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# Change in Persona of Al-Huda Graduates

A Case Study of Al-Huda Institute Islamabad



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Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of Master of Science in Anthropology.

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Islamabad, 05 May 2014

**Miss. Qurat-ul-Ain**

*DEDICATED TO MY PARENTS AND FAMILY,  
WHO ALWAYS PRAYED FOR ME AND ARE  
STILL PRAYING....*

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# 1. INTRODUCTION

## 1.1 The Topic

The present study was conducted under the topic of “change in persona of Al-Huda graduates”. The Research topic was chosen in order to understand the aims and motives which drive one to join Al-Huda institute and to witness closely that how does the Islamic teachings and the learning process at Al-Huda bring change in the personality of students.

## 1.2 Statement of the Problem

Change has always been a part of human culture; Change can come from many different sources and address many things. Institutions play a significant role to promote change in any society; Institutions are structures processes through which people carry on their activities. Some of which, as the familial, religious, governmental, economic and educational institutions acquiring unprecedented levels of influence. Religious institutes are a society’s important system of religious beliefs and practices which are standardized and formulated and which are widely shared and viewed as necessary and true. Religious associations are the organized groups of people who share the beliefs and follow the practice of religion. Anthropologist study religion cross culturally pay attention not only to the social roles of religion but also to the content and nature of religious acts, events, processes, settings practitioners and organizations.

Al-Huda International is a religious institute based on Islamic teachings working to promote change among women’s. Al-Huda start its educational program in 1994 in order to “equip individuals with authentic knowledge of Quran and *Sunnah*<sup>1</sup> so that they may apply it in all aspects of their lives be better equipped to revive the humanitarian spirit of Islamic teachings and to invite others to Islam in a peaceful and non-aggressive manner in order to help them to develop their personality ,character and self confidence and to prepare them for their future roles as wives, mothers, sisters

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<sup>1</sup> A collection of sayings and actions attributed to the Prophet Muhammad.

and beneficial members of society. The graduates who emerge from Al-Huda go through a rigorous although ideologically limited training in interpreting Qur'an through the explanation available in the <sup>2</sup>*Hadith* in order to earn their diploma. A large number of graduates from Al-Huda transform their personality, dogma and life patterns with the religious discourse they internalize at the institute. These graduates then begin to offer <sup>3</sup>*dars* to the local population, employing the same ideology with enthusiasm in mainstream of society through various forms of *Dawah*.

There are different Islamic schools of thoughts with little variations, Al-Huda Institute negates Sectarianism and promotes simple knowledge of Quran and *Sunnah*. Educating people the same ideology is a way in which they are bringing all sorts of people on the same platform. A small number of girls belonging to *Hanifi* and other school of thoughts also come to attend courses at Al-Huda, so people from all walks of life can be a part of Al-Huda institute. Al-Huda Institute teaches Quran and encourages using this knowledge in practical life.

The problem of the study is to know about the change in personality and to know a motivational factor which leads to one's personality formation at Al-Huda institute. The point of emphasis will be on the perception of Al-Huda graduates which brings them here, that is to know their motive behind learning and to observe closely that how does the teachings and the learning process effect on the personality of students. The research looks into the contributions and impacts which are created by the educational institutes in the social lives of the people.

## 1.1 Objectives of the study

- To view Motives of the people attending courses at Al-Huda institute.
- To analyze the effect on Personality through religious education.

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<sup>2</sup> A report of the sayings attributed to the Prophet Muhammad.

<sup>3</sup> Literally meaning "lesson", a *dars* is a religious lecture or lesson that usually takes place usually in a residential neighbourhood setting, often in someone's home.

## 1.2 Significance of the Study

Al-Huda is spreading the message of Islam through teaching Quran and Hadith to the people. The basic purpose of my study is to analyze the motivation of the students taking courses from Al-Huda and role of women working for the promotion of Islamic Education. The study provides the aspects on the basis of which women's affiliated with Al-Huda is increasing their own religious knowledge and impart particular values in society and how it is affecting socio cultural patterns. Further The goal of this research was to understand that why women from a particular class were engaging with Islam as transmitted by Al-Huda and in order to understand the growing attraction towards Al-Huda and the beliefs and practices which are associated with it .The Case of Al-Huda is discussed because it is one of the most prominent religious institutes catering to the needs of women, the research discusses the impact of Islamic education on the lives and lifestyle of women. The study looks in to the number of changes both internal and explicit are witnessed among the women who engage with Al-Huda commonly the ones who take diploma courses. Change in persona is the most visible change, the study will shed light on the reasons that Al-Huda gives for its necessity and the techniques it uses to facilitate its adoption.

## 1. LITERATURE REVIEW

Social movements are popularly regarded either as a gathering, often spontaneous, of individuals who get together to voice grievances and bring about change or as an organized collective action to promote a cause in the face of some structural strains.

(Larana, Hank & Joseph, 1994)

Al-Huda is a social Movement, which initially began with thirteen students has gained increasing popularity each year. It has been successful in attracting a very large number of students and hence influencing people around Pakistan and the world.

Kuppuswamy Talks about Social Change “Social change is a change in the established patterns of social relations, or change in social values, or change in structure and subsystems operating in a society” (Kuppuwamy, 1975).

He states that social change is a collective change process. It brings change in structure of social system and it is alternation in human behaviour, culture patterns, norms and values. Social change is alternation in structures as well functions of any society. Al-Huda has changed the way people link with each other. Change is a constant process, with the passage of time change takes place in every society. Al-Huda brings change in human behaviour as well in culture patterns.

Learning is a process of acquiring and developing of behaviors, skills, knowledge, values, and customs and so on. Leon Lckenzie and R. Michael Horton in their book Religious Education of Adults have defined learning that “Learning is any change in a person’s cognition, Affect, and external behavior or lifestyle” (Lckenzie & Harton, 2002).

The capability of learning helps the person to act in the manner as required in any situation. Al-Huda institute working to promote Islamic education through Quran and *Hadith* which molds behavior patterns through learning.

Religion is a cultural universal, Cross cultural studies have revealed many expressions and functions of religion which include explanatory, emotional, social and ecological functions. Religion has been viewed as the “opiate of the masses” (Engels, 1848).



From the pioneering work of anthropologists, it has become clear the religion has multiple and varied consequences for a society. Religion establishes and maintains social control. It does this through a series of moral and ethical beliefs along with real imagined rewards and punishments, internalized in individuals. Religion also achieves social control by mobilizing its members for collective action. Al-Huda institute is also working on this concept of religion based on Islamic teachings and beliefs in which women's from different areas come to get Islamic education and practice Islam.

Emile Durkheim (1912) spent years studying the religious practices of Australian aborigines and south sea islanders, Religion helps people to develop a sense of community he stated that, "The main purpose of religion in primitive societies was to help people make contact not with God , but with one another" (Horton & Hunt, 1984).

Religion provides a platform for the people to unify and become one, Al-Huda is also like a platform for all the Muslims to unify and eliminate the differences of caste, race or color.

Al-Huda is more like a community of people who are working to spread the message of Allah and who are working to please Allah. Women from all walks of life come to attend classes wearing the same uniform and without any discrimination all sit together for the same purpose that is to gain knowledge in order to make a living in this world and hereafter.

Religion as an institution, it is concerned with certain statuses, norms, and roles concerning the sacred and supernatural become organized.

In this way religion as institution can be defined as

Religion is that interrelated, Pervasive, general and relatively Stable Clustering of statuses revolving around beliefs and rituals pertaining to the sacred and organized into cult structure which have consequences for reinforcing norms, legitimating, inequality guiding socialization and social placement, and managing variable sources of tension and anxiety in a society.

(Turner, 1972)

Al-Huda as an institution provides a platform to socialize an individual through religious beliefs and values. In all society's fear of the unknown, powerlessness, unpredictability, and anxiety exist, these conditions appear endemic to social life. The Al-Huda institute provides the consequence of alleviating these multiple sources of tension.

Before learning about the institute it is necessary to know about the importance of education in Islam, Islam has, from its inception, placed a high premium on education and has enjoyed a long and a rich intellectual tradition.

Education in Islam unequivocally derived its origins from a symbiotic relationship with religious instruction. Education in the context of Islam is regarded as a process that involves the complete person, including the rational, spiritual, and social dimensions.

As noted by Syed Muhammad al-Naquib al-Attas in 1979, the comprehensive and integrated approach to education in Islam is directed toward the "Balanced growth of the total personality through training Man's spirit, intellect, rational self, feelings and bodily sense such that faith is infused into the whole of his personality"(Tibawai, 1979).

In Islamic educational theory knowledge is gained in order to actualize and perfect all dimensions of the human being. From an Islamic perspective the highest and most useful model of perfection is the prophet Muhammad, and the goal of Islamic education is that people are able to live as he lived.

The supreme and ultimate aim of education remains strictly orthodox: "Happiness in this world and eternal bliss in the next" (ibid, 1979).

In Islam the focus is not limited to preach the Holy book, but also to groom one as a better person and citizen. We can briefly say that the aims and objectives of Islamic education are to provide such an educational structure which on the one hand is based on Holy Quran and *Sunnah* and on the other Hand it adapts with the changes in the society on the issues which are not fundamentals of Islam.

Education is a way of inculcating independence, self-reliance and dignity of women. On the arrival of Islam a great change in the position and status of women was ob-

served. Islam fought against the end of inequality observed between man and women. Islam defined the position of woman and gave its prestigious and respectable status. "The Quran revolutionized the position of women from an object or chattel of society that is of men to a member of society, with an influential and essential role to play" (Adnan, 2004).

"Girls are models of affection and sympathy and a blessing to the family" (Enginer, 1987).

In the time of ignorance women were treated like an object and not like a living being. In Arab the new born baby girl used to be buried alive just because of her gender. Women were considered as impious, worthy of nothing. The position of women revived with the advent of Islam now in the modern world women has enjoyed freedom as never before.

Al-Huda is a medium of Islam, which uplift the status of women.

To spread the knowledge of Islam in early times was very difficult and required great effort as it was all done by delivering knowledge to the people directly without any resources like media or books.

A place assigned for instruction became ultimately known as *Maktab* or *Kuttub* both derive from the Arabic root "to write". The *Maktab* remained for the first four centuries of Islam the only universal institution. In the fifth century Islam the new institution for adult Education known as al-Madrasah formed.

(Tibawai, 1979)

The evolution of schools and institutions began with the development of *kuttab*s in the communities, which were the only source of delivering the message of Islam and Quran. The education given in institutions has a guideline of specific information and knowledge which has to be delivered.

Al-Huda is also working in an organized way having definite aims and objectives on the basis of which curriculum is build and knowledge is delivered accordingly.

Education is a process that occurs in an intentionally structured environment and involves the activity of a teacher, a learner or learners, and definite objectives that specify the manifest content of what are to be learned and the means by which Learning is to take place.

(Lckenzie & Harton, 2002)

Education plays a significant role in forming a society. According to Anthropological perspective education serves as the need of the whole society, rather than an individual's (Sharma, 2009).

Education is therefore related to the social system of any particular society and fulfills the societal goals and needs by keeping the social system intact by assigning functions of the members of the society. The educational system reflects the way society performs specific functions and lay down societal structure. In any society rather static or changing one of the main purpose of the educational system is to transfer cultural heritage to the new generation. The role of education is to prepare the members of society to face the challenges that they might face in the future. So it can be said that education serves as the agent of social change for developing societies. The mutual relationship between educational institutes and society influences the changes in one another.

Ballantine asserts that schools serve the purpose of developing knowledge, interests, ideals, habits, and power of individuals to help them position themselves in society to achieve noble ends. Socializing in schools leads to inculcation of values and standards of behavior amongst members of the society,

(Ballantine, 2001)

Schools and educational institutes play a significant role in the education system of any society. They provide a formal infrastructure to spread knowledge to the people. Theorists put forward different perspectives with regard to the role of schools in society. Three major perspectives are functionalism, interactionism and conflict theory.

Functionalism states that "Functionalism sees schools and educational institutes as a medium of transmission of knowledge" (Durkheim, 1961).

According to this theoretical perspective school is an institution that interacts with other institutions that are present in the society. The school grooms a person according to the certain principles and ethics that the society has built. The theory emphasizes that every society has certain ideals and people are expected to reach that ideal state physically, morally, intellectually. The schools are also responsible to convey and teach shared values of the society to the new generations.

Conflict Theory claims that

In a social system, schools create social inequalities and grouping by discriminating students on the basis of gender, class or race, Miller argues that many schools track students according to their performance and, thus generates stratification which makes it highly difficult for the low caliber students to compete with high caliber ones, This theory thus suggests that schools create classes and strive to maintain social inequality.

(Miller, 2002)

Theory of Interactionism recommends that classroom interactions and expectations influence the performance of the students, and shape their behavior and attitudes.

The culture of the Madrasa refers to the written and unwritten norms and practices, traditions, and festivals being observed in the Madrasa. Culture has a significant impact on the personality development and the learning process of the students.

Deal and Peterson define "school culture as the complex web of traditions and rituals that are developed over time" (Deal & Peterson, 1999).

Owens identifies two aspects of culture "the norms acceptable legitimate rules of behavior and the assumptions, unwritten, underlying, unconscious beliefs that must be followed" (Owens, 2001).

Developing a productive culture and maintaining it is a challenge that each educational institute has to address all along. Sarason asserts that "to ensure productive learning culture which stimulates students to question, and explore, requires the teachers to be motivated and committed" (Sarason, 1982).

The culture of Al-Huda fosters Islamic cultural values and traditions. For female education, the management has built a separate wing where everything is managed by female alone. Thus culture of single gender, education ensures that there are no social evils present in the Madrasa culture due to the presence of both genders. The norms and traditions are aligned with the Islamic traditions.

The Primary focus in Al-Huda is self reflection, looking at one's own behavior and changing it for the better. The goal is to make individuals what Foucault calls "ethical subjects and one of the essential steps of this process is the "modes of subjectivities", that is the way in which people are invited to recognize their moral obligations" (Foucault, 1997).

Al-Huda makes one conscious about the little everyday things through the lectures of Quran. Consciousness of behavior is then ideally followed by "self forming activities" (ibid, 1997).

It attempts to modify one's behavior so that it is in accordance with the guidelines laid out in the Quran, which is portrayed and perceived as a divine plan for life.

Quranic verses are used to provide guidelines regarding how to behave with the opposite sex, how to treat relatives, how to dress, what to eat how much to give to the poor, how to establish a closer relationship with God the entire do's and don'ts of life. This movement has what Saba Mahmood refers to as a "strong individualizing impetus", in which individuals must fight a constant battle with themselves in order to become pious subjects based on hegemonic Islamic guidelines.

(Mahmood, 2005)

Technologies of the self, which permit individuals to effect by their own means or with the help of others, a certain number of operations on their own bodies and souls, thoughts, conduct, and the way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection or immortality.

(Foucault, 1988)

As Talal Asad argues, "The transformation of moral dispositions depended on more than the capacity to imagine, to perceive, to imitate which after all are abilities everyone possesses in varying degrees. It required a particular program of disciplinary practices" (Asad, 1993). These practices are what Michel Foucault terms

Al-Huda employs a variety of techniques in order to facilitate students' transformation into pious subjects and gives them the means through which they can operate on themselves. Every student who joins the institute becomes the member of it and adopts the manners and behaviors taught by the institute which reshapes the personality of the student.

One of my main objectives of the study was to find out the change in Persona of Al-Huda graduates as Personality defined by Rickman "A dynamic and organized set of characteristic Possessed by a person that uniquely influences his or her cognitions, motivations, and behaviours in Various situations" (Ryckman , 2004). "The word personality conveys a sense of consistency, internal causality, and personal distinctiveness" (Carver & Scheier, 2000).

"The concept of personality refers to the profile of Stable beliefs, moods and behaviors that Differentiate among children (and adults) who live in a particular Society" (Kaghan , 2004). Every group of people has its own set of characteristics in the same way Al-Huda is also like a community which has its own set of ideas, beliefs and values which leads to personality formation within Al-Huda culture. Every student who joins this institute becomes the member of it and starts to adopt the manners and behaviors taught by the institute which reshapes the personality of the student.

Margaret Mead talks about impact of culture on personality in her famous theory Culture and Personality. "Culture influences the personality and person is simply one who performs a function in the cultural life of a given society and personality is an attribute, which human nature acquires through participation in a given culture" (Mead, 1928).

She states that culture of any society is represented in the formation of personality of the individual and culture effects on personality of an individual. She is of the view that there is a relationship between culture and individual personality.

The personality of every person is affected by the environment and surroundings. The people living in particular surroundings can be identified with some common traits. Every society, community or group develops its own qualities which differentiates it from the other.



## **2. RESEARCH METHODOLOGY**

A Methodology is the logic, reasons underlying the decisions that a researcher makes throughout the process of data collection and writes up. These decisions include the researcher's choice of topic, choice of concrete tools for data collection and modes for interpretation of the data.

### **3.1 Rapport Building**

The formation of good rapport with the community was my first task as it is of key importance in good field work. For entry into my field, I made use of my contacts from my social network. Initially I had to make great effort to make my presence comfortable; I made myself available for few questions of the people at the institute. By adopting the culture of the institute for example covering the head, wear *abaya* in the same manner the students of the institute do, it facilitated me to communicate more efficiently. In start they did not allow me to take interview from students who are part of Al-Huda they find me stranger . With time got acquainted with the culture and environment of my field which helped me to observe people and the environment in a better way. In this way through my proper behavior by accepting their norms and values, codes of discipline I was able to gain their confidence, it helped me to gain required data easily.

### **3.2 Participant observation**

Participant observation involves establishing rapport in a new community..I used this method in order to get closer to people by being friendly to them and commencing conversation with the people at Al-Huda International, which is why I was able to collect Qualitative data from Al-Huda International. By being participant observer, I was aware with the norms and culture through keen observation and participation in the classes of different courses conducted in the main branch of the institute.

