CHAPTER-7

THE ISLAMIC APPROACH TO VALUE EDUCATION

"Do you love your Creator? Love your fellow beings first."
- Prophet Muhammad

I

The Islam : A Profile

The Islam is the latest of all the prominent religions of the world. It is about 1400 years old. In terms of the number of its followers, it is the second largest religion in the world today. The estimated membership of Islam in 1993 was 589,143,200 (as against 997,503,640 of Christianity and 477,991,300 of Hinduism). In India, Islam is the largest minority as its members, the Muslim, now comprise 12.12 percent of the country’s total population of over 81.61 millions; their population is growing higher than the national population growth rate of 23.79 percent.

Islam is an Arabic word which means submission to God, and a Muslim is one who submits to God. The name Islam to this religion was given by its founder, the Holy Prophet Muhammad after a series of revelations about the nature of Allah, the one true God. The core of the Islamic faith is the unity of God as Supreme Lord of the universe, arbiter of man’s fate all-powerful, all-knowing and all-pervading. Muslims pray only to God, who forgives on repentance. Islam preaches the unity of God, the inevitability of judgement and the futility of worshiping idols. There are five prescribed duties of Muslims:
THE HOLY KA'ABA in the centre of the Holy Mosque Masjid ul Haram at Mecca. Pilgrims pray here and go round the Ka'aba seven times in the prescribed manner (tawaf). Muslims all over the world turn in the direction of the Ka'aba during their prayers five times a day.
Shia sects followed Ali and his sons. They incline to come of the Mutasila opinions. They also differ from the Sunni orthodox teachers in their doctrine of Imams or spiritual leaders, a term that they prefer to that of Caliph. They believe in twelve Imams beginning with Ali, Hasan and Husain, down to the twelfth who was born in Sunnarra about AD 880. He was called Al-Mahdi, 'the guided one', who disappeared or did not die, and so he will come again to establish a universal kingdom of God. It is believed also that he appears to the faithful in trouble to strengthen them. The orthodox Sunnis also believe in a Mahdi, but at the end of the world.

The seveners believe in the seven Imams, of whom the last was called Ismail, hence they are called Ismailis. Some of the Ismailis who follow the Aga Khan are called Khojas in the Indian sub-continent.

The influence of Shia ideas can be seen in other movements that have emerged in modern times. The Bahais began with the Bab, door to truth, executed in Persia is 1848 for heresy who was regarded as a child. But the movement to it came from his follower Baha'u'llah (1871-92) who taught a new revelation in the present age, and passed beyond Muhammad to the formation of a new universal religion. Banned in Persia, the Bahai religion has centres in India, Israel, and parts of Europe and America.

The Ahmadiyya movement shows an Indian interpretation of the Mahdi idea. In 1890 Ghulam Ahmad of the Punjab claimed to be both Mahdi and Messai, and later he was also regarded as a manifestation (avatar) of the Indian god Vishnu. The Ahmadiyyaa are noted in the West for their missionary methods and literature.

For long regarded as a heretical or at least dangerous, some mystical movements which began at an early period in Islamic history as a protest against the formality of worship and belief took the name Sufism, weavers of 'wool' from the coarse woollen robes that they adopted from the example
of Christian monks. Early Sufis were called ‘friends of God’, teaching a ‘science of heart’. One such was the famous woman Saint Rabia of Basra (died 801) who taught the pure love of God. One of the greatest Sufis was the Persian Rumi (died 1273) whose *Mashnavi* (‘spiritual couplets’) have been called the Quran of Persia, so much are they loved and recited. Rumi insisted on the love of God and mercy for all creatures.

Despite these different sects in Islam, all Muslims venerate the Holy Prophet Muhammad and the Holy Quran, and by and large, their morals and manners are guided by the teachings of the Prophet, the examples or precedents set up by him (as recorded in Shariat) and the interpretations of correct meanings of the teachings by clergymen through their *Fatwas* (decisions or dictates).

II

Basic Features of Islam as a Religion

Islam has got certain distinctive features of its own. We present below the important features of this religion:

1. Islam believes in one and only one God, called ‘Allah’. It is, therefore, out and out a monotheistic religion.

2. It believes in the reality and authenticity of prophets who are regarded as carrying the message of God to people. It admits that there have been prophets like Noah, Abraham, Moses and Jesus even before Mohammad, but Mohammad is the last, the greatest and the mightiest amongst prophets and his message is to be respected by all.

