uloom (1970)	0	3
Madrassah Arabia Dar-ul-Uloom (1982)	0	3
Total (8)	7	21



Madrassah Arabia Azizya Dar-ul-Saadat



Madina Arabia Farooqia



Madrassah Arabia Dar-ul-Uloom



Madina Arabia Ashat-ul-Uloom



Madina Masjid -wa-Madina Tajweedul Quran



Madina Masjid -wa-Madina Tajweedul Quran 2



Madina Arabia Ahiya ul uloom Almia

### 6.3 Masjid Schools

Besides madaris there are 20 masjid schools in Union Council Zarkhail. The masjid of Union Council Zarkhail provide religious education free of cost to 776 students (593 boys and 183 girls).

The masjid schools teach children how to read the Holy Quran and some basic knowledge about Arabic. No other courses are taught.

The local communities contribute funds to run courses. However, none of these masajid offer scholarships and neither do they have library facilities. None have toilets, except where mentioned.

Two of the masajid are very old and were established prior to independence, while 10 were established in the 1990s and later. Seven masajid have been set up during the last 11 years.

Sr. No.	Name of Masjid	Village	Established in	Sessions Morning/ Evening	Clean drinking water	People in the village having religious knowledge	students	
							Female	Male
1	Masjid Abu Bakar Siddique	Pedo Burro Deh Burr Ram	2008	Both	Nil	40 %	0	50
2	Masjid Hanafia	Haji Pallio Brohi Deh Burr Ram	1930	Both	Electricity water available	60 %	20	40
3	Masjid Mustafa	Gagan Shar Waqar Abad Deh Burr Ram	2002	Morning	Electricity water available	44 %	0	40
4	Makki Masjid	Qazi Patti Deh Tarrai	1994	Morning	Electricity water available	50 %	10	20
5	Masjid Sultan Hakro	Sultan Hakro Deh Ghari Budhul	1995	Morning	Nil	25 %	0	20
6	Madina Masjid	Haji Jhangi Khan Brohi, Deh Tarrai	1970	Morning	Electricity water available	50 %	12	35
7	Usman Masjid	Jan Mohammad Kathain Deh Ghari Budhul	2006	Morning	Nil	16 %	0	15
8	Masjid Siddique Akbar	Jan Mohammad Panwar Deh Ghari Budhul	1943	Morning	Nil	20 %	0	28
9	Masjid Hussani	Ghari Syed Deh Ghari Budhul	2001	Morning	Electricity water available	30 %	0	25
10	Masjid Ber Wari	Mureed Machi Deh Ghari Budhul	1993	Both	Nil	35 %	10	25
11	Masjid Farooqia	Qazi Patti, Deh Tarri	1968	Both	Electricity water available	50 %	35	50
12	Madina Masjid	Ghari Syed Deh Ghari Budhul	2000	Both	Electricity water available	40 %	10	45
13	Masjid Road Wari	Qazi Patti Deh Tarri	1984	Morning	Electricity water available	50 %	0	10
14	Masjid Farooqi	Haji Imam Deen Brohi Deh Burrato	1975	Both	Electricity water available	80 %	65	80

15	Masjid Hussaini	Haji Shah Muhammad Brohi	1982	Morning	Nil	30 %	0	15
16	Masjid Noorani	Dildar Buriro Deh Tarrai	1980	Morning	Nil	25 %	0	20
17	Masjid Aqsa	Hafiz Allah Bux Brohi Deh Ghari Budhul	2001	Morning	Electricity water available	30 %	0	25
18	Masjid Bilal	Mir Muhammad	2000	Morning	-	20 %	0	30
19	Masjid Usmani	Ghullam Rasul Brohi	1980	Morning	-	35 %	15	20
20	Masjid Shah Muhammad	Shah Brohi	1982	Morning	-	30 %	16	0

## 7. A comparative picture of the two UCs

### 7.1 Population

Union Council Dhakan is a bigger Union Council in terms of its households which stand at 2,324 and population which is 12,061. Number of households in Union Council Zarkhail are 2,286 while its population is 10,995. But while Dhakan has 8 revenue villages and 37 settlements, Zarkhail has only 6 revenue villages and 58 settlements. It means Zarkhail's population is more scattered than that of Dhakan.