### **3.3 Key–Informant**

One of the mainstays of earlier anthropological work was the use of key informants as a source of information about their cultures. Key informant should be native culturally oriented and have well grasp over the traditional or local language. My key informant

Dr.Firdous was middle aged woman and has three children, she gave me initial guidance by introducing me to different students and teachers with whom I develop friendly relations in order to gain more data for my research. My other key informant was one of my family friend she was of twenty three years and did a course from Al-Huda of three years she further introduced me to her own group of friends at Al-Huda during her course, through my key informants I was able to look into the behavior of students after taking the courses which helped me to know about the impact of education which they have gained.

### **3.4 Interviews**

Interviewing is another important method which I use in my fieldwork to collect information regarding my research .Interview conducted in anthropological research can be broadly divided in to two categories structured and unstructured interviews .A structured interview is a quantitative research method commonly apply in survey research. Whereas unstructured Interviews are a method of interviews where questions can be changed or adapted to meet the respondent's intelligence, understanding or belief. I use the method of unstructured interviews to gather data on various aspects. I interacted with students and teachers and ask about them and about the factors due to which they have joined this institute. By using this method I was able to get information about the social status, family compositions, motives behind joining the institute, the change they observe after joining Al-Huda and places from where the students come from, occupation and general views about the functioning of institute.

### **3.5 Sampling**

In my Research I have choose the non-probability sampling method. In non-probability sampling method some of the elements have no chance of being chosen in the sample and probability of selection cannot be determined accurately. Non probability sampling includes a number of sampling methods including quota sampling, cluster sampling, judgmental and purposive sampling, snowball sampling or deviant case sampling.

I selected non-probability quota sampling method. I set a quota of respondents in to two groups teachers and students from Al-Huda, I have choose these two Groups be-

cause they can give me data according to my area of study. Al-Huda offered different courses long and short I have choose the girls as my sample from one year long course Taleem-al-Quran offered at Al-Huda. In one course of study at Al-Huda the strength of students is near about 300 from which I choose 56 respondents as my sample including 35 students and 21 teachers who are willing for interview. In my sample size women belonged to different social status i.e. married, single, divorced and widows. So the total sample size for the research is 56 respondents.

### **3.6 Case Studies**

Case studies are also one of the important methods of collecting information this method is used especially by anthropologists. During my research at Al-Huda I also collected data using this method. I mainly studied ten cases through keeping in constant contact with them and analyzing their behavior. I asked them about their life history and future plans and about their views about students and teachers, teaching style and the educational structure at Al-Huda which helped me to gain in-depth information about them.

### **3.7 Questionnaire**

Questionnaires are the form of written survey. It is the most common method of data collection in anthropological research. In this method information is collected through oral or written questioning. Questionnaires may be structured and unstructured. In structured questionnaires there is no flexibility in answering the question but in unstructured questionnaires' the respondents are allowing to answer the question the way they want. In my research I used this method. This method helped me a lot in my research. Through this method I explored the answer of questions about my research work. For this purpose, a questionnaire of forty open and close ended questions was prepared and respondents were asked to fill them. By this method, I got qualitative and quantitative data as well collected proper data.

### **3.8 Socio- Economic census survey**

This is a document which gives quantitative data about the socio- economic status of the people. In this research I used this tool to collect socio-economic backgrounds of the selected respondents e.g. Age, family size, marital status , property income.

Education , and occupation of respondent's. I filled up these censuses and information regarding socio- economic condition of selected samples.

### **3.9 Focus group discussion**

Focus group enables the collecting of data by means of group discussion. It focuses on discussion among group members where the researcher acts as an originator observer. I used this method in my research .It provided me sufficient information about my research work. Through this method I collected bundle of information and my respondents were freely talk about relevant topic. I selected respondents for focus group of different age groups i.e 17-24 and 43- 65. During focus group discussion I analyzed every girl join Al-Huda came from different cultural background and have different motives. I collected huge information with the help of this technique.

### **3.10 Daily Diary and Field Notes**

In field research, note taking and diary keeping are very important. Anthropologists spend a lot of their research time on taking notes, recording their observations and thinking upon them to look at the problem from different angles and finding out new questions and solutions. Writing diary is simple and effective method in which one records the experiences and facts daily found in field. It is a record and is helpful in analyzing the data after the field work. Field notes and daily dairy were maintained as methods of data collection during the research.

## 4. AREA PROFILE

### 4.1 Islamabad

Islamabad is one of the beautiful and sophisticated regions of Pakistan. The city holds the position of being capital city of the country and also the hub of popular sites, institutes infrastructure and other specialties.

The population is an ethnic mix and the languages spoken include Punjabi, Pashto, pothohari and Urdu English is commonly understood and small percentage of the popular speaks languages coming from Azad Kashmir, Baluchistan, Gilgit Baltistan and federally administrated Tribal areas.



Figure 1. Map of Islamabad (Source: Google map)

Islam is the dominated religion in the city and the Muslim population makes up 95% of the total population. Islamabad plays a vital role in grooming the country's economy. An expansion in information and communication technology is one of the highlighted credible of the city. Many popular companies like PIA, PTV and PTCL are based in the city. The city is also home for many branches of companies, banks and TV channels that operate in other big cities of the country.

The largest hospital in Islamabad is the Pakistan Institute of Medical Sciences (PIMS) hospital. It was established in 1985 as a teaching and doctor training institute. PIMS functions as a National Reference Center and provides specialized diagnostic and curative services. The hospital has 30 major medical departments. Shifa International Hospital is a teaching hospital in Islamabad that was founded in 1987 and became a public company in 1989. The hospital has 70 qualified consultants in almost all specialties. According to the Federal Bureau of Statistics of the Government of Pakistan, in 2008 there were 12 hospitals, 76 dispensaries, and 5 Maternity and Child Welfare Centers in the city with a total of 5,158 beds.

Islamabad has its own culture which is an amalgamation of the residents migrating from different parts of the country. Therefore a unique diversity in religion and culture can be seen in the city. For example, the civilization of Indus valley the prints of Aryan and cultural variation of soanian can be found here. Besides this the city is honored to base cultural structures; the shrines of mystic Sufis make the region become rich in the cultural heritage of pre-Islamic times (Daily times, 2008).

#### **4.1 Climate and Geography**

The climate of Islamabad is marked as humid subtropical, where the spring season comes with dry and warm waves and summers accompanying the monsoon are humid. Winters do not stay long, but leave cold impression. Rawal, Simli and Khanpur Dam are famous for their provision of artificial regulation of region's micro-climate. The city of famous Margalla hills, Islamabad is located 33.43N 73.04 E from pothohar plateau. Attraction of country people and the outsiders increase because of the unique and attractive geography of the region. For example, to the northeast start the series of Murree hill station and the hairpur district to north. While the southwest covers Rawalpindi and the overall region of Islamabad is expanded to 906 square kilometers. The population of Islamabad according to 2011 statistics is estimated as 1.7 million (Dawn, 2011).

#### **4.2 Education in Islamabad**

Islamabad has highest literacy rate in the Pakistan at over 80%.It also has highly sophisticated and advanced institutes. The education is delivered by private and public

institutes. Many chartered universities are also offering a range of programs. Government works to expand the literacy rate in Islamabad and makes efforts to remove the gap between male female literacy rates (Dawn, 2004).

Different religious institutions working in Islamabad to promote Islamic education for example Noor-ul-Huda, Idara-e-Ghufran by Mufti Rizwan, Jamia-Fareedia run by Maulana Abdul Aziz (Lal Masjid) Jamia-Islamic, Jamia-Farooqia and Jamia-Ayesha saddiqua-lil-binat the women religious institution working to promote religious education and Al-Huda is also one of the prominent institute which promotes religious education.

### 4.3 Islamabad District at a Glance

Table 1. Islamabad District at Glance

Area	906 Sq.Kms.
Population – 1998	805235 persons
Male	434239 (53.93%)
Female	370996 (46.07 %)
Sex Ratio (males per 100 females)	117.0
Population Density	888.8 per Sq. Km
Urban Population	529180 (65.71 %)
Rural Population	276055 (34.28 %)
Average Household Size	6.2
Literacy Ratio (10 +)	62.52 %
Male	75.09 %

Female	48.78 %
Population – 1981	340286 persons
Average Annual Growth Rate (1981 - 98)	5.19 %
Total Housing Units	128753
Pacca Housing Units	113263 (87.96%)
Housing Units having Electricity	117778 (91.47%)
Housing Units having Piped Water	73751 (57.28 %)
Housing Units using Gas for Cooking	72118 (56.00 %)
Tehsil	01
CDA	01
Mauzas	132

#### **4.4 Al-Huda International**

Al-Huda international is a Non-profit organization working to promote authentic Islamic knowledge free of any political influence and sectarianism. Al-Huda aims to represent a true understanding of Quran and Sunnah and strives for the welfare of society Al-Huda institute Islamabad began its educational program in 1994 catering to students of all ages and backgrounds. The various courses offer not only increase the student in their awareness and strengthen their knowledge but also help them to find inner peace, develop good character and consciously serve humanity by applying and conveying the knowledge they have learnt. Farhat Hashmi who is the head of institute began Al-Huda in her own home in 1994 but today the school is situated in a large building at 7-A.k Brohi Road H-11/4 Islamabad which is the centre of educational institutes. Al-Huda International is striving to enlighten people not only in Pakistan



but in many countries of the world branches of Al-Huda are actively working to attain this objective.

## **4.5 Objectives**

The main objective of the Al Huda Institute is to present a true understanding of the Divine Revelation - the Qur'an and Sunnah. The courses are designed to enable students to develop an intimate relationship with The Creator in order to find inner peace, develop good character, demonstrate effective interpersonal relations and become beneficial members of society working to serve humanity.

### **4.5.1 Core Values of Al-Huda**

Sincerity

Integrity

Tolerance

Benevolence

Dedication

Discipline

Respect

## **4.6 Branches of Al-Huda**

Al-Huda operates schools in about 28 cities in Pakistan in various rural and urban areas. The main branch of Al-Huda is in Islamabad that is in 7AK Brohi Road H-11/4 which is the focus of my Research. The campus is built in three story houses and includes lecture halls, cafeteria, library, group discussion halls and administration halls. The other parts of Al-Huda in Islamabad which are registered with main branch are in different sectors of Islamabad i.e. G-10, G-10/2, I-10/2 These all branches are affiliated within main branch of Al-Huda The curriculum offer in these all branches are also the same as in main branch Beyond the main branch there are smaller branches exist in different areas of Pakistan i.e. In Rawalpindi, Lahore, Sialkot, Gujranwala , Sargodha, Faisalabad, Multan, Karachi, Quetta, Peshawar, Attock and in Kashmir.

The main branch in each city are referred to as institute of Islamic education. In these branches former students teach courses within their own homes or houses of others who have donated rooms within their homes to Al-Huda. The benefit of these branches is that students can enroll in diploma courses and study within their own neighborhood rather than travel far to main branch.

#### **4.6.1 International Branches of Al-Huda**

The international branches of AL-Huda are located in Canada and US. The international branches are opened with the idea in mind that people living in non-Muslim countries need to stay in touch with Islamic teachings to ensure that they are not distracted from the path of Islam by getting influenced by un-Islamic rituals and practices of the West.

##### **4.6.1.1 Al-Huda Institute Canada**

The foundation of Al-Huda in Canada came in the year 2001. Today it has formed a structured and organized institute that provides knowledge to people from different walks of life. Other programs that it offers include multi-media publications, learning through workshops and online courses. In Canada like in other regions, Al-Huda is promoting Islamic teachings and the understanding of Divine Revelation that is Quran and Sunnah. Courses are specifically designed in a way that students understand their bond with the Almighty, find inner peace, build positive character, demonstrate encouraging interpersonal relations and serve society by benefiting people living around them (Al-Huda, 2012).

##### **Courses offered**

In Canada women of all ages are welcomed to learn detailed study of Quran in Arabic and Tafseer. This includes Taleem al Quran (for women, translation and tafseer of Quran), Journey through Quran (for women of all ages who are seeking a practical guide to life), Hifz al Quran (memorizing the Quran), and Tajweed, Miftah-al-Quran (recitation and Tajweed), Taleem al Hadith and many others. For boys, School going kids the kindergarten programs and tahfeez-al-Quran (integration of Hifz, Arabic and Ontario Curriculum) is designed (ibid, 2012).

## **4.6.2 Al-Huda Institute United States**

Al-Huda is striving in USA to serve humanity by spreading the knowledge of Quran and Sunnah. In Us it offers courses in both English and Urdu to make sure the language barrier does not affect the learning process. Advance courses are offered with flexible schedule including Tehfeez/Hifz. Other courses include Taleem-al-Quran (in Urdu), Hifz and Dawa-e-Shafi, Seerah-e-Nabwi Courses, Islamic Creed course and some courses designed for parents to groom their children under Islamic teachings. Many of these courses are also offered in English. Advanced courses for Sahih Bukhari, Rah-ul-Bayan and Hadith are given for those with knowledge of basic learning (Naveed & Mohyuddin, 2013).

## **4.7 Departments of Al-Huda**

Followings are the department of Al-Huda.

### **4.7.1 Education and Training Department**

The objective of this department is to impart the understanding of the Holy Qur'an and Sunnah as well as to train students through character building. The Education and Training Department supervises courses of different durations.

### **4.7.2 Research and Publication Department**

The purpose of Research and publication department is to convey the message of the Holy Qur'an to all of mankind, Al- Huda Publications prepares Islamic books, pamphlets, and cards providing Islamic guidance on various topics. Translations of these products in different languages are also published. Audio Cassettes, CDs and VCDs of Qur'anic recitations, translation and commentary, Hadith and Sirah of the Prophet (saw), Masnun Supplications and other matters pertaining to everyday life are prepared. Similarly, programs to be broadcasted on radio, television and cable channels are also prepared. Assorted lectures, media presentations and written information can be downloaded from Al-Huda websites:

[www.alhudapk.com](http://www.alhudapk.com)

[www.farhathashmi.com](http://www.farhathashmi.com)

### **4.7.3 Social Welfare Department**

The department is diligently working for the welfare and prosperity of the society through a variety of schemes and services, including:

#### **4.7.3.1 Educational Sponsorships**

Providing assistance to capable but impoverished students of schools and colleges in meeting their educational expenses.

Educational and Welfare work in rural areas.

#### **4.7.3.2 Assistance for Self Employment**

Aims at providing necessary tools, equipment and supplies such as handcarts and sewing machines to support the underprivileged.

#### **4.7.3.3 Monthly Financial Assistance**

Offers assistance to widows, orphans and the deserving by providing monthly stipends.

#### **4.7.3.4 Marriage Bureau**

A free service to facilitate parents in finding suitable spouses for their children.

#### **4.7.3.5 Religious and Social Counselling**

Consistent Religious and Social Counseling is provided

#### **4.7.3.6 Funeral Support Services**

Aims at providing the burial shroud and the in-time facility for bathing and shrouding the body of deceased females.

#### **4.7.3.7 Ramadan Services**

Distribution of food supplies amongst those in need in the blessed month of Ramadan.

#### **4.7.3.8 Collective Sacrifices on Eid al-Adha**

On Eid-al-Adha Collective Sacrifices are held.

#### **4.7.3.9 Water Supply Service**

Planning and execution of digging of wells especially in dry, rural areas.

### **4.7.4 Al-Huda e- Learning Campus**

Establishment of Al-Huda e-Campus came under the vision and mission of “Quran for all in every hand, in every heart” ( Al-Huda, 2012). For distant learners the institute uses internet for easy communication. Audio/video conferencing emails and d courses. Other updated technologies are also used for distant learning and to reach the audiences without the geographical limitations. To make sure that the standard of teaching is maintained students are given a chance to interact with their course mates all over the globe using e technology. The e-learning program in Islamic education proved to be a disciplined education experience. Globally, students are benefited by this facilitation of distant learning. This gives a chance for people in every field to understand Quran and its teaching by making it more approachable for them. They take care of their families, make earnings and continue to work full time without disrupting their education. E-learning programs include certificate courses of Quran and Tajweed courses. These students facilitated with eBooks in their required languages.

E-Campus courses are offered to students from different parts of Globe. For example 6 months to 3 years courses are offered in Taleem al Quran, Taleem al Hadith, Taleem al Fiqh and Taleem e Seerah al Nabawi. These courses have been designed to facilitate distant learners. Women are benefitted by these courses at large, since it allows them to fulfil family matters along with continuing their learning process (Al-Huda e-Campus, 2012).

### **4.8 Al-Huda web Pages**

Al-Huda teams have been continuously seeking the opinions and feedback from people to improve their web page features for convenient delivery of education. Suggestions are welcomed and features are improved and updated. Different steps are taken by the management in this regard.

### **4.8.3 Provide improved user interface**

Learners are facilitated with an easily interactive and fresh look of website to enhance user experience. Graphics and valuable layouts and designs are upgraded as suggested by people.

### **4.8.4 Provision of audio facilities**

In order to keep in focus the needs of students, lectures are provided in different audio formats. Latest and widely accepted features are added and faster downloading is assisted for better learning.

### **4.8.5 Well organized Content**

Users can quickly access the content and a large chunk of information can be found with a quick access including audio, textual and video content. Various categories and sub categories are given to find out data easily.

### **4.8.6 Help Desk**

If any student comes with any query, the Help Dek service quickly responds to queries. Students submit their questions to relevant departments by fulfilling a form and rate their query as low, normal or high based on the urgency of answer needed. Students can also track their queries through Help Desk.

### **4.8.7 Powerful Search Options**

Another option for searching content and relevant information can be access through powerful search option.

## **4.9 Management**

The management of Al-Huda is done under the Supervision of Dr. Farhat Hashmi. She is the owner and founder of Al-Huda. She occupies a distinct place in the diverse religious landscape of the country (Ahmad, 2009). The whole organization is managed by females alone at Al-Huda. All administrative work, finance department is controlled by female wing.