3. It believes in the sacredness and authoritativeness of many scriptures such as the Torah of the Jews, the Gospel of Jesus, etc., but it takes Quran as the greatest and the most sacred. It is the book on which the entire structure of Islam in its fundamentals is based.
4. It believes in the existence of angels and spirits, both of good and evil dispositions. Angels of good disposition always stand at God's call in heaven to carry out his orders. There is no distinction of sex amongst the angels, as they are all spiritual. They maintain a record of man's conduct for the last judgement. On the Day of Judgement the angels bring people from their graves to God for final judgment. Besides good angels, Islam also believes in one fallen angel Iblis and his companions. Iblis is the ruler of the hell. Besides angels, Islam also believes in good and bad jins.

5. Islam believes in a life after death comprising of the resurrection of the dead on the Day of Judgement and retribution of reward and punishment by God in the form of membership of heaven and hell. Its eschatology is very well-defined and graphically described.

6. Heaven and hell are regarded by it as permanent abodes of the righteous and the evil doers respectively after their physical death.

7. It is out and out a legalistic religion providing its followers with definite codes of ethical, religious and other individual and social conduct.

8. It is totally opposed to polytheism, ritualism, idolatry and priesthood. As a matter of fact, it came to be preached against these vices which were prevalent at the time of Mohammad in Arabia.

9. It believes in the absolute decree of God and therefore fatalism and predestination seem to be the primary overtones of Islamic faith. Nevertheless, free will and human responsibility are not absolutely denied.

10. It teaches ethics of perfect purity, service of humanity and brotherhood of man.

11. It also seems to preach a holy war *Jihad* against all those who are unbelievers. *Jihad* is also interpreted as exerting for the cause of religion.
Amongst many ethical and religious duties as prescribed by Islam, absolute submission (Islam) to God in perfect piety is regarded as man's primary duty.

III
The Life of Holy Prophet Muhammad

The thrilling life of the Holy Prophet Muhammad has been described in many biographies. However, the best biography has been authored by (late) Professor Majid Ali Khan, formerly Professor and Head of the Deptt. of Islamic Studies, Jamia Millia Islamia, New Delhi, entitled 'Muhammad The Final Messenger' (1980).

Muhammad was born to Aminah, widow of Abdulla a trader who met untimely death due to illness while returning from his trade mission to Syria at Fathrib (now Madina), two months after his father's death. He was born on Monday the 10th Rabi'ul Awwal which corresponds (probably) to March/April 570 A.D. He was named by his mother as 'Ahmad' but Abdul Muttalib (his grandfather) named him 'Muhammad' (a praised person). He was brought up by his nurse Halimah. In his fourth year the miracle of the "Opening of the Chest" happened. 'Once when he was playing, two angels in snow white dress came down from the heaven and opened his holy chest. They took out some black piece of flesh from it. Then they washed the heart and inner side of the chest from the "snow water" they brought with them in a gold dish from the heaven; they also fixed the "Seal" of the prophet at the same time between the two shoulders on the back and then went back'.

In the sixth year of age, his mother Aminah died and then his grandfather Abdul-Muttalib became his guardian till his death at the age of 82 when the Prophet was only 8 years of age. He then came under the charge of his uncle Abu Talib. He faithfully discharged his duties as a loving uncle. As he was not a rich man, the Holy Prophet had also to look after the
flocks of goats and sheep and he did this work efficiently. In those days reading and writing was not in vogue in Arabia and the business-minded Quraish (the clan of the Holy Prophet) regarded it a task for menials, therefore he was not educated.

The Prophet was 15 years of age when a ‘sacrilegious’ war broke out between the Quraish and the Qais tribes at the fair of Uzak. In that war, the Prophet did not play any direct role, he only collected arrows thrown by enemies and handed them over to his uncle. As he grew up, he started business. He was a polite and trustworthy person. He visited Syria, Yemen and other places for trade. His name and fame spread. Hearing of his integrity, a rich respectable widow Khadija of Mecca invited him to take charge of her business. She was 40 years of age and had two sons and a daughter. The noble character of Muhammad (the Holy Prophet) impressed Khadija and she got married to him when he was 25 years of age. The couple had children—daughters and one son who died in fancy. Khadija allowed Muhammad to enjoy his leisure hours undisturbed in spiritual pursuits.