Distribution of population between males and females in both the Union Councils is significantly different with Zarkhail showing far less females compared to males. (Please see the table below):

Name of Union Council	Adult Population		Children Population	
	Men	women	Boys	Girls
Dhakan	2,893	2,836	3,896	2,416
Zarkhail	2,533	2,607	3,942	1,913

As can be seen the number of girls in Zarkhail are less than half of the boys. Either it can be attributed to the fact that inhabitants of this Union Council are more conservative than those of Dhakan and hide the names of girls from the enumerators or there is some other serious factor underlying this number.

### 7.2 Status of General Education

The number of government run schools in both the UCs is almost equal (44 in Dhakan and 40 in Zarkhail) but the number of girls schools in Zarkhail is far less (6) than those in Dhakan (13). And on top of it all the 6 girls schools in Union Council Zarkhail are non functional. Overall literacy rate in the Union Council Zarkhail (6.8 percent) is also far below than that of Dhakan which stands at 37 percent.

While in Dhakan 41.9 percent of the children of school going age are not attending schools in Zarkhail only 14 percent of the children in this age group are attending schools.

### 7.3 Status of Religious Education

As far as religious education is concerned the number of madaris and masjid schools in the two UCs is almost equal; while Union Council Dhakan has 9 Madaris and 25 masjid schools, Union Council Zarkhail has 8 madaris and 20 masjid schools.

But again there is a huge difference as far as the number of boys and girls going to these institutions is concerned. The number of girls attending madaris in Zarkhail is better than that of Dhakan. While in Dhakan Union Council number of boys and girls going to the madaris is 540 and 190 respectively, it stands at 445 and 321 respectively in Zarkhail.

However number of girls going to masjid schools is far less compared to Dhakan. While in Dhakan number of boys and girls attending masjid schools is 764 and 488 respectively, their number in Zarkhail is 593 and 183 respectively

#### **7.4 The Quality of Religious Instruction**

The religious institutions at both the UCs are in bad shape; only one fourth of the teachers are trained at the madaris in both the UCs; the majority of the teachers at the masajid are also untrained. There are some madaris and masjid school where there is no trained teacher at all. But a sizeable population in both the UCs have the knowledge about religion.

#### **7.5 Physical Infrastructure**

Most of the buildings of madaris are partially built with mud. These buildings need repairs and maintenance. Most of these also lack basic amenities like electricity, clean drinking water etc. In Dhakan only 10 of the masajid have the facility of electricity and clean drinking water while none of the madaris have these facilities. In Zarkhail also 10 of the masjid schools have the facility of electricity and clean drinking water. Here also no madrassah has these facilities.

#### **7.6 Courses Offered**

All of the madaris and masjid schools in both the Union Councils only offer teaching of the Holy Quran and some basic lessons in Arabic. Students take two to three years to learn the Holy Quran. These religious schools also provide the facility to the learners to memorize the Holy Quran by heart. Some of the students who take Quranic lessons in masjid for short period are also simultaneously enrolled in government run schools.

None of the madrassah or masjid school offers any other course or gives certificates to its students. None of these institutions is affiliated with any government or private degree/diploma awarding institutions. No madrassah located in these two union councils is affiliated with any recognised institution whether government or private.

After completing of Madrassah education the students can become Pesh Imams and Hufaz-e- Quran. Some can also work as teachers at the religious institutions. Few of them also go to various renowned madaris to become Aalims.

#### **7.7 Sources of Funds**

The institutions under study have poor source of funding and are unable to maintain the infrastructure and expenses incurred on trained and untrained faculty members.

The funding for these religious institutions comes through local contributions. The villagers contribute individually or through the committees constituted by them.

## **8. Conclusion**

All madaris need immediate support and resources from the Government in every respect to improve the quality of education being offered.

### **8.1 Status of General Education**

The status of general education in the two UCs is pathetic to say the least. There is an immediate need to get the non-functional schools functional.

There is also a need to mobilise parents and teachers to get the large number of school going age children who do not go to schools admitted in the school. There is also a need to pay specific attention to the education of girls more especially so in Union Council Zarkhail.

### **8.2 Status of Religious Education**

There is a need to improve the system of religious education in the two UCs. They need to be encouraged and assisted to get registered with recognised institutions to enable them to offer certificate/degree courses to their students. They also need to introduce diverse subjects side by side with the religious education.

The religious institution may also be encouraged to hire trained teachers and introduce more subjects beside the study of the Holy Quran. This can either be done through affiliation with recognised institutions or through financial assistance from the government.

### **8.3 Physical Infrastructure**

The religious institutions also need support to strengthen their infrastructure and to provide basic amenities to the students like electricity, clean drinking water etc.