## **4.10 Funding Base Organization**

The class of women targeted that provides the funds needed for the expansion of organization. In informal conversation I had with people about Al-Huda many expressed suspicion about the funding for such a huge operation. Many of them said that funds for organization may have links to Saudi-Arabia. In my interviews I was told repeatedly that funds come from donations. For example the building in which I have do my research women from elite class use to give donations for construction of new building ,Some pay for air conditioner need for building Similarly other women's also from elite class gives donation for other purposes. In this way these funding and donations help to sustain the organization, Upper class provide funding for the enterprise to flourish, the organization flourish through private donations.

## **4.11 Services and Facilities**

Al-Huda provides these facilities and services to the students.

### **4.11.3 Masjid**

There is a facility of *Masjid* where regular five prayers and Friday Khutbah are held. Visiting Scholars are occasionally invited to deliver *Khutbah* and Educational Lectures. All students, teachers and staff members pray Namaz collectively. There is a separate place for male and females to perform their prayers.

### **4.11.4 Library**

A quiet study area having number of books that are accessible for staff and students for quiet study and research work. It has many books mostly related to Religion. Books written by Dr. Farhat Hashmi herself are also available there. The books of translation of Quran in English and Urdu and other books on various issues are available in this library. The library is run by one librarian; she helps the people to find books. Her attitude was very hospitable. Books can be issued and a register is maintained by the librarian of all the issuing and returning dates with the name of person and date.

#### **4.11.5 Academic Support**

Extra help is provided to students who require extra help in their studies. This is done by staff on individual or group communication with student as per need. The students who cannot cope up with daily lesson are helped by their teachers in extra class.

#### **4.11.6 Book Store**

Wide Selection of Audio Lectures, CDs, books and cards are available for purchase. The cassettes, books CD's of Farhat Hashmi are available. Scarves and Abayas are also available. Cards for different occasions are also sold in bookstore. Most of the greeting cards are also relevant to religious events, some cards for occasion like valentine's day are also available there but they have made them keeping in mind the do's and don'ts of Islam. In this way the reflection of the approach of Institute can be seen. Mostly two girls are dealing with the customers of Bookstore On most holidays bookstore is kept opened. Seasonal Discounts are also offered.

#### **4.11.7 Child Care**

A facility for staff and student mothers with young children under age of 3 years. During lecture time the women's with children leave their kids in Child care center, where children are kept by care keeper, Mothers can work and learn while their children are being looked after.

#### **4.11.8 Cafeteria**

The Cafeteria is made in the basement on a large scale, Mostly girls come to this area and there is proper place made for them to sit chairs and tables are placed, Floors are marbled and are kept clean, dustbins are also attached on walls and everyone disposes off the wrappers in the trash. In food items Tea and snacks, as well daily lunches are available for all.



A small shop of used items is also made at one corner of the Cafeteria; In this shop used clothing items and some new things which are donated by the people are sold. The amount paid to buy these items is added in the *Zakat*<sup>4</sup> collection.

#### **4.11.9 Boarding**

A facility for overseas students to help attend onsite classes while living in a homely but disciplined environment. Transport and meals are also arranged, food is given according to proper time table in which different meals are offer. A strict schedule is made for hostelized students, according to which they awake ,eat, and sleep. Nominal charges apply for these services.

#### **4.11.10 Hall rental**

A facility of Hall Rental that can hold up to 300 People. The Hall can be used for Weddings, Receptions & Religious Gatherings. All events would be strictly according to Islamic Values e.g. Total Segregation, No Music etc.

#### **4.11.11 Workshops and staff training**

A platform for staff and students to acquire the necessary skills for effective time, stress and life management. Workshops are also held by the Region of Peel on various topics, such as Recycling and Healthy eating. Regular training and occasional all staff meetings are held for *tarbiyat* (Al-Huda, 2012).

### **4.12 Financial Assistance**

Eligible students is provided with financial assistance ,Students apply for assistance by filling out the financial assistance form So the students who are not eligible to pay fee are provided with financial assistance to help them .

### **4.13 Extra Curricular Activities**

In Al-Huda Extracurricular activities like Naat and Qirat Competitions, Charity events, Bake Sales and fund raising Events are organized as a part of extracurricular

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<sup>4</sup>Zakat, like fasting in the month of Ramadan, is considered to be one of the Five pillars of Islam and refers to obligatory almsgiving.

activities. These activities help the students to socialize and interact with each other in order to groom their personality.

#### 4.14 Dress Code

It is compulsory for all students to maintain the dress code for disciplinary purposes. The dress code consist of Head scarf according to the assigned colour of the course with plain white <sup>5</sup>*shalwarkamiz*. The teachers always wear black *abaya* with pale-green hijab .The main purpose of uniform code is to promote equality .The head of the institute said that colorful dresses and different dress distract one from main purpose Hence it is the sign of equality which bind all students together for one main purpose to seek education of Quran and *sunnah*.

#### 4.15 Distribution by Age Groups

Al-Huda offers different courses for all age groups, the student's age vary between 16 to 25 years.

Table 2. Distribution by age group

Sr. No	Age Groups	Frequency	Percent
1	16-25 years	25	45%
2	26-35 years	16	27%
3	36-45 years	10	18%
4	46 and up	5	9%
5	Total	56	100%

(Source: Field data)

<sup>5</sup> The national dress of Pakistan ,made up of baggy pants and a long shirt, worn by both men and women,

Mostly parents send their daughters at this age for Islamic education because this period for every girl is very vital for their future life full of responsibilities.

#### 4.16 Distribution by Marital Status

Courses offered in Al-Huda are designed in a way that girls and women from all walks of life can join and learn Islamic education. The marital status of respondents is shown below:

Table 3. Distribution by marital status

Sr. No	Marital Status	Frequency	Percent
1	Single	30	53.57%
2	Married	16	28.57%
3	Divorced/ Widowed	10	17.85%
4	Total	56	100%

(Source: Field data)

The above table shows that the ratio of single women is highest among married and divorced women. While the difference of ratio between married and divorced women is not much.

#### 4.17 Distribution by Occupation

Women's attending Al-Huda courses come from different Occupational backgrounds which are given below so we came to know that most of the students at Al-Huda belong to business oriented families, on the second number are the employees of private sector, and on the third number are the government employees. The percentage of family, occupation helps us to know about the social status of respondents.

Table 4.distribution by occupation

Sr. No	Occupation	Frequency	Percent
1	Private Sector	13	23.21%
2	Business	36	64.28%
3	Govt. Employees	7	12.5%
4	Total	56	100

(Source: Field data)

## 4.18 Al-Huda International School

Al-Huda International School (AIS) is a unique educational system that imparts academic excellence in an ideal Islamic environment. It was founded in September 2010 by Dr. Farhat Hashmi, an internationally recognized Islamic scholar; the School is managed by Al-Huda International Welfare Foundation, an organization working actively to enlighten people with the knowledge of the Qur'an and Sunnah while serving them through diverse social welfare programs since 1994. Within a short period of two years, AIS has paved its way towards becoming a leading education system among its established contemporaries. The main objective that AIS works on is to prepare children for challenges in future and to build strong connection with Allah Almighty.

### 4.18.11 Vision and Mission of Al-Huda International School

The vision of AIS is "Quran for all; In every hand, In every heart" and the mission is to develop academic skills of children, enhance their natural talents, impart authentic religious education and ensure positive character building in order to make them responsible Muslims, contributing citizens and respectful human beings.

### 4.18.12 Al-Huda International School Library

The features of AIS library include learning, discovery and an emphasis on innovation and problem solving. Students are provided assistance in research, preparing notes

and assignments. The specific focus is placed on learning, discovery, respect and value books. Library management cooperates students to quickly access books and this is carried out by the Standard International Dewy Decimal System which a specific library, classification System. Student's capabilities are enhanced by reading programs. This is based on the objective that students from very beginning should be able to maintain fluency level in English language. Some other activities include leveled reading for junior section, Scrap books and extracurricular activities. Library policies are made to make students learn respect that is respect books, library and each other (Al-Huda Library, 2012)

## **4.19 Educational Structure of Al-Huda Institute**

Al-Huda institute programs comprise both short and medium term courses to accommodate the varying needs of students. The courses offer are wide and varied, ranging from Diploma to Post-Diploma levels as well as the supervised Education Program that includes Certificate course and correspondence courses. These courses are offered by the institute.

### **4.19.11 Taleem al-Qur'an**

The course comprises of the complete word for word translation and study of Tafsir (Exegesis) of the Holy Qur'an, Tajwid (Correct Recitation) of the Holy Qur'an, Seerah (Biography) of the Prophet (s.a.w) and Fiqh al-Ibadat (Islamic Jurisprudence).

### **4.19.12 Nazrah, Tajwid and Tahfiz al-Qur'an**

These courses are designed to teach correct pronunciation of the words of the Qur'an, proper recitation and memorization of the Qur'an, respectively.

### **4.19.13 Ta'lim al-Hadith Course**

This course based on the study of Sahih al-Bukhari, selected chapters from Riyadh al-Salihin, and the study of Ulum al-Hadith (Principles of Hadith).

### **4.19.14 Roshni ka Safar**

A course designed to impart Islamic education to girls with minimal level of education.

#### **4.19.15 Roshni ki Kiran**

A course designed to impart basic level of education and focus on further training and character building of unlettered women and girls.

#### **4.19.16 Reality Touch**

A weekly course conducted in English language.

#### **4.19.17 Manar al-Islam**

A weekly program designed for the education and character building of children and Miftah al-Qur'an to teach them the correct pronunciation and recitation of the Qur'an.

#### **4.19.18 Fahm al-Qur'an**

A program arranged in Ramadan in which the translation and brief explanation of one Juz of the Qur'an is taught daily.

#### **4.19.19 Summer Courses**

This includes a variety of interactive Short Courses catering to women, girls and children of all ages and belonging to different walks of life. The facility of learning Online and through Correspondence is also available for those who are unable to learn at the Al-Huda Campus or any of its branches.

### **4.20 Curriculum**

The curriculum is one of the most significant factors in the teaching organization. The curriculum used at Al-Huda is based on analytical, scientific and literal approaches to understand Islam. The methods used to impart this curriculum effectively to students include the use of traditional as well as modern teaching aids. Grammar, Recitation of Quran and other subjects keep changing.

In order to qualify for the Diploma, Students are required to maintain a percentage of 80% in the Quran, and an attendance of 80% throughout the course.

## **4.21 Teaching Methodologies**

Different teaching methodologies are used by the teachers of Al-Huda. Which are as follows.

### **4.21.11 Tajweed Group**

In Al-Huda Institute one of the main focus of Quranic education is the improvement of the students in Arabic recitation Capability. Daily classes commence with Tajweed. A teacher who is proficient in the recitation of the Quran recites an *Ayah* at a time and the students repeat after her. The methodology used is that of “listening closely and repeating with maximum emulation”. The students are constantly made to listen to the recitation of several <sup>6</sup>*Qurra* as a part of learning process.

### **4.21.12 Subjects**

The subjects in the curriculum are taught by learned scholars in detail. Students are provided the books for each subject at discounted rates by Al-Huda Institute. As soon as the course of subject ends, a written examination is conducted which counts to the overall grade of the students.

### **4.21.13 Study of Quran**

Through different methods Quranic education is delivered.

#### **4.21.13.1 Arabic Recitation and Learning**

The focus on correcting students Arabic recitation skills and on making them listen to Arabic quran recitation every day, enables them to relate to the Quran in the very language in which Allah choose to reveal it to mankind.

#### **4.21.13.2 Memorization of Urdu/English Translation**

By memorizing the word-to –word translation of one or two rukoos of the Quran every day, bearing in mind that most of the Arabic words of the Quran are repeated

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<sup>6</sup>Renowned reciters of the Quran.

throughout, Students eventually begin to understand the Quran directly, without depending on a translation.

#### **4.21.13.3 In -depth analysis of the meanings of the Quran**

By listening to detailed *Tafseer*, having discussions on the *ayah's*<sup>7</sup>, and analyzing on its meanings, students are able to develop a research-oriented way of understanding the Quran that inspires them to race forward in putting into practice.

#### **4.21.13.4 Group Study**

Al-Huda Institute has incorporated the strategy of dividing each of its batches in to smaller groups of approximately 25 students each , in order to provide a group-based learning approach in order to facilitate learning on a smaller scale via interaction with other students. It also provide a forum for asking questions and resolving confusions about the daily lesson, for getting to know fellow-students personally, for attempting paper based tests, and for being reviewed daily in Tajweed and Quranic Translation memorization.

### **4.22 Bilingual Education System**

Al-Huda Institute offers its course in both Urdu and English languages. The main motive of Al-Huda Institute is to deliver the knowledge of Islam by providing the people an environment to learn Quran with its meaning.

### **4.23 Teacher Student Relationship**

The relationship between teacher and student at Al-Huda Institute is taken care in a very appropriate manner. The teachers at Al-Huda Institute are trained in such a way that helps them to arrange a class in a way that can increase the chance of learning of the students.

I observed teachers at Al-Huda Institute are very humble and polite with the students. The message of Allah that they convey is delivered to the students not in a forceful

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<sup>7</sup>Verses found in the Quran



manner but in persuasive style. Though to maintain discipline the teachers have to be a little strict but that does not create any gap between them and the students.

There is a cordial relationship between teacher and student and an element of respect exists between both of them. Many of my Respondents said that we want to be like our teachers and we want to have as much knowledge as they have so that we can also teach further.

#### 4.24 Teaching Style

The Teaching Style and the attitude of the teacher have a profound impact on the development and learning of students. The teaching method employed at Al-Huda is also aligned with the Islamic teaching methods used from the beginning of the era. At the same time the teaching also uses a number of modern approaches to effectively teach the students. Class room learning methods where lectures are delivered by the teacher or the Muallim, the tikkar method for Hifzul Quran. Debates and discussions for <sup>8</sup>*Fiqh* classes and the narrative method for courses like Roshnika Safar, and Taleem al Islam are used. These teaching methods are progressive in nature and are designed with keeping in mind the nature of the study, the capabilities of the students, their ages, and the content. Latest technological tools are used for the distance learning courses as well. Thus Al-Huda has amalgamated the progressive teaching methods taught by Islam with the recent technological tools to ensure effective teaching mechanism,so this is the educational Structure of Al-Huda.

It has been clearly examined that Al-Huda is offering a range of courses. These courses influence the lives of female learners in a variety of dimensions. All of these women contribute their parts in society as mother, daughter, wives, sisters and in similar other roles. Professionally these women are pacing their ways toward society building. For this purpose either they carry out the mission of Al-Huda by teaching and transferring the knowledge to other people, or to the least of application they make their livings according to the teaching of Quran and *Sunnah* and formulate the values of their families on the values of Islam. It has been examined that various courses that Al-Huda offers include Quran *tafseer* in international languages and in

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<sup>8</sup>Islamic jurisprudence

their own native language, Taleem al Hadith, understanding the life of prophet (PBUH) and a range of short and long courses. These Female students at each step are demanded to apply what they have learnt, in their practical lives.

In this way Al-Huda is contributing in the lives of female students by Islamic teachings so that they become civilized human beings and play their role in a most positive direction.

## 5. MOTIVATIONAL DYNAMICS FOR JOINING AL-HUDA INSTITUTE

“Anything involving large number of peoples will be driven by a variety of motives” (Bruce, 2000). The motives behind joining Al-Huda was determined by number of dynamic forces which can be social and religious. I began this research in order to understand why women’s from different social class and background were engaging towards Al-Huda’s discourse.

### 5.1 Informal motivations

Students of Al-Huda gets informal motivation through *Dars* and *Ijtamai-Namaz*.

#### 5.1.1 Dars

Female religious gatherings were becoming a common practice in many households. These religious gatherings, known more commonly as *Dars*, which have been an informal way for women to get together and learn more about Islam. As these gatherings do not follow the systematic pattern of Islamic education. The information exchanges are heterogeneous in nature which take place during these gatherings. The reason why it is important to understand the concept and significance of *Dars* is that it plays an important role in contesting, propagating, reinforcing, and reaffirming the notion of Islam by these women (Ahmad, 2009). Women engage in these activities due to various reasons like exploring Islam in discussion based environment or socializing and making contacts with other women’s in order to socialize in a better way through these Islamic gatherings. *Dars* gatherings are not restricted to Pakistani society alone but also in other parts of the Muslim world. *Nadawah* in “yemen” and “*Rowzeh*” in Iran are the terms used for such gatherings. Since men get a chance to gather in mosques to offer prayers they do not need such religious gathering as do women. Women find such gatherings appealing because they find a good space to discuss different issues, Islamic and general, and learn different facets of Islam collectively.

Many of Al-Huda graduates start offering *Dars* at their homes once they graduate. This practice is adopted because they are encouraged to propagate Islamic teachings and transfer their knowledge to other human beings as well (Ahmad, 2009).

Al-Huda is not working in isolation but also drawing on Islamic values that already exist to some extent in society.

Many women who were affiliated with Al-Huda belong to diverse groups and their ages ranged from fifteen to eighty and they were either married, single, divorced and widowed. The majority of these women were students and housewives. The women who were attending courses at Al-Huda belonged to diverse socioeconomic groups, educational upbringing and age groups. I examine the pedagogies of influence that have enabled Al-Huda among all classes of Islamabad.

### 5.1.2 Ijtamai-Namaz

Al-Huda spread its ideology in to society through variety of measures, Al-Huda infuse Islamic principles to transform individuals in to pious subjects. The students who internalize its ideology spread it further among family members, friends and between larger segments of society. This process continues due to which Al-Huda has turned into a social movement. One of the informal way of religious education is <sup>9</sup>*Ijtamai Namaz* in which women who take course in Al-Huda gathered in Masjid of their area and pray Namaz i.e. *Tarawee* in Ramadhan and Eid prayers are held in Masjid for women. These women in this way also motivate others in an informal way to seek Islamic education by meeting at one place through *Ijtamai Namaz*.