Not until he was 40 years of age did Muhammad receive his first ‘divine revelation’ in the revelation of the mountain near Mecca. From this time he felt he had a mission of life, namely to lift his people from the depth of moral degradation and debased dilatory. He proclaimed that God had inspired him to be his messenger to the mankind. This is revelation he communicated first to his close relatives and then to others. In four years time about 40 people embraced his newly propagated religion ‘Islam’. Due to the persistent persecution by the Meccans, he migrated to Madina where he made several converts. Missionaries were sent by him to all parts of Arabia and the neighbouring countries. He made his final conquest of Mecca and died in 632 AD. His parting words were “Each man must work out his own salvation”.
The Prophet led a simple, highly righteous and moral life, and inspired and taught every one with his examples of daily life and ideal behaviour. He married, after his first wife Khadija's death, more women mostly widows and divorcees, and only one of them was a virgin, in order to give protection to widows and their children and teach his followers intercaste marriages and how helpless women ought to be rehabilitated. He had three sons, all of whom died in infancy, and four daughters. Writing about the 'Morals, character and personality of the Holy Prophet, Professor Majid Ali Khan has mentioned

"The most striking aspect of Holy Prophet's life in his 'practicability', He conducted his treatment according to his teachings. He was very kind, sympathetic and soft-hearted in treatment. If one wants to see 'Love thine enemy' in practical shape, he could see in the Holy Prophet's life. He made it incumbent upon the Believers (his followers) to keep promises in all lawful things".7

"When four things are in you, there is nothing against you in the world which may cause you harm: guarding a trust; truthfulness in speech; beauty in conduct; and moderation in food."8

So many miracles were done by him.9 A contemporary of the Holy Prophet Abu Huraiah recalled about the Prophet's personality as under:

"I have seen nothing more handsome than the Messenger of Allah, as if the sun was shining on his face; and I have seen nobody quicker in walk than the Messenger of Allah as if the earth was scrolled up for him. The Prophet was a unique agent of social and moral change in the world who reformed humanity."10

IV

Teaching of Prophet Muhammad and the Islamic Values

The Holy Quran, which records the spiritual experiences and teachings of the Prophet, and the Hadith, which contain clarifications of the teachings, rules and regulations of Islam and incidents of Prophet's life, are full of the teachings and messages of the Prophet.
In recent decades, a number of very brilliant and useful books have been published which reveal the teachings of the Prophet and the Islamic values. Most significant among them are:

1. Syed : *Thus Spake Prophet Muhammad* \(^1\) (1962)
3. Madudi : *Islamic Way of Life* \(^3\) (1967)
7. Suda : *Religions in India* \(^7\) (1978)
12. Al-Kayasi : *Morals and Manners in Islam* \(^12\)

We have culled from these valuable sources the following significant teachings of the Prophet and Islamic values:
"What is Islam?" I asked. Prophet Muhammad said, "Anstinence and obedience."

And then I asked him what was most excellent in man. He said, "An amiable disposition."

"Which is the most excellent Hijra?"

He said, "Abandoning that which God disapproves of."26

I asked, "What is Islam?"

The Prophet replied, "Purity of speech and hospitality."27

I asked Prophet Muhammad of the most excellent Iman and he said, "To love who loves God, and hate him who hates God, and to keep your tongue employed in repeating the nature of God."

"What else?"

He said do unto all men as you would wish them to have done unto you."28

"Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person who is opposed whether Muslim or non-Muslim."29

"He is the most perfect Muslim, whose disposition is most liked by his own family."30