### 5.1.3 Motivational Environment

Al-Huda aims to promote Islamic education through teachings of Quran and *sunnah* which draws one to join Al-Huda. Al-Huda follows the strategy of educating women about the Islamic teachings in a way that can help them apply those teachings to their own lives, reform themselves and shared the acquired knowledge with others including their families and friends.

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<sup>9</sup>A group of people collectively perform prayer

The motivation to seek Islamic education and to apply these teachings in practical life is given to the students at Al-Huda institute by telling them the significance of Islamic education in this world and hereafter. The whole structure of Al-huda is organized in such a way which motivate one to seek education from Al-Huda.

Al-Huda institute provides the students with an Islamic environment free from undesirable social values and help in the development of Muslim identity within the student. Identity describes the “uniqueness of an individual” and “Muslim Identity” reflects the influence of Islam upon the personality of an individual. The Muslim identity is that which differentiates a person from a non Muslim.

The whole enviroment of Al-huda were organize in such a way that motivate womens to join the institute , The teachers at Al-Huda welcome its new members with smile on face and motivate them to seek islamic education under the roof of Al-Huda.

Al-Huda institute offers Islamic education to its students in a way which develops the feeling of pride in them being a muslim and a follower of Islam. It educates by giving knowledge to the students about the history of Islam , its evolution, role of muslim heroes and the events with the right perception strengthens their beliefs.

The identity of muslims has shattered greatly after the incidence of 9/11. Muslims all over world have been labeled as the terrorists. The *Madrasas* are now thought as the places of upbringing terrorists. Al-Huda institute does not follow such trend. It is a peace loving institute which invites the people to join the circle of Islam, which teaches love, care , respect and forgiveness. Al-Huda institute claims that they do not participate in any political movements. It is an institute which plays a part in reviving the identity of Muslims by spreading the message of peace, Al-Huda institute does not support extremism.

Al-Huda institute not only give the basic knowledge and understanding of Quran and *Sunnah* but they also equip their students with necessary knowledge, attitude and behaviour which help them to contribute meaningfully to their community and the overall society in a positive manner. The environment they provide leaves an essence on the personality of the learner. Al-Huda institute provides the knowledge of Quran and *Hadith* in all its courses so it is also teaching the values which Islam has bestowed upon us.

Al-Huda institute is educating people to be better human beings and better citizens by providing them with the knowledge of Quran and *Hadith* which teaches the values of social life .As every single aspect of human existence is governed by the law of Islam. The situation of our society is deteriorating day by day, The causes being the political instability in the country and other social issues that are coming out to the surface and there is desperate need to sort such problems out. In this respect Al-Huda institute is playing an important role as it is grooming people in a way that the qualities of justice, equality, brotherhood, tolerance etc are being inculcated in to their minds and behaviour by making our society a better place to live.

During my Research on Al-Huda institute I focused on motivational factors on the basis of which womens join this institute.

## **5.2 To Seek Qurb of Allah**

According to my research, majority of womens join Al-huda to seek *qurb* of Allah , to get closer to Allah through teachings of Islam.They want to make strong relation with Allah for which they need authentic knowledge about quran and Al-Huda provide the platform to study quran with *tafseer* and word to word translation.One of my Respondent told me that she joins Al-huda to seek love of Allah through proper teachings of quran and sunnah , she said that she wants to know what Allah wants from her on personal and social level for which she linked with Al-huda to learn in detail about Islam and follow teachings of Islam in daily life .

## **5.3 To find the Direction of life**

The teachings of Quran gives the direction to life it tells how to move in society , It guides in each and every aspect of life My respondent Aiza told me that she was confused about her career she was not able to understand that which field is better for her .she join Al-Huda in order to find path to her life .

## **5.4 Socio-cultural factors**

Socio-cultural environment is a combination of social and cultural factors in a population. It can also be used to refer to the way people behave in their surroundings. Some of these factors are social taboos, gender roles; religious conservatism etc.

socio-cultural factors are the larger scale forces within cultures and societies that affect the thoughts, feelings and behavior of individuals.

### 5.4.1 Parental pressure

Parental influence also drives one to join Al-Huda .The young girls who are been forced by mothers and other family members to join Al-Huda in some cases began to notice the “immoral influx” from outside in their lives , Aminah whose mother forced her to join Al-Huda who then repentant on doing so when she went to what her mother called a religious extreme.In some cases parents suggest young girls to join Al-Huda to become more responsible and utilize their time in a better atmosphere free of social evils.

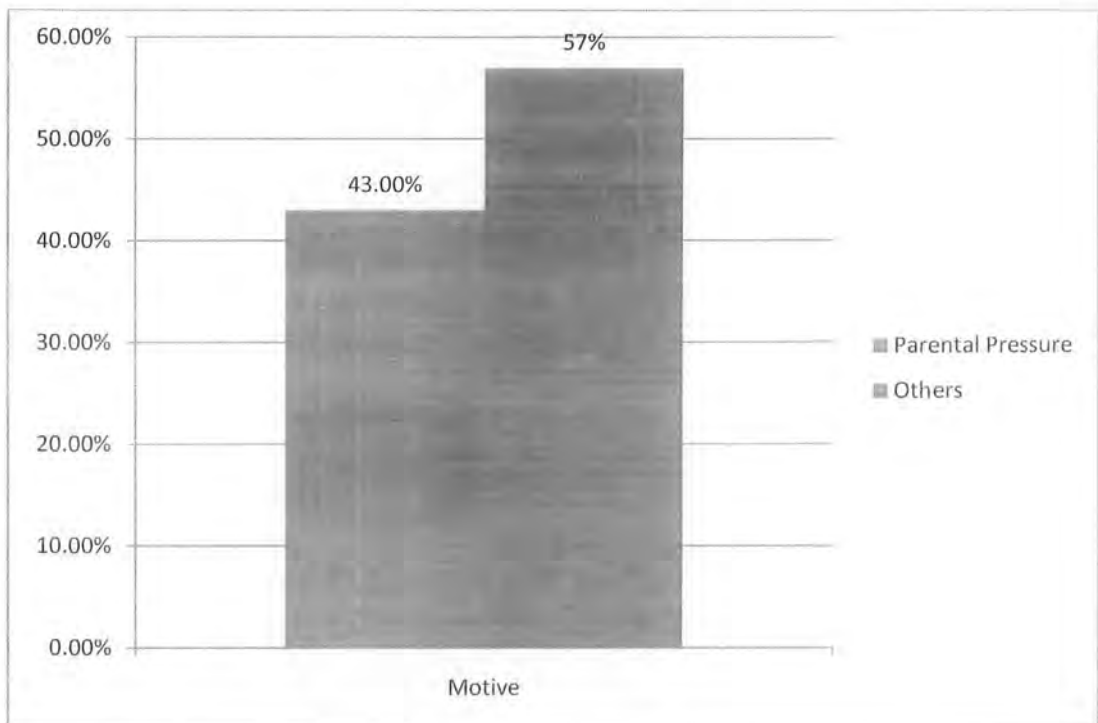


Figure 2. Parental Pressure for Joining Al-Huda (Source: Field Data)

### 5.4.2 Case Study

I met a student Aiza she was 23 years old and was taking one year course at Al-Huda.She has completed her graduation and wanted to took admisison in masters but her parents did not allow her to continue her studies due to co-education in university. They forced her to join Al-Huda institute to seek islamic knowlgde. Her parents were

of the view that *deeni taleem* is more fundamental as compare to *dunyavi taleem*, so she should get admission in islamic institution to learn about religion. Due parental strain she got admission in Al-Huda institute.

She told me that initially she was very upset because in Al-Huda there is a total new environment then with time after attending classes she start liking the whole atmosphere and develop good relation with their peer groups in Al-Huda She said that she feels really good and satisfied with their parent's decision to join Al-Huda and takes good grade and attend all classes responsively.

### **5.4.3 Role of media**

Now about every household has a television, usually all have cable connection or dish antenna. Computers are very common and most of the people have internet connections. All these forms of media play a vital role in enhancing one's knowledge about Islam, The owner of Al-Huda, Dr.Farhat Hashmi gives Islamic lectures through media which motivate all women's to seek Islamic education. Al-Huda also spread its knowledge through Internet which motivate many women's to join Al-Huda institute. The availability of this factor results in the increase of the urge to learn about Islam.

### **5.4.4 Modernization**

Due to growing foreign cultural values and trends in society people are turning towards religion .Most of the mothers I met send their teenage daughters to Al-Huda so that young girls become aware of the difference between right and wrong and not become influenced by foreign values and trends.

### **5.4.5 Case Study**

A mother of seventeen year old girl shared her fears that the foreign media exposure and rapid modernization these days , due to which she was worried about this generation that what will they do when they grow up , when she heard about Al-Huda course she requested her daughter to take it so that she will know how to spend her life and can identify right from wrong .After that no matter which university she choose she can take care of herself and she will able to realize religious limitations.



Many women told me that these limitations would be able to help their daughters to judge what kind of behaviour would be applicable in different situations and would enable them to keep men at a distance .

### 5.4.6 Influence from Peer groups

The inclination of women towards Islam is not enough in itself to motivate them to join the Al-Huda it make more amenable if they are encouraged by friends, relatives or family members “Network Channel is the richest source of movement recruits” (Snow, David, Zurcher, & Olson, 1980). one of my respondent Sana studying at Al-Huda told me that her neighbour who was a teacher at Al-Huda suggest her to join Al-Huda and play a key role in her decision to join the school. Many girls join institute on been told by other students of Al-Huda.

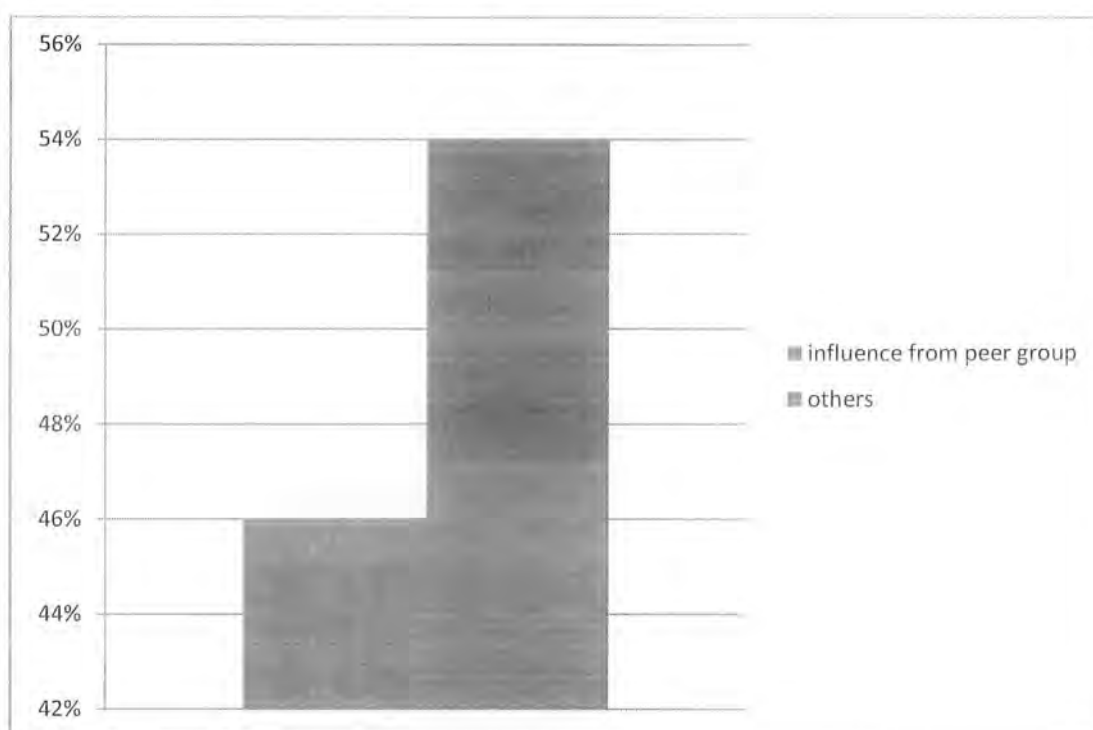


Figure 3. Influence from Peer Group (Source: Field data)

#### 5.4.6.1 Case study

Aleena Ashfaq is 23 years old. She is taking course in Al-Huda ‘*Taleem-ul-Quran*’. Before two years ago she was doing *MBA* from Islamic university. She was very modern and has not keen interest in religion before joining university. In university she made new friends who were more inclined towards religious activities. Aleena

attended different lectures in Al-Huda along with her friends. Gradually due to her friends she becomes interested in learning of Islam. Due to her keen interest, she freezes her semester and got admission in Al-Huda for attaining Islamic education.

#### 5.4.7 Social Pressure

Social pressure is also one aspect which drive one to join Al-Huda , women from different social background face many problems while living in society people mostly prefer their young girls to attain religious education because most of them doesnt allow their daughters to take admission in university due to co-education so they motivate girls to get religious education to prevent them from many other social evils.In some cases I came to know usually due to death of father, widow and divorced women; people prefer for them to join Al-Huda to attain religious education.

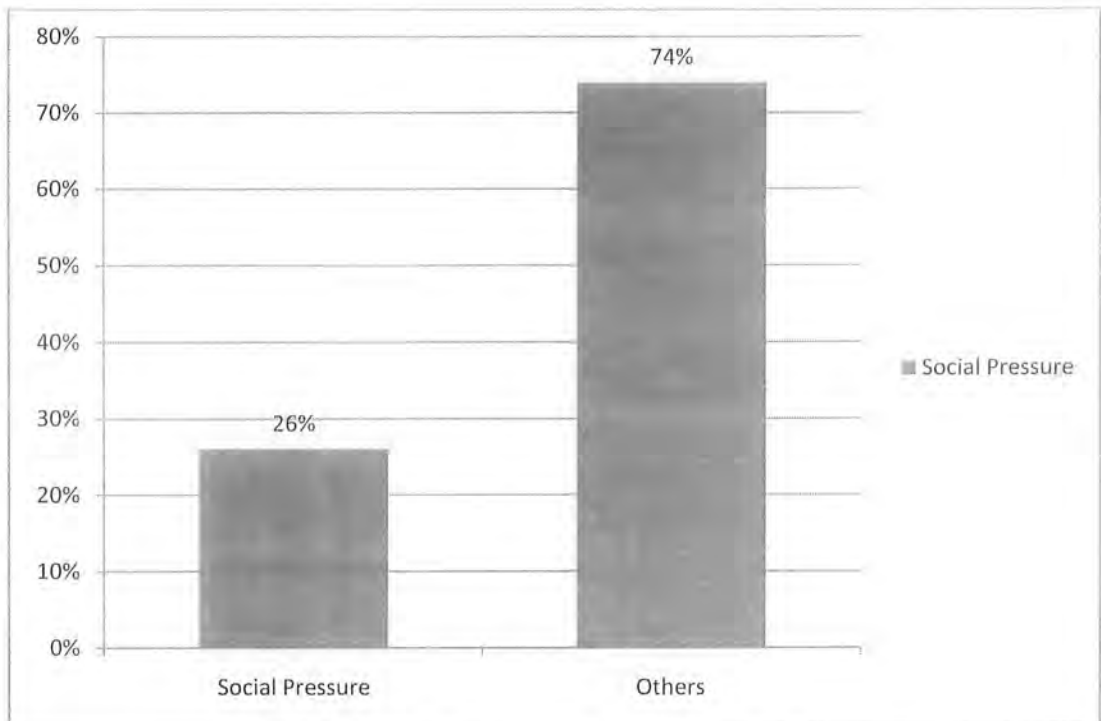


Figure 4. Social Pressure (Source: Field Data)

### 5.5 Influence of Role model

FarhatHashmi's personality play a key role for attracting many students towards Al-huda who by many seen as a role model.Many womens join this particular institute because they were inspired by the personality of the owner.Women who change their

behaviour via Al-Huda often become a source of inspiration for others Al-Huda graduates present their behaviour so beautifully and convey the message of Islam in a manner due to which people come to this path on their own .Countless women told me that they were inspired by the womens who gain education from Al-Huda. So one of the major influences on femake students is influence of role model.

### 5.5.1 Case Study

I met a young woman of 45 years, she was a lecturer in college she told me that Miss Firdous, a teacher from Al-Huda had come to her college as a guest lecturer and she deliver a lecture on Islam she explain so attractively ,she spoke in a very polite manner that how everything has a purpose its basic simplicity motivate her to learn more about Islam. Due to impressing personality of Miss firdous she join Al-Huda to learn about Islam.

## 5.6 Encourage by Family

Support of family is very important for women while living in society During my research I came to know that out of the sample population about 60% of women were encouraged by their family to join institute whereas about 40% of the women did face problems as a result of joining institute and not encouraged by their family members.

Table 5. Encourage By Family

Sr. No	Responses	No of Respondent	Percentage
1	Yes	34	60%
2	No	22	40%
3	Total	56	100

(Source: Field Data)

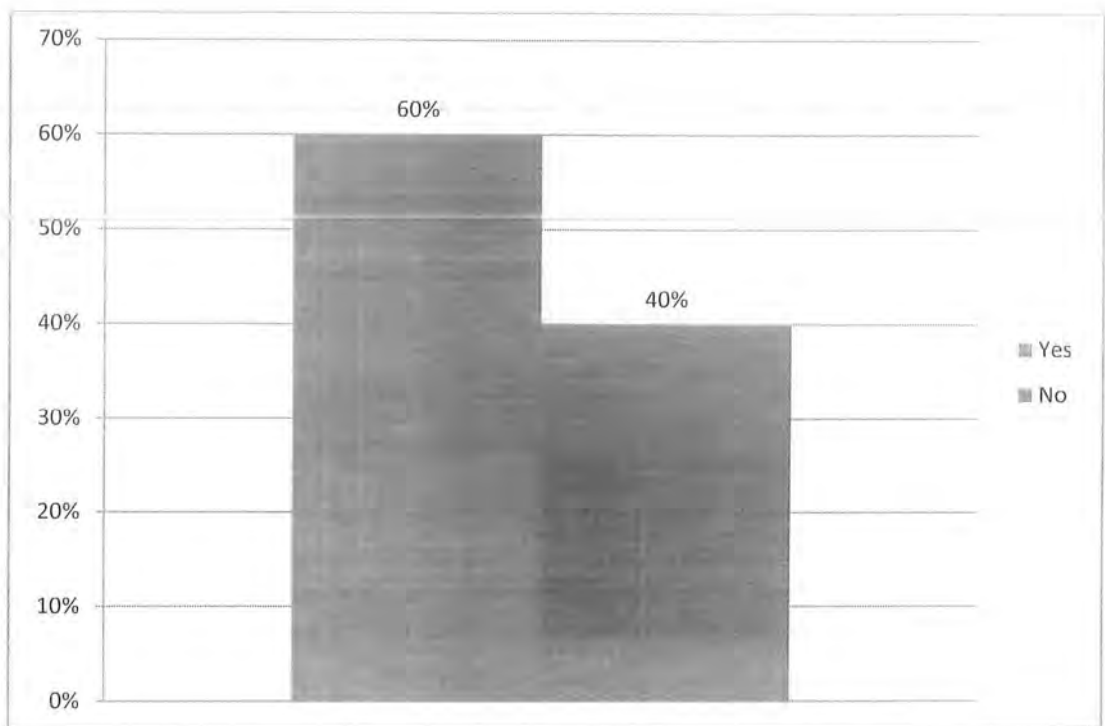


Figure 5. Encourage by Family in Percentage (Source: Field data)

### 5.6.1 Motivation by Significant Others

There are certain people, who hold a distinct and important position in one's life. One starts trusting them and their suggestion or advice. These are known as 'significant others' or people who hold a significant position for a person.

This significance may be due to different reasons, such as better understanding, emotional affiliation, increased mental compatibility etc. it must be noted that there is no restriction of age or gender in this regard. For instance, one's significant others may include one's grandparents or parental aunt or maternal uncle or a cousin or friend with whom one is closer than others. These people provide their help in the form of a trustable suggestion or advice, sometimes because they are experienced, keeping into consideration what would be better. At times, when one is confused about a certain choice to be made, one feels free to consult these significant others, and follow their advice.

## **5.7 Psychological Aspects**

### **5.7.1 Home environment**

It was recorded that youth from broken homes and households where the environment within the home was unsuccessful due to domestic clashes or other issues impinging on the youth dwellers, wanted to join Al-Huda. It is also included those households, where one of the head passed away or those who were living with the step parents (father or mother).

In spite of disappointment factors, female youth has a persuasion towards the struggle for a bright future. This is because of the uncongenial home environment and the crucial circumstances, psychologically affect the mental growth, behaviour and thought processes of the youth, who are going the most sensitive phase of their lives. Youth has a great desire to get Islamic education in order to change the home environment and to reduce the domestic clashes which psychologically affect the mental growth.

Most of women's join Al-Huda due to disturbance in life and join this institute to overcome many psychological complications such as anxiety, depression. Many of them hoped that Al-Huda deal with their feelings and answer their questions and can provide them inner peace through teachings of Quran. Psychological factors drive many women to join Al-Huda in order to fill emptiness in their lives.

#### **5.7.1.1 Case Study**

I met a woman of 31 years old. She was a housewife with a very hollow kind of environment. She told me that she joined Al-Huda to bring harmony in her life, because she grew up in an environment in which her parents always quarrelled with each other, to get rid of this environment she decided to join Al-Huda, to bring peace in her home.

#### **5.7.1.2 Case Study**

Abida, a forty-two-year-old mother works for an international organization. She expressed that her recent divorce and subsequent problems with her family made her go into the phase of depression, due to which she decided to attain religious education in order to

attain peace and came out of depression. so Al-huda became a source of consolation for her.

Table 6. Psychological Aspects

Sr. No	Motive	No.of Respondent	Percentage
1	To Attain peace	12	21.42%
2	Others	44	78.57%
3	Total	56	100%

(Source: Field Data)

### 5.7.2 Self interest

Individual preference towards islamic education is one of the main factor on the basis of which one joins Al-Huda in order to improve their lives according to Islam. The basic purpose of Al-Huda institute is to spread islamic education according to quran and sunnah.

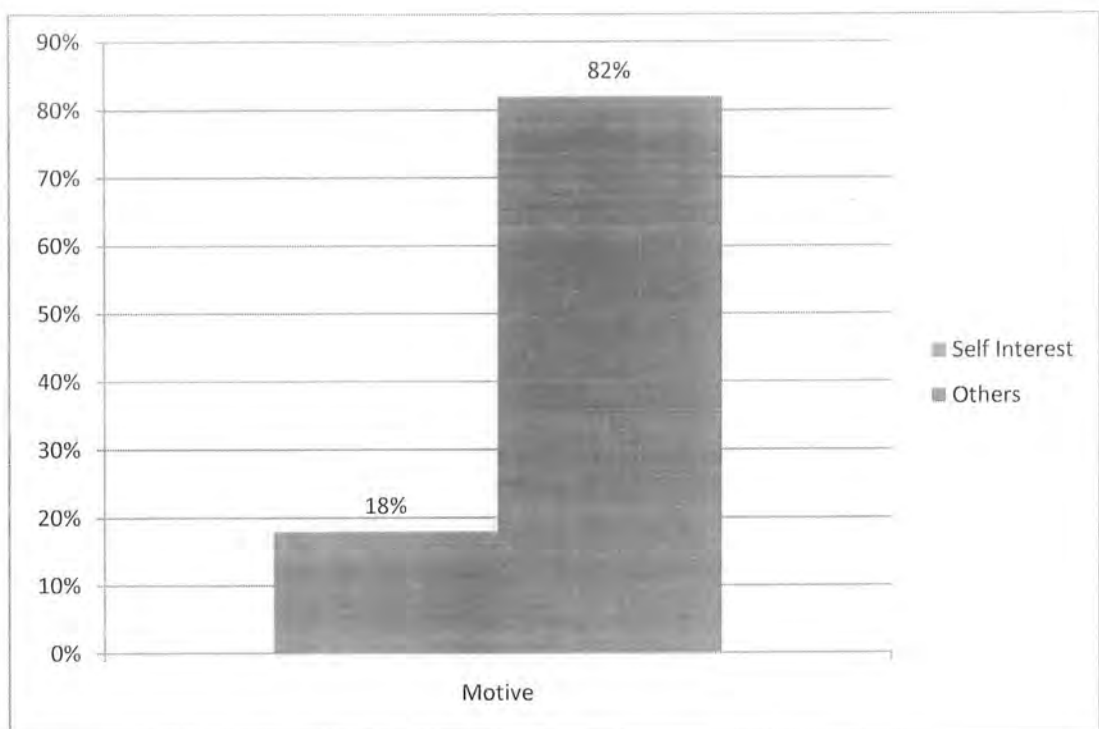


Figure 6. Join Al-Huda Due to Self Interest (Source: Field Data)

The Al-Huda institute essentially works to develop sense in the people to know importance of learning quran in order to become better muslim. People generally join this institute with the motive to implant love of quran and sunnah and to lead a life according to Islam. I came to know through my field work womens belong to different nationalities i.e. Arabians, Nigerians ,Iranians from canada have this love of learning quran and join institute by their own choice without any other pressure. About 26% of womens join Al-Huda with their own interest without any other influence

Table 7. Self Interest

Sr. No	Motive	No.of Respondent	Percentage
1	Self interest	10	18%
2	Others	46	82%
3	Total	56	100%

(Source: Field data)

### 5.7.3 Distinctiveness of Al-huda

Distinctiveness of Al-Huda is the major factor which intends one to join Al-Huda. Perception of Madrasa in our culture is based on the stereotypes . Boys Madrasa's are viewed as the schools of terrorism and violence. Similarly there is a different perception about girl's madrasa's. Sikand and winkelmann carried out a study on girl's madrasa's in india. They claimed that madrasas for girls are playing a great role as they educate the illiterate girls of the region through training them as guardians of pure faith which will ultimately lead them to learn their rights and enter in to modernization. In Pakistan there is a lack of girl's madrasa and people mostly believe that madrasa as a place where <sup>10</sup>*Moulvi* teaches quran whether students understand or not. A recent wave of madrasa stream of which Al-huda is also a part offers a unique blend of religious education where not only specialized fields of Islam are taught to the interested students as well as *Dars* type lectures are also offered to people who want to practice Islam. Most of Respondents told me that they join Al-huda because

<sup>10</sup>A religious cleric who is allowed to preach and officiate at religious rituals and functions.

they find Al-Huda distinct and unique from other religious institutions. It was pointed out by the respondents that in last few years where the perception of <sup>11</sup>Madrasa has deteriorated the name of Al-Huda has observed a remarkable fame because of the class it targets and the style of teaching it follows. (Ahmad, 2009) points out that “uniqueness” of Al-Huda lies in its ability to provide a system of religious education that has attracted middle and upper income classes of urban areas which other religious schools and groups have failed to accomplish. About 14% of my respondents join Al-Huda due to its uniqueness .

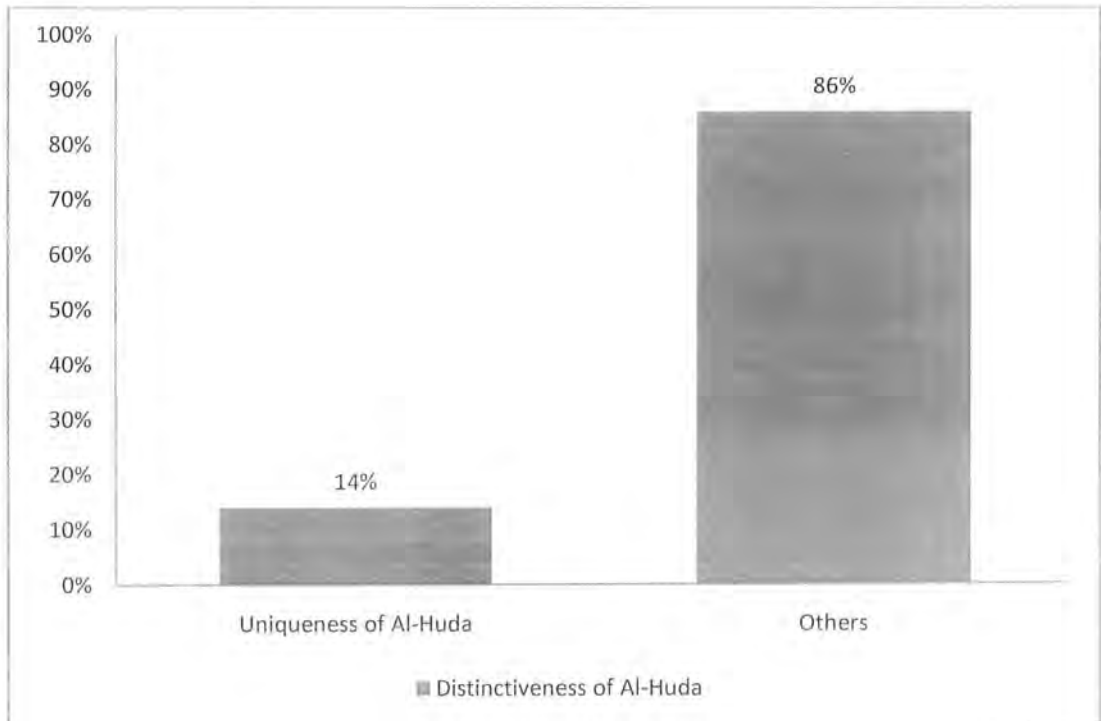


Figure 7. Distinctiveness of Al-Huda (Source: Field Data)

#### 5.7.4 To spread knowledge

womens join Al-Huda in order to gain authentic knowledge of quran and *sunnah* . Al-huda develop sense of responsibility among all its students to spread the knowledge of Islam what they gain from the institute. The students who complete their courses are given certificates and some students open small centers at their home which have its affiliation with main branch. So many students join institute to get islamic education and to spread the knowledge of quran and *sunnah* in the same way .All Al-Huda

<sup>11</sup>Islamic School for religious study



graduates attempt to deliver knowledge of quran whether shared with their family ,offering weekly dars in their neighbourhood or either open a branch in their home town or engaging in other religious activities. So Al-Huda graduates aim to impart basic islamic knowledge in to mainstream society through various means.

#### 5.7.4.2 Case study

I met a women of 28 years old she is a graduate from a private college. she has two children. she join Al-Huda in order to get authentic knowledge about Islam and to study quran with *tafseer*. she did short courses from Al-Huda and a complete diploma course of two years , She conduct classes of quran for her neighbourhood weekly at her home. In Al-Huda she has learned that spreading the knowledge of quran and sunnah is the duty assigned to every muslim by Allah and she feel immense pleasure and satisfaction in working to please Allah.

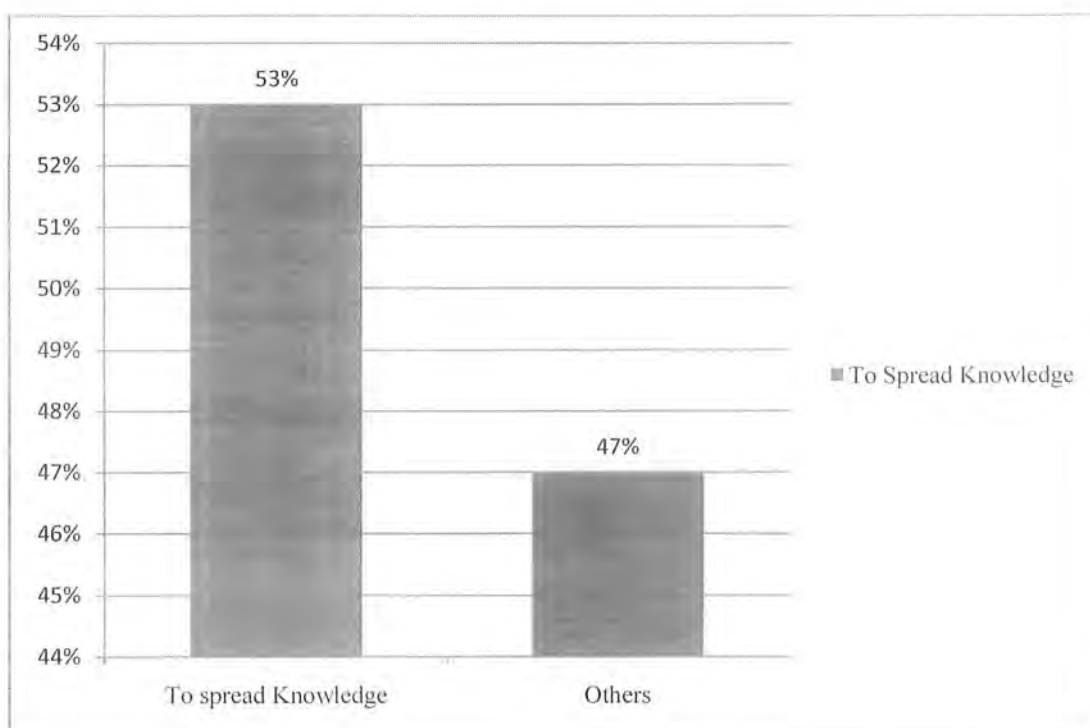


Figure 8. To Spread Knowledge (Source: Field data)

#### 5.7.5 To utilize time

To utilize time effeciently is one of the main factor due to which one join Al-Huda most of the girls after completing thir education from university join Al-Huda to utilize time in an effcient way.

### 5.7.6 Awareness of women Rights

Womens join Al-Huda to get aware of women rights as prescribed in Islam. As we see in to the earliest stage of Islam we came to know that from the earliest era women have played a vital role in the cultivation and preservation of *Hadith*, and this process still prevails. Women even in that time had a respectable status in this domain. In the times of prophet Muhammad (S.A.W) womens used to give full participation as transmitters of knowledge and after the death of Prophet Muhammad (S.A.W) his wives took a very dominant role. Dr. Farhat Hashmi through this institution is making an effort to follow the footsteps of past traditions which evolved through the contribution of Prophet Muhammad (S.A.W) wives. Al-Huda institute is educating the women of their status, strength and responsibilities as muslims defined in Quran by Allah because only educated women can fight back for their own rights.

The equal rights of women even as human beings are not given to them in most of the areas in pakistan. The religion of Islam give the importance of the rights and status of both the genders, before the Arab commuities used to burry alive the new born baby girls because of their gender. In Islam the women are given respect for every role they play as mother, wife, sister, and daughter etc. The significance of motherhood in Islam can be measured through the concept of “Heaven is under your mother’s feet” which is the first lesson for every Muslim child.

Islam protects women in every aspect of life. Islam has defined the roles of women and males and given rights accordingly. In Islam women are financially given full support by their rights in property. A muslim woman doesnot have the responsibility of providing any financial help to the family this responsibility is on the shoulders of men . A woman in Islam can inherit money or property from any one of her relations.

The students I interviewed had a long list of Quranic verses to support women’s rights, to attain education , to inherit property, to choose a life partner, to get divorce, to work, to have rights over their money . This shows that Al-Huda institute has been successful in facilitating awreness of women’s rights approved by Islam. So Al-Huda institute motivates one to know about the women rights in Islam .

### 5.7.7 To Socialize Children

Some women's join Al-Huda to socialize their children's according to the teachings of Quran and convey message of Islam among their family members. I met a women of 35years old she had two school going children's she join Al-Huda in order to socialize and inculcate Islamic values among her kids to make them better Muslim through teachings of Quran. About 35% of my respondents join Al-Huda in order to socialize their children.