"The best Jehad is his who speaks a just word before a tyrannical authority."31

"What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured."32
8. "The best of you is he who is the best in repaying."  
9. "Fear God in these dumb animals and ride them when they are fit to be ridden and get off when they are tired."  
10. "The rights of women are sacred. See that women are maintained in the rights attributed to them."  
11. "A unique spirit of brotherhood and comradeship pervades the teachings of Islam."  
12. "Islam invokes the people, not only to practice virtue, but also to establish virtue and eradicate vice. It wants that the verdict of conscience should prevail and virtue must not be subdued to play a second fiddle to evil. It urges that the righteous should organise themselves and fight evil."  
13. The distinctive features of Islamic moral order are:  
   (a) By setting divine pleasure as the objective of man’s life, it has furnished a highest possible standard of morality.  
   (b) It does not, through any false act of innovation provide any novel moral virtues nor does it seek to minimise the importance of the well-known moral norms.  
   (c) It stipulates for the man a system of life which is based on all good and is free from all will."  
14. "Islam is the best religion. It teaches us all that is good, and forbids us from all the acts that are bad. Islam teaches us:  
   To be truthful and never to speak lie.  
   To be just to others.  
   To keep our promises.  
   Not to speak ill of others behind their backs.  
   To propagate truth and good."  

Majid Ali Khan
"O believers, prescribed for you is retaliation. In retaliation there is life for you. Fight in the way of God with those who fight with you. But aggress not: God loves not the aggressors."  

Holy Quran

"In contrast to other doctrines based on ignorance, the Islamic creed builds up a responsible and discipline attitude of life among individuals. Faith in the doctrine of Islam implies that man should not deem himself the master of his body, physical powers or anything in the world and should not consider himself free to use them at will. Instead man should look upon these things as the property of God and make use of them in conformity with the divine law.

According to this doctrine, all persons are the subjects of God. Hence all enjoy equal rights, equal status and equal opportunities. the concept of man’s dominance or superiority over others is ruled out.

".....The Islamic viewpoint completely alters the basis of social links, inter-relation, difference or distinction between man and man."  

— Syed Sbul A’la Maududi.

"Islam very well recognizes the importance of the physical or material basis of life, both for the individual and the society. Islam discourages begging and calls on all persons to work. Islam stresses racial equality. As proof of this equality the Prophet himself married a Negro woman, and gave his daughter in marriage to a Negro.

Muhammad said, “Acquire knowledge because he who acquires it in the way of the Lord performs an act of piety - who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, progresses towards Islam; and who impart it to its fitting objects performs an act of devotion to God.”
18 “Do not interfere with the property of the orphans except with the best of motives, until they reach maturity. Keep your promises.”

19 “God enjoins justice, kindness and charity to one’s kindred, and forbids indecency, abomination and oppression.”

20 “Have patience; God is with those who are patient. Do not be like those who left their homes elate with arrogance and ostentation. They debar others from the path of God; but God knows what they do.”

21 “It (Islam) teaches an ethics of purity, service of humanity and brotherhood of man.”

22 “Give the kinsman his due, and to the needy, and the wayfarer. This is the best for those who seek Allah’s good pleasure. And such are they who are successful.”

23 “The Lord hath decreed that worship none save Him and that show kindness to parents whether one or both of them attain to old age with thee, and say not Fie, neither reproach them; but to speak to them both with respectful speech; and defer humbly to them out of tenderness, and say, Lord! have compassion on them both, even as they cherished me when I was little baby.”

24 “Therefore be not harsh with orphans, nor drive the beggar away.”

25 “Save kindly love, save kindly love, no other seed I sow.”

26 Al-Kayasi in his extremely useful book ‘Morals and Manners in Islam’ (1992) has summarised the principal characteristics and rules of Islamic manners for various aspects of life. The principal characteristics and rules of Islamic manners can be summarized as follows:

(a) In almost everything, deliberation (and not haste) is required A Muslim should consider how a matter may turn out; then, if the
outcome appears worthwhile and good, he should carry on, otherwise he should refrain.

(b) Kindness and gentleness in a Muslim's dealings with others are essential.

(c) Cleanliness and purity of body, place, clothes, etc., should be one of the most conspicuous characteristics of Muslim life.

(d) Beauty, elegance, orderliness are values for the Muslim to observe, and whenever possible to attain.

(e) According to Islam, a good deed done with courtesy beautifies that deed; impudence, on the other hand, destroys the good in it.

(f) A Muslim's deeds should express an attitude of humility and not arrogance.

(g) A Muslim is commanded to avoid any act that might harm himself or some other person, physically, mentally or morally.

(h) In the daily life of a Muslim, silence is preferred to unnecessary speaking.

(i) A Muslim should treat others as he would wish them to treat him. Like for others what he would like for himself. Good manners without consideration for others are an impossibility.

(j) A Muslim should never order or ask anyone to do something that he would not do himself.

(k) Favouring the right side or hand in things such as giving, taking, shaking hands, eating, drinking, walking, etc., and using the left hand for such things as cleaning oneself in the toilet, is recommended.
Eating, drinking and clothing oneself, etc., well, are allowed as long as the motive is not pride or arrogance. Life characterized by extravagance is abhorred.

Though extravagance is abhorred, this does not imply that a Muslim should not have money or not enjoy life. The effects of God’s blessings upon him should be visible to others.

Being generous and not mean or avaricious is a virtue.

Gratitude to God should characterize a Muslim’s life, whether he blesses or burdens him, and gratitude with patience and fortitude.

A Muslim must always be faithful.

In all aspects of life a Muslim must exercise moderation and be natural; unnaturalness and exaggeration are disapproved.

A Muslim should be self-sufficient and should seek the help of other Muslims only when it is urgent and necessary.

Copying or imitating other cultures and religions in any way is forbidden.

Obedience and carrying out another’s orders or wishes may not contradict the teachings of Islam; if it does, the teachings of Islam must be given priority.

Maintaining sexual identity is most important. Imitation of men by women, or of women by men, in dress, manner of walking, etc. is forbidden.

One of the most pervasive characteristics of Islamic manners is discipline, leading to balance and harmony in the life of the individual and the community.
Flexibility and tolerance are also characteristics of adab-al-Islam. Broadly speaking, any particular conduct is tolerated or accepted if it is civilized (i.e. considerate of others) and respectable (i.e. inoffensive to the individual and community) and provided it does not fall into the categories of the abhorred or forbidden.

"Every one should strive to excel in good works, work constantly. God will observe your words and judge you according to whether they are good or evil."\(^{51}\)

"Islam can be summed up very briefly: fear of God and benevolence towards others. A Muslim is one who realizes God's omnipresence and man's utter helplessness in comparison. The power which man apparently wields has been given to him only so he may be tested by it."\(^{52}\)

"To put in a word, magnanimity is what marks as Islamic character."\(^{53}\)

"Shall I not inform you of a better act than fasting, alms, and prayers? Making peace between one and another; enmity and malice tear up rewards by roots." (Prophet Muhammad)\(^{54}\)

"Man's actions are judged by his intentions."\(^{55}\)

"He is not of us who sleeps with his stomach full while his neighbour is hungry."\(^{56}\) — *Holy Quran*

"Let there be no compulsion in religion."\(^{57}\) — *Holy Quran*

In the words of Swami Vivekananda:

"Muhammad by his life showed that among Muhammadans there should be perfect equality and brotherhood. There was no question of race caste, creed, colour, or sex. The Sultan of Turk may buy a Negro from the mart of Africa, and bring him in chains in Turkey, but should he become a Muhammadan and have sufficient merit and abilities he might even marry the daughter of Sultan, compare this with the way in which the Negroes and the American Indians are treated! And what do Hindus do?"\(^{58}\)
"The Merciful one shows mercy to the merciful, "said the Prophet. Be merciful with those on earth. The one in Heaven will be merciful with you."

Pearls from the Prophet on knowledge

(a) Acquisition of knowledge is an obligatory duty on every Muslim male and female.
(b) Seek knowledge even if it be in China.
(c) The ink of a scholar is holier than the blood of a martyr.
(d) Paradise is open to him, who leaves behind him his pen and ink.
(e) He who leaves his home in search of knowledge walks in the way of Al’ah.
(f) He who honours the learned, honours the Prophet.
(g) Knowledge is my capital.
(h) Reason is the basis of my religion.
(i) Science is my arm.
(j) To listen to the instruction of science and learning for one hour is more purposeful than attending the funerals of a thousand martyrs.

All these teachings of Prophet Muhammad, Quranic instructions and quotations together constitute the Islamic approach to value education. Muslim schools are expected to adopt this approach in all seriousness.