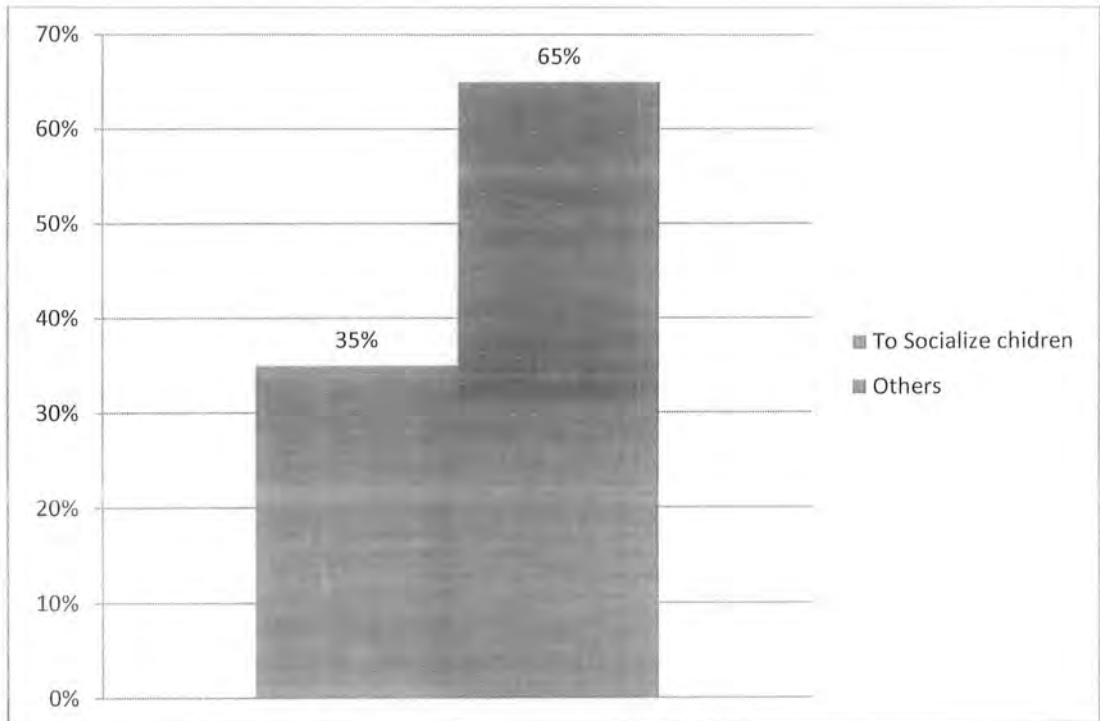


Figure 9. To Socialize Children (Source: Field Data)

## 6. CHANGE IN PERSONA OF AL-HUDA GRADUATES

A number of changes both internal and overt are witnessed among the graduates who take diploma courses at Al-Huda. (Ahmad, 2009) pointed out in her book that one of the most visible changes that urban women are going through is the adoption of veil, head covering, <sup>12</sup>*Abaya* and deeming music and cultural rituals observed in rituals like wedding and death un-Islamic and <sup>13</sup>*Bidat*. These changes are infused by Al-Huda among women's according to Islamic teachings of Quran and *summah* through formal and informal ways. Islam is a complete code of life and guides its followers in every aspect of social, cultural, individual and group life. According to Dr. Farhat Hashmi the objective of Al-Huda is to present a precise, practicable and easily comprehensible version of Islam which can motivate Muslim women to incorporate Islamic practices in to their daily lives. The objective of learning Islam is not to develop the fear of Allah but also to find a way to connect to Allah, finding peace within oneself, and developing a lifestyle that is in line with the Islamic principles and guidelines. The lifestyle is not only the way to spend life but also a more successful pattern of life (Naveed & Mohyuddin, 2013).

Al-Huda emphasizes Islamic teachings through Quran and Sunnah and teaches how to apply teachings of Quran in practical liberal-Huda transform one's personality in to pious subjects. A standard of correct behavior is revealed as more and more verses of the Quran are read and students are made conscious of their behavior. They provide a framework to judge their behavior and compare to the teachings of Quran and *summah*. Al-Huda graduates gone through number of changes which can be internal and overt.

Al-Huda institute working on the personality of each individual and groom the person both spiritually and physically. Change in persona of Al-Huda Graduates can be seen in the cognition, emotions and behavior, which I will explain briefly:

### 6.1 Change in Behaviour

Change in behavior refers to any transformation or modification of human behavior. In Al- Huda Respondents testified that they observed changes in their attitude towards

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<sup>12</sup>A loose Cloak like garment, worn on top of clothes.

<sup>13</sup>Religious Innovation

life and their behavior towards interacting with others. It was cited by many of the Al-Huda graduates that they feel difference in even very small things pertaining to their lives. Ahmad (2009) states in her book that Al Huda's motivated discourse which is seen in the interpretation of the Quran is designed in a way that makes the students think and ponder, and make them aware of their moral obligations, influence their behavior, and encourage them to exercise control over themselves and engage in self-forming and self-exploring activities to attain piety and virtuousness characteristic of a true Muslim.

### 6.1.1 Change in lifestyle

Women's at Al-Huda transform their ideology, behavior and their lifestyle according to the teachings of Quran; they go through the transformation within the religious framework the school offers them. I interact with number of students at Al-Huda who endure rigorous changes.

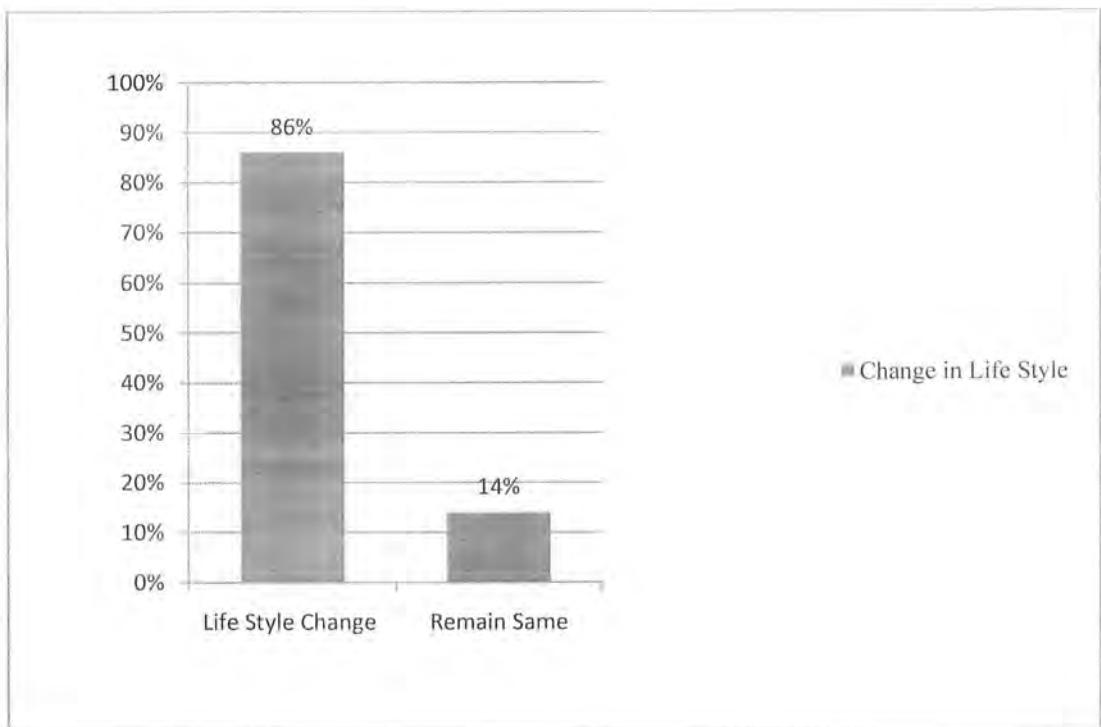


Figure 10. change in life style (Source: Field data)

#### 6.1.1.1 Case Study

I met a women of 36 years old , she has two kids , She did *BSC* with premedical subjects as she wanted to become bio-chemist, she got 3years diploma in science of

medicine, she came to know about Al-Huda by a teacher of Al-Huda living in her neighborhood. She joined Al-Huda in 2002 in first batch of <sup>14</sup> *Ilm-ul-kitab*. She gain the support of her Husband on joining Al-Huda but her In-laws taunted and tried to stop her from going to Al-Huda but still she kept her feet hard. She find Al-Huda very peaceful , Teachers were very helpful and polite, she was really inspired by their personality and whole environment of Al-Huda , She was amazed to read and understand the meaning of Allah's holy book. She gradually adopt change according to Islamic teachings, she became more polite and lovable towards everyone. Her married life was at peace, She socialize her children according to Islamic teachings what she learnt from Al-Huda ,Every time when she take decision she think through what Islam says and she always get success. She said that her social circle increase through Al-Huda, She change her dress pattern and start wearing *Hijab* and *Abaya* in which she feel very secure. Many people were introduced during Al-Huda's session, now she is working on Islam and teaching further at Al-Huda. She changes her social attitude, behavior acts and lifestyle according to Islam.

#### 6.1.1.2 Case Study

I met Rabbia ahmed she was 21 yrs old .She came to Pakistan to attain religious education after completing her A-levels ,She joined for one year course *Taleem-al-Quran* at Al-Huda she came across many problems when she join Al-Huda she find hard to adjust in to that environment which is totally different for her .She was not familiar with Urdu language which made her very quiet. When she discuss language problem with her teacher she was put in an English group where she have daily translation and discussion in English. In her English group she was able to communicate with everyone easily and that made her easy to gain knowledge .She made friends with girls of different ages and backgrounds. Before she was proud and not use to talk with everyone, By seeking education of Quran she becomes more down to earth and make interaction with everyone .She came to know what Islam wants from her on personal and social level and how to move in society according to education of Islam. She change her dress pattern and start wearing abaya and scarf in social circles. She also motivate others to join Al-Huda in order to seek Islamic education. shebecome more confident

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<sup>14</sup>Course offered by Al-Huda

and social due to frequent interaction with teachers and students. Now she is planning to preach Islam further.

### **6.1.2 Change in Priorities**

Many women's at Al-Huda go through Change in Priorities Consciousness of Allah with the fear of the Day of Judgment and a desire to earn rewards both for this life and the next brought change in priorities of many women's.

#### **6.1.2.1 Case Study**

Faiza Ahmed an Al-Huda graduate, she shared that Materialism was always a prominent feature of her life, this was something she never realized because that is something you grow up with and therefore consider normal. If she used to wear an outfit to a party she never wear it again. she used to become impressed with people simply because they moved in high circles Now after realizing how temporary this world is and how we spend it preparing for the next one, she felt she have become more constructive. Now she has changed her Priorities letting go of habits that seem frivolous.

### **6.1.3 Change in interaction**

The respondents observed changes in their attitude towards life and their behavior towards interacting with others. One of the facets of Islamic education delivered at Al-Huda is its emphasis towards understanding ones responsibilities and obligations towards others. The importance of *Huqooqul-ibad* is given to all students at Al-Huda that how to deal with others while making interaction. Interaction with others define ones personality that how one deal with others, One of my Respondent Ramsha kiyani told me that after taking one year course at Al-Huda she interact with others in a polite manner and become more concern about what she speaks, Due to frequent interaction at Al-Huda with peer group and teachers she become more interactive with others and observe positive change in her interaction.

### **6.1.4 Variation in Attitudes**

Every individual has his own unique personality and thus similar things can create different affects in an individual. The teachings delivered at Al-Huda Institute have different influence on the personality of an individual. As I have observed during my

fieldwork that some students of Al-Huda take the influence of teachings very strongly and implement in their daily life style in such a manner that it affects their relations. While some of them keep a balance and live their life practicing the teachings in a way that it does not create any hurdle for them or any others. The students say that they feel the change in their attitude in all aspects of life after being a student at Al-Huda Institute. The process of going through this educational system polishes and grooms one's personality and leaves a permanent trace of teachings on the student.

### **6.1.5 Change in Basic Manners of Living**

Al-Huda institute is aimed at shaping the minds and hearts of their students according to the teachings of Quran and *Sunnah*. Etiquettes and culture are closely related, the norms of the society form the basis of right and wrong. Good manners reflect the respect one has for others and gives grace to personality. Islam gives the guideline of manners and etiquettes to adapt in every aspect of life known as the "<sup>15</sup>*Adaab-e-Zindagi*". Al-Huda institute polishes the appearance of students by teaching these manners and etiquettes of life. These include the appropriate manners of visiting mosque, performing *Namaz* and <sup>16</sup>*Hajj*, of reciting Quran, walking, interacting, eating, sleeping, learning, greeting others, respecting elders, hospitable attitude with guests etc. Students are encouraged to follow these manners. In this way personality of student is polished in an Islamic way. The difference between right and wrong is taught. Basic manners are the most significant part of one's personality which leaves a long lasting impression on others.

### **6.1.6 Change in Social Circle**

Social circle constitutes of group of socially interacting people. In a social circle, a person is in contact with all the members of that circle due to a common theme shared by these people. This can be a common ideology, educational background, sociocultural norms and values, interests or traditions etc. It's an old adage that a man is known by the company he keeps. Thus a person becomes a part of a certain social circle or group because he or she identifies himself or herself with that group. It is important to note that while there do exist many differences amongst the people belong-

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<sup>15</sup>Etiquettes of living

<sup>16</sup>Annual Pilgrimage to Mecca in the muslim month of Dhilhaj.



ing to a certain social circle, they share mutual values and thoughts which binds them together.

I conduct interviews and focus group discussion through which I came to know that about 83% of the respondents were found to have experienced change in their social circle and 16% of the respondents have same social circle. These changes were in terms of addition of new social circles to their social life.

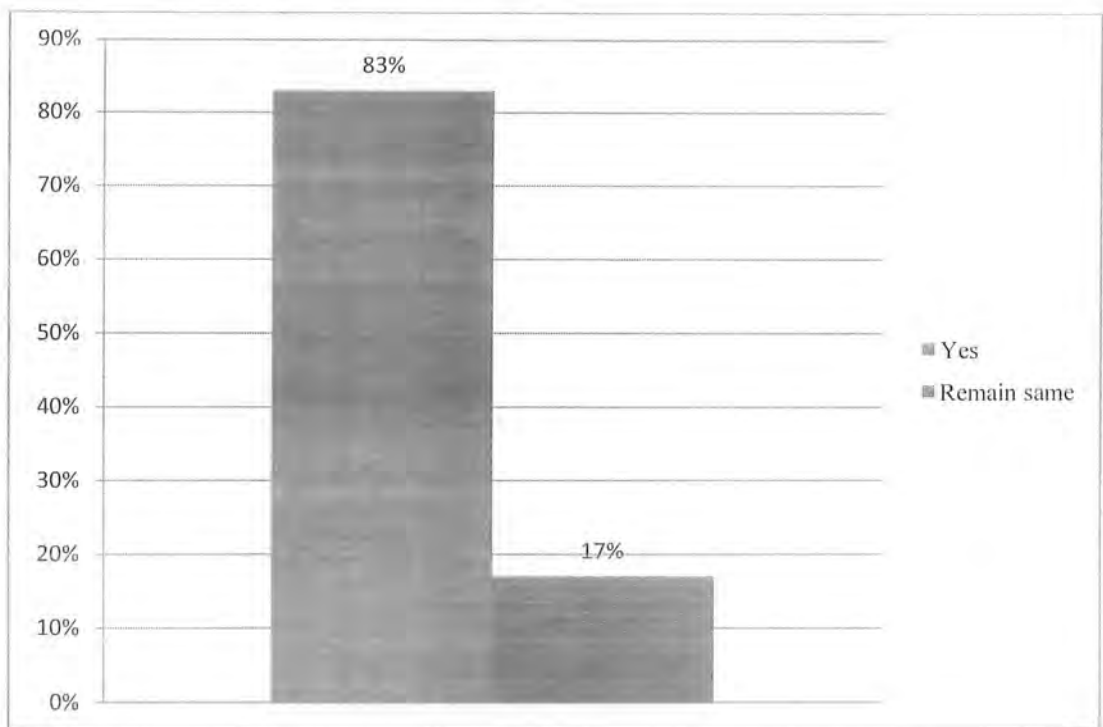


Figure 11. Change in Social Circle (Source: Field Data)

Social circle get increase when students with different social background interact with each other on personal and social level with their peer groups at Al-Huda. There is a very cordial relationship between students at Al-Huda.

### 6.1.7 Change in Dress patterns

The educational program at Al-Huda institute has been constructed in such a way that not only helps the students to gain knowledge of Quran and Sunnah but education is also geared towards the development of the students total Personality. Thus instructions are of such nature that they play an important role in the shaping of the students personality spiritually and emotionally.

The way a person dresses depicts one's personality, one can notice the change in the way of dressing of students during attending classes at Al-Huda Institute. As students get to know the specifications of women clothing defined by Islam through attending classes, Majority of them starts to wear <sup>17</sup>*hijab* and scarves in order to cover their bodies and head even in their routine life outside the Al-Huda. The sense of dressing according to Islam develops in the students which is noticeable through the change of their dressing pattern gradually. The choice of students in buying the right material of cloth changes accordingly. These all changes contribute to the outlook of one's personality.

#### **6.1.7.1 Hijab and Veil**

The *Hijab* as part of the uniform at Al-Huda has been institutionalized. It is not only worn by hundreds of Al-Huda students but also worn by women who are influenced by *dawa* of Al-Huda graduates. Women's decision to transform themselves within an Islamic framework also sheds light on their agency as they adopt a form of dress that often leads to varying degrees of resistance from their families and the larger society.

Many students said they start wearing *Hijab* without been forced by anyone. The students also change their dress pattern due to support and encouragement of fellow students and the pressure felt by those students whose classmates had changed while they had not, It ensure that the adoption of veiling is the rule not exception there.

For some women's adoption of veil was simply the matter of reading quranic verses for the first time and realizing that issue was mentioned in the Quran. Veiling therefore become a manifestation of their faith and helped them to take another step in their journey toward becoming pious individuals. It became a means of showing their love to Allah and being rewarded in the afterlife.