In the next section, we shall describe how a Muslim school in Secunderabad (Andhra Pradesh State) is actually implementing this approach as empirically studied by us.
IV

Implementation of the Islamic Approach to Value Education: Case Study of Al-Falah High School, Secunderabad

We wished to study one such Muslim school in the country which mainly serves the poor sections of the Muslim community and is also known for providing education in human values according to the teachings of the Prophet. The children of the upper and middle classes of the Muslim attend costly Public Schools, government schools and other Muslim schools in different towns and cities of India, but there are only a few secondary schools for the poor Muslims.

We discovered through several inquiries with knowledgeable persons that such a school existed in Secunderabad (Andhra Pradesh). We sent our Questionnaire to the school through one of local acquaintances in September 1995. The Head Mistress Mrs. Bashirunnisa Begum of the Al-Falah School, Shantinagar, Lalapet, Secunderabad (Twin city of Hyderabad) very kindly filled in the same promptly and returned it to us by post. She provided brief yet complete information on each of the queries in the questionnaire and in the end wrote “You are most welcome to visit the school. We wish you the best of luck and all success”. Encouraged by such positive cooperation we proceeded to Secunderabad and studied the Al-Falah School in the first fortnight of November, 1995.

The Al-Falah School is a “Non-Commercial Muslim Institution”. It is run by a voluntary body of the local well-intentioned Muslim businessmen, professionals and others inspired by humanitarian ideals to serve their community -mainly its weaker sections. These people realised the sociological truth of the 1980s that there were few schools prepared to meet the educational needs
of poor children of the lower-middle and lower class people, factory workers, orphans and the like belonging to the Muslim religion, and so they must take the initiative in a modest manner. In an article "AL-FALAH SCHOOL AND ITS 10 YEARS OF YEOMAN SERVICE", S. K. Hussam, Joint Secretary of the Al-Falah socio-educational society, has revealed the following background of this interesting community venture:

"The Phenomenon of Urbanisation is a by-product of Industrial expansion which has cast its dark shadows in various aspects of social life in cities to an alarming extent, with a purely materialistic approach, dictating the course of our present day life, the moral values have been relegated to the back-seat and the future of our children appears quite bleak and uncertain. This unhealthy trend has rendered even education as a means of exploitation, with many educational institutions converted into perfect business establishments these days. The mushroom growth of schools and colleges over these years in every nook and corner of our city in different shades and nomenclature, testify the truth that there is ever increasing demand for English Medium institutions on one side and an unabated commercialisation of education on the other. The indifference and apathy towards declining standards of education, discipline and moral character among the youth is a disheartening feature. A few schools where standard of education is fairly better, restrict the people who are economically lagging due to an exhorbitant cost. The prevailing situation poses a formidable challenge in the task of socio-economic upliftment of weaker section of the society. hence there is a need to initiate a collective community and united effort to start non-commercial Institutions wherever necessary so as to accommodate even orphans and the poorest of the poor to help them in acquiring quality education and join the main stream not as a mere spectator but as a vigorous competitor.

The above need was intensely felt in Secunderabad city also, particularly
in the old localities of Lallaguda, Shantinagar and Lallapet etc where a vast majority of population which consists of lower middle class, factory workers, and daily wage earners who are economically handicapped to educate their children in the English medium schools situation in the vicinity, and thus the AL-FALAH SCHOOL was established on June 20 the year of 1982.

When this school came into inception it had a modest strength of 20 students at L.KG class. Over a span of 10 years the school has slowly but steadily grown into a full fledged high school. The present enrolment is approximately 300 on roll. The school is under the direct supervision of AL-FALAH-SOCIO-EDUCATIONAL SOCIETY (Regd.) whose executive as well as the members extend honorary service with a missionary zeal. Hats off to the untiring efforts of the society and the unmatched devotion of the teachers, now the school stands as a unique model for display of honesty, discipline, scholastic achievement and a high degree of moral character both in the teachers as well as in the taughts, though in a modestly equipped atmosphere. Despite its limited resources, there is an overwhelming sense of confidence and dedication in every one involved in upkeep of the image of this cathedral of learning.

Aims and Objectives:

The ideals for which AL-FALAH stands are as follows:

1. To impart standard education in modern sciences.
2. To make the children aware of the fundamental of Islam.
3. To eradicate illiteracy especially among the women folk.
4. To extend educational facilities to the poor students through free ships and concessions.
5. To introduce the students with moral values and inculcating in them nobler ideas by refining their habits and manners in order to create a rich personality.
Organisation:

The Primary school is situated near the mosque of North Lalaguda in an old rented accommodation, while the high school is housed in a newly erected temporary structure situated at Shantinagar (Near Lalapet Bridge) on an acquired site raised through contributions of philanthropic source.

There are as many as 12 teachers and a Head Mistress giving their best through spontaneous and dedicated service in the noble cause. The recruitment of teachers which is done by a competent selection committee, takes them into confidence about the task ahead and the requirements of school vis-a-vis its objectives.

A continuous evaluation of teachers/students performance is being monitored by the Head Mistress assisted by a Director of Studies nominated from the executive of the Managing body.

Since it is a non-profit institution a nominal fee is being collected from the students whose parents can afford to pay, while the rest one-third of them who are either orphans or destitutes, receive free education along with free uniforms and books. Therefore, there is no doubt to say that the school serves as an oasis in the desert for the poor in the region.

Educational Activities:

As mentioned above, the curriculum is broad-based integrating the contemporary subjects like Science, Mathematics, and Social Studies etc. with the Islamic Studies to suit the requirement. The children follow a moral chart exclusively designed for them. They emulate the noble characters deriving a source of inspiration from the chart.

The teachers are persuaded to prepare lesson plans to adhere to a sound methodology, so as to help children assimilate the various concepts in a better manner. The monthly unit tests, quarterly, half yearly and annual
examinations are well-planned and conducted with diligence without allowing any laxity on the part of students and staff, to maintain efficient results.

There are many extra-curricular activities such as essay writing contests, debates and speeches etc. held on various occasions to promote the leadership qualities. Besides, the whole school is divided in 4 houses each named after one of the four Qulfa-e-Rashedeen. A head boy/head girl is elected by the students to guide their respective group in academic and non-academic matters.

Apart from this, with a view to maintain a good rapport with parents and receive feed back, meetings are organised duly inviting their opinion and criticism for corrective measures.

In a nutshell, the school and its management (AFSES) relentlessly exerts to leave no stone unturned to give a healthy image before any one who pays a surprise visit.

As the Management is striving to see that the school takes longer strides, the financial limitations have of late necessitated an invigourated effort to mobilise resources so as to equip the school with the necessary inputs infrastructure such as a good Library, Laboratory, and a permanent building of required size to meet the increasing demands of the school. There is also a need to the enrolment facility for students and recruitment of trained teachers to secure a recognised status.

School Schedule

The scholastic year is from June to April. The school functions from 9.00 A.M. to 3.30 A.M. with a break from 12.20 P.M. to 1.00 P.M. for Lunch and 1.45-2.10 P.M. for Zuhar. On Fridays the School runs up to 12.30 P.M.
Fees

1. The monthly tuition fee should be paid regularly in advance on or before 15 of every month.
2. Late payment of fees may attract imposition of fine as per the rules in force.
3. The name of the pupil may be struck off the rolls, if the fee remains unpaid for two months.
4. Tuition fees for the month of May will be collected in April itself.
5. Hall tickets will not be issued for Annual Examination till all the arrears of school fees are cleared.
6. Fees will be accepted in office between 9.00 a.m. to 12.30 p.m. only.

Admission

1. Filled in Admission Form must enclose the original Birth Certificate which will be returned after checking.
2. Non-Urdu or Arabic knowing Students may also seek admission into any class, subject to the availability of seats. The school takes the responsibility of teaching them Urdu and Arabic.
3. Only the parent/Guardian should accompany the child.
4. A selection committee comprising the members of the Society will conduct the test of every child seeking admission.

General Rules

1. A student can be expelled from the school on ground of indiscipline, misbehaviour or failing twice in the same class.
2. A minimum of 70% attendance in Primary Section, 80% in upper Primary and 90 in High School Section, in compulsory for promotion.
3. There are 4 unit tests and 3 terminal examinations in a year. The final or promotion examinations are usually held during April. 50% of the average marks of unit test and two Terminal Examinations will count together with 50% of the Final Examination marks, for Promotion.

4. In order to pass, student must secure at least 35% of the marks in each subject.

5. A student coming to school late or in untidy and dirty clothes will be sent back home.

6. Ornaments and jewellery are forbidden in school. The school is not responsible for the loss of student's money or articles.