#### **Case Study**

Zara was an Al-Huda student, she did F.A , when she got free from college she join Al-Huda. In Al-Huda she find totally new environment where everyone has to wear *hijab*, she told me that she thought that she could not wear *hijab* initially, then she

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<sup>17</sup> Literally meaning "curtain" or "partition" the word *hijab* refers to the head scarf worn by women. It covers the hair and neck.

kept thinking in the end when she learn the quranic verses related to *hijab* , She think that do I look beautiful to Allah or people. She finally decided that if people are going to talk let them talk. Social approval no longer remains important for her. Once she realized this, its adoption become easy for her. Now she wears the *hijab*,<sup>18</sup> *Abaya* and<sup>19</sup> *niqab*.

I conduct focus group study in which I came to know that Women's decision to veil, the amount of time it took for them to adopt it varied. All the women who took the diploma course at the main Al-Huda branch began wearing the *hijab* outside the school premises sometime during their one year course. The women who attended the dars offered by Al-Huda graduates on a weekly basis show more diversity. Their interaction with the religious discourse was not as intense as it was for their counterparts taking the one-year course. Even those women who did come to believe that veiling in a particular manner was a duty which Muslim woman had to fulfill often took much longer to adopt this change in their lives than those students taking the diploma course.

As one of my Respondent who start wearing *Abaya* and *hijab* Said she feel secure and comfort, She feel freedom in life through change in dress pattern.

Some of the respondents are confused, as during their period at Al-Huda they follow dress pattern according to Islamic teachings and when they came out in parties and other social events few are not confident what they wear and do not follow dress pattern according to Islamic teachings. Whereas most of the women are confident with the change they adopt in dress pattern and encourage others as well.

61% of women start wearing *Scarf* and *Abaya* during their course at Al-Huda, whereas 26% wear *Scarf* or<sup>20</sup> *chaddar* and they are more concern what they wear should cover their body, 9% adopt veil cover their face as well and 4% did not have any obvious change in their dress patterns.

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<sup>18</sup>A loose cloak like garment, worn on top of clothes

<sup>19</sup>A style of veiling that covers a woman's face so only her eyes are visible.

<sup>20</sup>Similar to a shawl, a chador is a large rectangular cloth that women drape around their body , on top of their clothes.

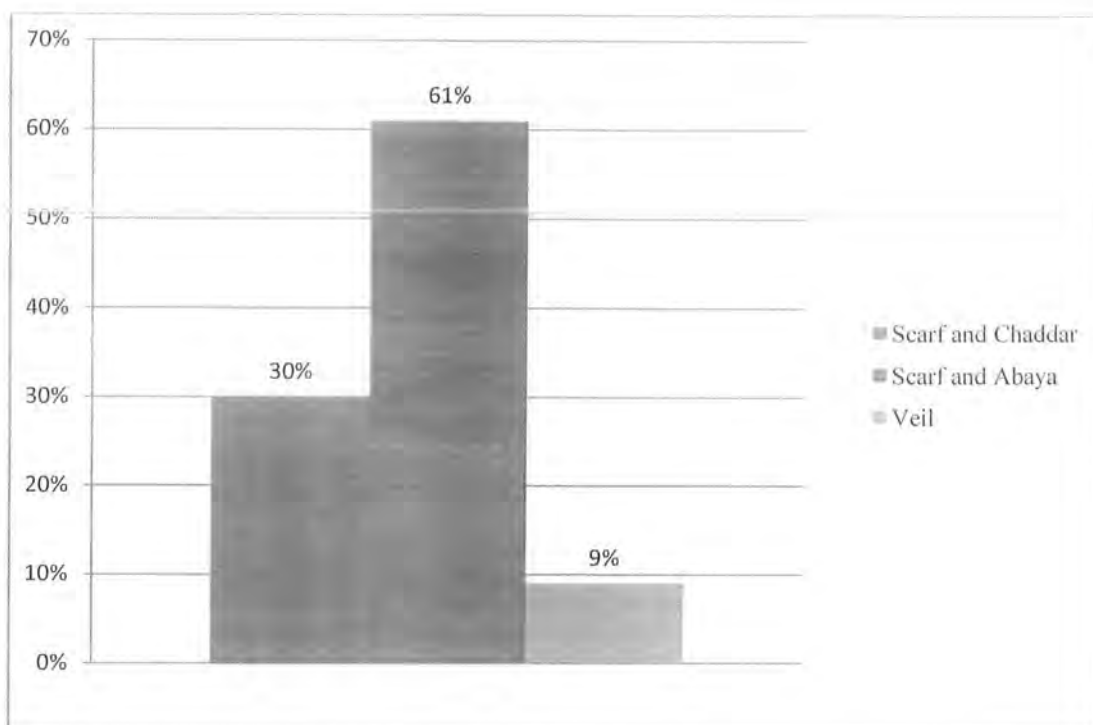


Figure 12. Change in Attire (Source: Field Data)

## 6.2 Cognitive change

The cognitive component refers to the way the object or person is perceived, it is the mental picture formed in the individual's head, and includes all the person's thoughts, beliefs, and knowledge about the object. The cognitive changes are the mental skills such as memory or reasoning, it is the internal change of a person. Al-Huda is also working to internalize cognitive change among Women's through Islamic teachings.

### 6.2.2 Inner Satisfaction

Women's faith and their relationship with Allah plays a critical role in their lives and brings them a lot of satisfaction, Many women's confessed to feel powerful and hopeful through the realization that Allah was near . Feeling "*Sukun*" through conversing with Allah and reading Quran was the most frequent comments I have heard from students at Al-Huda. Women develop a very meaningful and satisfying relationship with Allah. The inner satisfaction these women had gone through made them kinder, motivated them to cut down the materialism in their lives and made them socially aware.

### 6.2.3 Consciousness of Allah and Fikre-Akhirat

A connection with Allah, trust in him, love for him, thankfulness to Him, and consciousness of him are some of the feelings Al-Huda is able to generate in many of its students as they take the diploma courses. Noureen an Al-Huda graduate who was in-charge of organizing the English summer courses at Al-Huda explained that she is now conscious of Allah's presence and "*akhrat*" or the hereafter. She told me that before it was just normal for her to think about death and about *akhrat* but say that it's still far away. But Al-Huda really emphasizes how we don't know anything about when our life will end. Before her approach to things was always for worldly benefits. She only used to remember Allah whenever she used to get worried, Now he is in every thought and every action, before death was feared because of the love she had for this world, Now death is feared because she know she will have to face Allah, So her whole way of thinking has changed.

### 6.2.4 Avoid Wrong Doings

Al-Huda emphasize basically to avoid habits which displease Allah i.e. Lying, Cheating, Deception, Jealousy, Arrogance, False Accusations, Bad suppositions, Backbiting, slander, Selfishness, Mocking and taunting, Theft, Arguments, screaming, shouting, Excessive speech, Harshness, Excessive sleep, Judgmental attitude, Anger, Hurting others and Laxity about personal hygiene. It was therefore asked by the respondents if they were successful in curtailing their bad habits which are very common part of our social lives. By studying Quran and Sunnah one can quiet many bad habits. Al-Huda drive to educate women also focuses on these aspects of their personalities. 44% of the respondents claimed that they had been successful in curtailing bad habits. Whereas 32% of respondents are still working on it while other 23% believed that up till now they had not been succeeded in doing so.

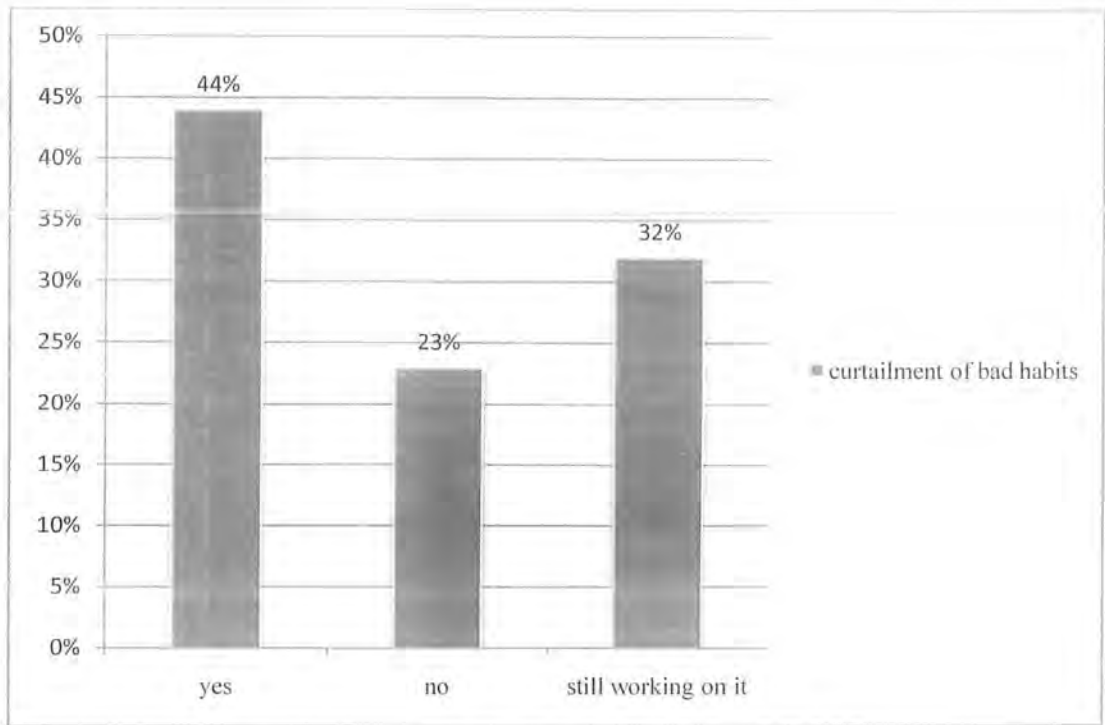


Figure 13. Curtailment of Bad Habits (Source: Field Data)

### 6.2.5 Creative Thinking

Al-Huda intends to develop creative thinking among their students through different tasks. Al-Huda develop these skills to achieve their objective and goals i.e. through projects of listening, Reading, Speaking and writing. These skills help them to explore new avenues of thought and develop critical thinking. One of my respondent Maria told me that in Al-Huda through different activities she able to discover new ideas and become more imaginative she said that Learning Quran and *summah* enhance her thinking level and enables her to understand everything from different perspective.

### 6.2.6 Substantial Knowledge

In Al-Huda students are given opportunities to explore their ideas and knowledge on daily basis. Different activities like Group discussion on any topic allow girls to give their own point of view which enhance the knowledge of others as well. Due to these activities like presentations allow them to convey their knowledge to others. So it helps one to gain substantial knowledge through Al-Huda. Al-Huda provide a platform to generate new ideas and share with others which helps to provide a useful knowledge among students.

### 6.2.7 Build up Confidence

Confidence building among the students is also an important aspect of grooming personality which is given high importance at Al-Huda institute. Confidence building is a mental process which enables a person to believe in oneself as capable of doing something. It means to empower a person to stand up for what he believes in and have courage to risk embarrassment. To groom a personality building confidence is very important because it becomes apparent through the way a person behaves with others in the body language, in the manner of speech delivery and so on. Whereas a person with less confidence can get affected in various aspects of life.

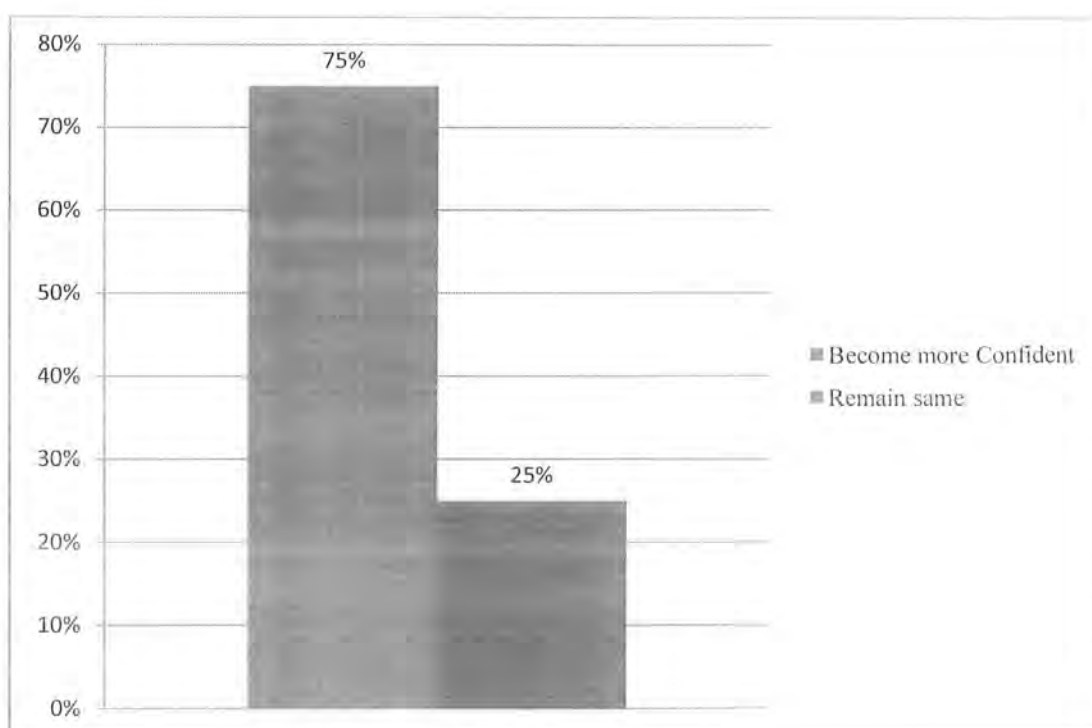


Figure 14. Confidence Building (Source: Field data)

Teachers at Al-Huda try to instill self-confidence among the students through various techniques. The teachers do not criticize and comment harshly to avoid hurting anyone's feeling, they give an honest and sincere appreciation, encourage students to talk and share ideas when required. The students are asked to share their point of views on the lecture of the day after the lecture is delivered. After every class the teacher starts asking questions and student has to answer the question. Students are encouraged to question and present their queries. These small activities help in enhancing the speak-

ing power of students in front of people and instilling confidence in them. While doing interviews with students at Al-Huda I came to know that about 75% of Al-Huda graduates become more confident while dealing with others and in other affairs of life while 25% remain same.

### 6.3 Emotional change

Emotions of a person deal with feelings one person endures. Al-Huda develop emotional change among Al-Huda graduates through developing traits like patience, Trustworthiness, Humility, Generosity, Forgiving others, tolerance and to hold a good opinion about others.

#### 6.3.2 Observance of Namaz and other pillars of Islam

*Namaz* forms one of the most important pillars of Islam .It is our belief as Muslims after death, the first question asked on judgment will be about *Namaz*.

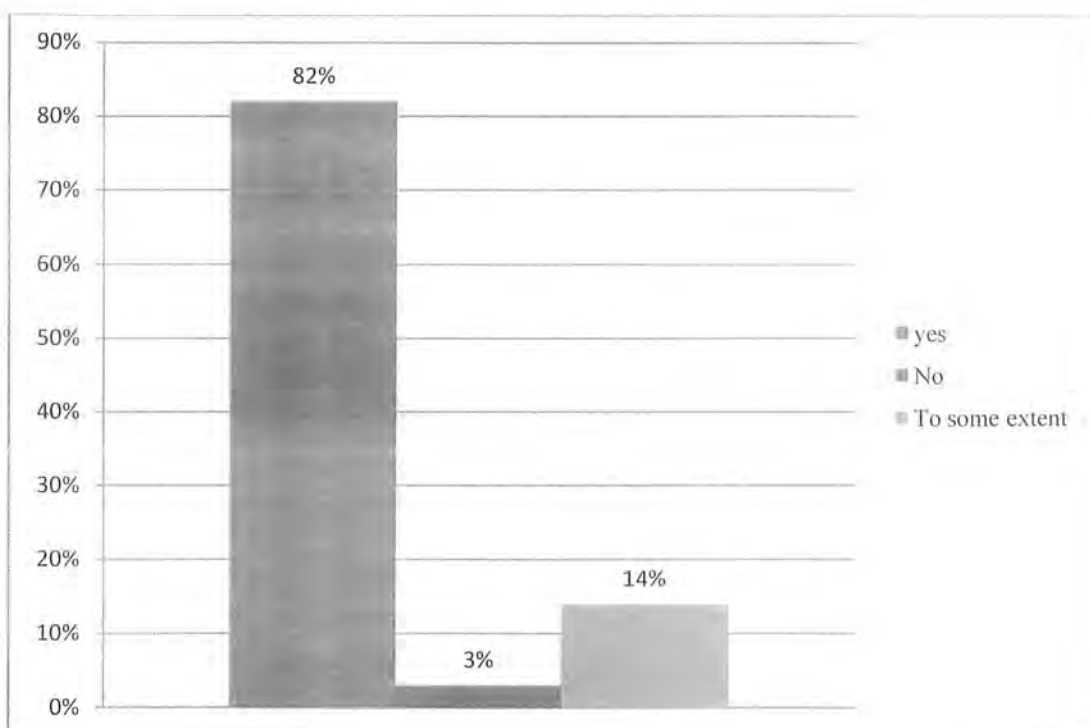


Figure 15. Observance of Five Pillars of Islam (Source: Field Data)

82% of the respondents claimed that they had become more particular and efficient in terms of offering prayers five times a day and fulfilling other pillars of Islam as well. 15% of the respondents said that they try to fulfill their religious obligations but do



not fulfil them completely. 3% of the respondents said that there had been no change in their observance of the five pillars of the religion.

### 6.3.3 Development of traits like Tolerance

Tolerance is one of the main traits which Al-Huda teach through their lessons. Al-Huda's pedagogy follows a tolerant, flexible regime in which people from all different schools of thoughts are welcomed .Forgiving others is a trait of Allah Almighty, Therefore importance of forgiving others is teach at Al-Huda to be tolerant and forgiving. About 25% of the respondents claimed that they forgive others and become more tolerant through the teachings of Quran and *Summah*.

### 6.3.4 Patience

The capacity to accept or tolerate delay , trouble, or suffering without getting angry or upset, is known as Patience. Patience is one of the main trait on which Al-Huda focus on , Students become more patient through the teachings of Quran at Al-Huda.

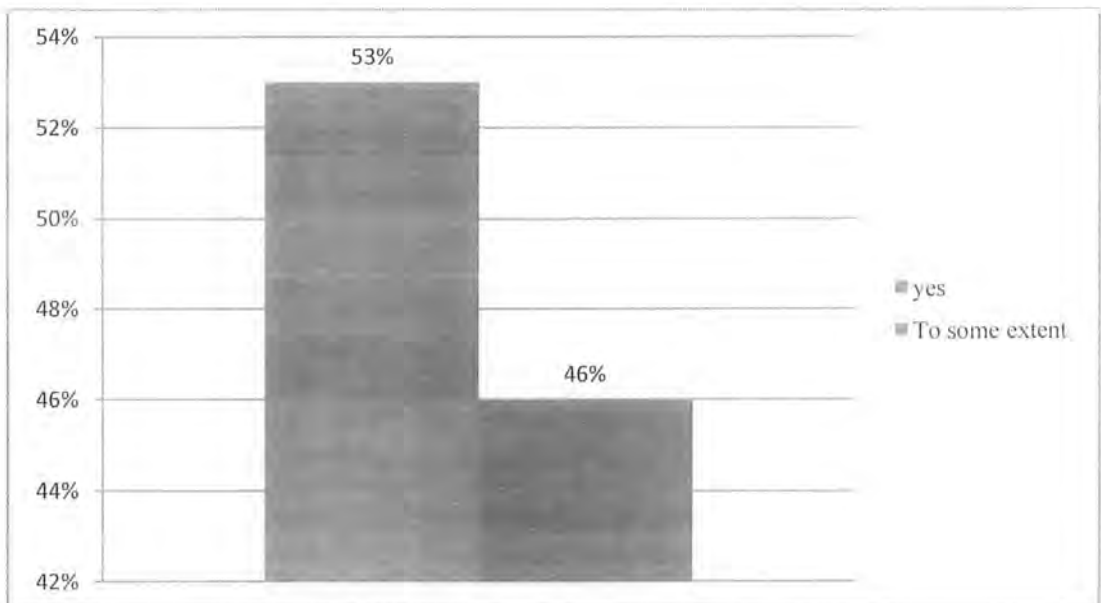


Figure 16. Personal Development Traits (Source: Field Data)

#### 6.3.4.1 Case Study

I met Maryam an Al-Huda graduate, she was 19 years old , She did *F.S*. Can join Al-Huda to seek Islamic Knowledge. She use to complain upon distress and gets angry on little things and always argue with others. When she join Al-Huda she came to

know that *Ghusa* is *haram* in Islam, She learn to adopt patience in all situations and continue to do good with others despite facing obstacles along the way. Al-Huda provides her platform through its teachings due to which she is able to control her anger and adopt Patience.

### **6.3.5 Realization of obligations**

Islam holds women in high regard, their place in the Islamic society in the form of mother, daughter, sister or wife has great significance and moral dignity. Allah has given women special roles to perform. Al-Huda teach women how to become better muslims and better human beings by fulfilling their duties towards their husbands, fathers, brothers and sons.

The respondents pointed out that by understanding the rewards Allah offers them as a result of serving their families they feel more motivated to take care of their families. Islamic Education had helped them to understand how to deal with their husbands and raise their children in a better and Islamic manner.

#### **6.3.5.1 Case Study**

Aisha was a housewife with grown children. She told me that her life was very stressful before Al-Huda, she began attending Al-Huda as a listener due to her bad relationship with her husband, She learns from Al-Huda that how to maintain relation with family and husband, Worrying about things will not make a difference, everything happens because Allah wants it to happen, she told me now she has realized that everything is of Allah's will Now she feels peace and have good relationship with her husband.

## **6.4 Impact on Life**

Quality of life refers to the general well being of individuals or societies. In this context quality of life refers to the sociological and psychological aspect of the well being. Since it is the belief of Muslims that Islam is the complete code of life, thus the quality of life can be improved by following the teachings of Islam. By incorporating Islamic teachings in the daily and routine tasks, and dealings, one can become more pious and righteous.

### 6.4.2 Case Study

Sara Chaudhary joined the world of Showbiz in 2001, when she was 14 years old, The friend of her father offered her an opportunity, she accepted because she always liked Showbiz and also wanted to financially help her parents, Then she kept busy with her work, She said her job did not require many social appearances just some Award functions. She got to know some good people. There were both good and bad times in her life during showbiz. There were days when she worked through nights sometimes working continuously for 3days without sleep or just few hours sleep, and there was a healthy dose of backbiting, gossiping and lying. She had virtually no personal life, She was not able to go out with family freely and missed family functions. As a result it affected her relationship with her relatives. She lost touch with some relatives as well some good friends too because of her inability to spend time with the people she cared about. As she belong to Average practicing Muslim family .Her way of life was limited to praying five times a day, Hosting *Mehfil-e-milads*and giving charity. Despite that she always felt something was lacking and finally she began searching for answers in the *seerah* of *Nabi*, She reflected on the way in which *Ummuhat-ul-mumineen* the wives of prophet lived and conducted themselves, she felt she stood nowhere near them. One of her family friend suggest her to read Quran with tafseer properly for which she suggest her to join Al-Huda for proper guidance .

When she join Al-Huda the change started, she decided to end her career that was not easy, Many people called her hypocrite and they claimed that she would soon come back to normal, She said that no one Allah gave her *Istiqamah*, It was Allah who helped her in every way. Finally when she seek education in Al-Huda about Islam she declared to leave acting as well as showbiz forever as it is not permitted in Islam. She has become God fearing Muslim currently and study Islamic knowledge by joining *Fahm-al-Quran* classes in Al-Huda , In Al-Huda she find totally new environment where there is no light, camera and action she find peace there and made new friends, Now she was no longer concerned with how much money she have, She was not afraid how to face tomorrow. She said her husband support is with her when many people turned against her, He motivated her to study and become a source of inspiration for others. She learned from Al-Huda that *Hijab* is a sign of modesty and a sign of respect , She learned that we should not judge people just because they cover their

faces , She realized how wrong it is to assume things about people before we meet them and we should not judge the virtues of Islam through cultural lense.

She did face opposition from family for taking decision to leave industry and start wearing Hijab, She said that she kept praying to Allah who gave strength and determination to remain firm on her decision. Now she feel more secure and respected due to change in her personality,the only thing she was worried is about *Akhira*. Now she indulged in preaching action through social media, take classes through Skype and attend diploma course at Al-Huda as well and practice Islam in daily life. So there is a great influence of Al-Huda on one's life, the whole life is changed according to teachings of Islam.

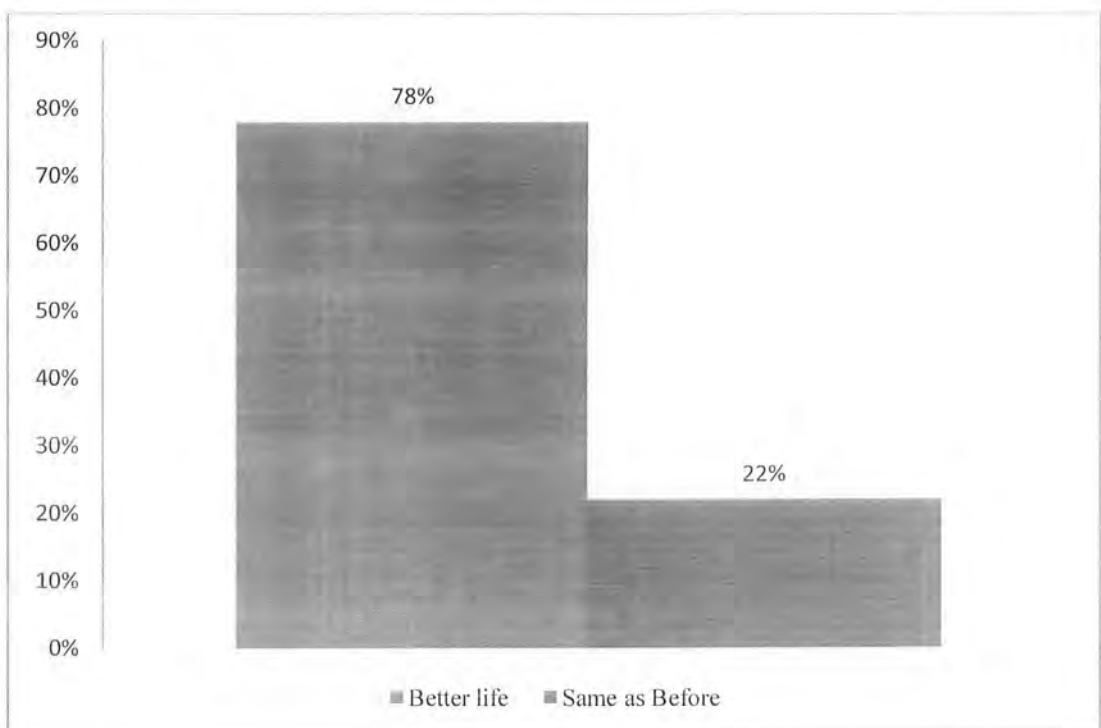


Figure 17. Impact on Life As Result of Joining Al-Huda (Source: Data Field)

## 7. SUMMARY AND CONCLUSION

### 7.1 Summary

This thesis was aimed at understanding the change in Persona of Al-Huda graduates, By analyzing the case of Al-Huda, the research discusses the motives of women behind joining Al-Huda and impact of Islamic education acquired by these women on the personality of women. The reason for conducting the research is to investigate the increasing popularity of religious educational institutes, other than the traditional *madrassas* which presents an interesting and intriguing social sciences and anthropological topics.

Al-Huda International is also one of those movements whose religious discourse has been attracting women by group. These women have different motives of joining the institute, women find Al-Huda more influential and appealing as compared to traditional *madrassa* because of the fact that the teachings propagated by the institute are not oppressive in nature. At the same time the focus of the teachings at Al-Huda is to create a direct link to Allah through simplifying the teachings of Islam, rather than complicating them. Al-Huda follows the strategy of educating women about the Islamic teachings in a way that can help them apply those teachings to their own lives, reform themselves, and share the acquired knowledge with others including their families and friends. Al-Huda also emphasizes the importance of non-religious education amongst women as it helps in gaining scientific reasoning and logic. Many of women graduates of Al-Huda contribute towards the institute or the society by assuming administrative positions in Al-Huda, volunteering in social events organized by the institute and take part in other formal and informal activities. One of the major influences on the female students is the personality of the owner and forerunner of Al-Huda, Ms. Farhat Hashmi who is seen by many women as their role model and they try to emulate her.

It was found during the research that one of the main reasons of joining Al-Huda by these women was the realization that they did not understand religion deeply. Apart from this Self interest, Family pressure, influence from peer group, due to socio-cultural environment, Social pressure, to seek Qurb of Allah, in order to find direction of life, Due to psychological aspects like depression, Distinctiveness of Al-Huda, In-

fluence of Role Model, to deliver Knowledge further. To get aware about women rights and in order to socialize children were found to be important factors for these women to pursue Islamic education. Out of the Study sample 60% of the women reported that their family supported their decision to join Al-Huda and did not face any problems from the family. 94% of the respondents said that they would recommend Al-Huda to others is driven by the very fact that Al-Huda makes following the path of Islam straight forward, comprehensible and easy to relate to. These students also showed inclination to preach Islam to their families and friends after finishing their education from the institute, 54% of the respondents showed interest in spreading Islamic teachings to others.

Another question which this research catered was to explore the changes in lifestyle, personality , attitude and behaviors of these women as a result of gaining Islamic education. Some of the most visible changes that were observe and reported during the study were the change in lifestyle , inner satisfaction, Development of traits like patience and tolerance, develop Fikre-Akhirat, Change in priorities, Change in interaction pattern, Variation in Attitudes, enhance confidence, Change in Social Circle and adoption of veil , head covering, Abaya is observed .

Another Change in lifestyle was investigated through changes in less observable factors or traits amongst the respondents since one of the facets of Islamic education delivered at Al-Huda is its emphasis towards understanding ones responsibilities and obligations towards others. This is also developed through motivating students to organize social welfare events and participating in welfare activities. By translating the teachings of Islam in to an easily practicable tool, Al-Huda tries to shape up the behaviour of its students .65% of the respondents reported that they felt changes within themselves in the way they deal with others, and the way they view life in general. Respondents claimed that by understanding the teachings of Islam, they had become more humble, patient, tolerance for other mistakes and quitting of bad habits. At the same time these women reported that they felt more content about fulfilling their duties toward their families because they understood their roles as a women of society.

## 7.2 Conclusion

Al-Huda International is one of the most prominent religious institutes categorically composed to magnetize the educated class of the Pakistani Society. Al-Huda endeavors to inculcate the edify-ings of Islam by understanding the subjects, and influencing them by highlighting to them how consequential it is to follow Islam in daily lives. The scriptures are interpreted to make the students vigilant of their religious and moral obligations and embolden them to exercise control over themselves and engage in self-composing, self developing activities to reach the higher calibers of piety. The Change in persona of Al-Huda graduates can be seen in three aspects i.e. behaviour, Cognition and emotions. Women affiliated with Al-Huda are increasing their own religious knowledge, and also doing as much as they can to infuse society with particular Islamic values. The socio cultural impact of Al-Huda is that it causes social mobility, brings people on the same platform by disapproving sectarianism. They do not differentiate among people on the basis of race or class and welcomes people belonging to different countries to gain Islamic education. People from different ethnicities are studying at Al-Huda as registered students. The main motive behind offering courses in English language is to welcome foreigners and people who are not familiar with our national language Urdu. Al-Huda does not only focus on increasing the theoretical aspect of Islamic studies but also on how they can be implemented in the living.

The changes women went through as they took a diploma course at an Al-Huda *ordars* offered by Al-Huda graduates was that they developed a love for Allah and a deepening desire to please Him through following his commands. A strong belief in the perfection of an Islamic way of life developed, along with a longing for heaven and a fear of hell. All these beliefs motivated them to alter their life. The changes that they then made in their lives were rooted in their desire to become pious individuals who lived their lives in the way they believed Allah wanted them to. These changes were accepted more readily by people around them such as regularly praying five times a day, change in dress pattern and other changes which they internalize through Al-Huda. Many of them continued their journey in the face of much resistance from people around them.

Thus Al-Huda has played a significant role in helping the women to bring change both religious and social through Islamic education. Not only has the institute

brought about changes in the religious practices of these women, but also developed their personalities to help them become a better Muslim.

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## Glossary

Sunnah	The collection of Sayings and deeds attributed to the Prophet Muhammad
Hadith Muhammads	A report of the sayings attributed to the prophet
Ayah	Verses found in the Quran
Dars	“Lesson”
Dawah	Religious outreach or the call to Islam
Hanifi	School of thought
Biddat	Religious innovation
Maktab	Islamic School
Kuttabs	Islamic School
Ummah	Nation
Tajweed	Recitation of Quran
Qurra	Renowned reciters of the Quran
Qurb	To get close
DunyaviTaleem	Worldly Education
DeeniTaleem	Religious Education
Abaya	A loose cloak like garment, worn on top of clothes
Niqab	A style of veiling that covers a woman’s face so only her eyes are visible
Huqooqul-ibad	Rights of people in Islam
Akhrat	The hereafter, After life
Mualim	Religious Scholar

Seerah	Biography of the Prophet Muhammad
Tafseer	Exegetical commentary of the Quran
Madrasa	A school for religious study
Zakat	Purifying one's wealth
Haqooqul-Ibad	Rights of people in Islam
Ghusa	To show Anger
Haram	Forbidden
Sukun	Peace

## Questionnaire

1. Which course you have taken?
2. Why you have joined Al-Huda?
3. How you came to know about Al-Huda?
4. Are you encouraged by your family to join this institute?
  - Yes
  - No
5. Are you get influenced by anyone to join Al-Huda ?
6. Any factors that manipulate your decision to join Al-Huda ?
7. What is your motive behind joining Al-Huda?
8. Do you think you have become more sociable after joining Al-Huda or the opposite?
9. Are you satisfied with the teaching methods at Al-Huda?
10. How do people perceive you as a student of Al-Huda?
11. Do you find any problem to adjust with your peer groups at Al-Huda?
12. How is your relation with your peer groups?
13. Is your relation with peer groups is limited within Al-Huda?
  - Yes
  - No
14. Do you find any difference in your routine after the course ?
15. Did you find any problem to move in a social circle outside Al-Huda?
16. How is your relation with your teacher in Al-Huda?
  - Formal
  - Informal

- Both

17. Is your social circle get increase after joining Al-Huda ?

- Yes
- No

18. Did you change your social circle?

- Yes
- No

19. Do you observe any change in yourself while making interaction with others?

20. How teachings of Al-Huda bring modification/change in your thinking process?

21. Do you find any difference in your personality after joining Al-Huda?

22. Have you made any plan in spreading knowledge you have gained from Al-Huda?

23. Have you suggest others to join Al-Huda?

- Yes
- No

24. Have you avoid wrong doings?

- Yes
- No
- Still working on it

25. Do you think that there are any changes in your attitude or behavior after getting Islamic Education?

- Yes
- No

26. Have you become more punctual in observance of Namaz?

- Yes

- No

27. Have you become more humble and patient than before?

- Yes
- No
- To some extent

28. Do you find any obvious change in your appearance after attaining Islamic Education?

29. Is there any change in your dress pattern after attaining Islamic Education?

- Yes
- No

30. Do you wear Abaya or Scarf?

31. Why you start wearing Abaya?

32. Do you follow teachings of Islam in your routine work?

- Yes
- No

33. What kind of activities you prefer?

34. What is impact of Al-Huda on your life?

- Become better Muslim
- Same as before