The integrated curriculum of the Education Department of Andhra Pradesh Government is followed. Pupils are prepared for the VII common and the S.S.C. examination of A.P. Board. The media of instruction are English and Urdu. English starts from L.K.G. Urdu, Arabic Reading (Nazira) are introduced in Class II, followed by Islamic studies in Class III. Telugu and Quran are added from IV, Arabic Language (Govt. Prescribed Syllabus) from VII and Hindi from VIII.

The first language Urdu comprises Hindi in the composite course at S.S.C. level. Telugu will be the second language. Arabic can be opted instead of Mathematics at SSC if so desired.

**School Uniform**

Boys : White Shirt, Ash colour Trousers, White Belt, Black shoes and Black socks.

Note: (a) On Fridays complete white uniform.

(b) No uniform is compulsory on the first working day after Id-ul-Fitr and Id-ul-Azha holidays.

(c) Wearing Veil (*Burqa*) is compulsory for the grown-up Muslim girl students.

(d) Cleanliness of person, dress and looks is a must.

Through the information provided by the school in writing in our questionnaire and verbally on our visit and on the basis of our empirical observation we discovered several interesting things about the school and the model of value education as implemented there.

The school is a private High School. Its recognition with the Department of Education, Andhra Pradesh, is still in process. It is a co-educational English Medium School. There are 13 teachers - 4 males and 4 females, and 350 students14 - 136 boys and 214 girls in the school. The annual budget of the school is merely Rs. 1.4 lakhs, which shows that it is a small, upcoming, improvised school, desperately in need of a lot of financial resources. It is a Day school. It has no hostel facility. It does have a play ground, library, a big hall and the bare minimum educational equipment. It does not have canteen, gymnasium, TV, firm projector, computer, facility for organising drama etc.

The special feature of the school is that it is surrounded by slums. As such majority of the students come from poor families. There are lots of freeships and concessions granted to them. The school is committed to meet the educational needs of this educationally backward Muslim area in Secunderabad. It does get any help from the Government, and the so-called rich people and big politicians among the Muslims. It depends on small donations given by the Muslims, mostly the locals, who consider it to be
their moral and communal obligation to help the poor people of their community in accordance with the teachings of the Prophet and the demands of the community. Despite very meagre resources and hardships, the school teachers under the inspiring leadership of the efficient and dedicated Principal are making significant academic contribution in tune with the expectations of the Al-Falah.

Value Education Experiment in the School:

The school is conscious of the great need to provide education in human values to all students in their formative years of life. It seeks to meet two main objectives to provide modern education to children, and to make the students aware of an committed to fundamentals of Islam as a religion and as a way of life. It is guided by the School syllabus and has all the textbooks prescribed by the Department of Education, Government of Andhra Pradesh, and makes provision for teaching Islamic Studies as an extra subject and for the religious socialization.

Moral up-Bringing (Tarbiyat)

"Islamic Studies is a special subject being taught with due concentration on the students moral up-bringing. Special care is taken towards the girls to save them from the profane education and contaminated environments and to protect them from the disgraceful and evil influence of the sex arousing in Western culture.

A programme promoting the intellectual, ethical and civic consciousness aiming at an integrated development of the personality of the pupils is held on Fridays. The students taking cues and help from all kinds of religious books, prevailing notions and practices among the Muslims of India, and the whatever possibilities and facilities are there.
In teaching the class lessons, more emphasis is given on moral values by the teachers. The students are encouraged to adopt good habits as helping their fellow beings, speaking truth, helping the poor and needy. Islam has prescribed a whole set of morals and manners for its followers; the school teachers emphasize many of them as suited to the needs of the growing children and adolescents in the charge. It is a difficult task because of two reasons: one, most of the students come from poor homes with very lower levels of ethics and socialization, and from the slum surroundings where delinquency, quarrels and crudeness in speech and behaviour are common and, two, there is no time available during school hours because of the heavy syllabus of subjects and it is not a residential school.

Inspite of these challenges, the school tries to impart value education through a number of activities in the school as well as through some activities in the community. In the school, all have to attend daily prayer assembly where the following prayer in English is recited by all the students.

Al-Falah School Assembly Prayer

*In the name of Allah*
Most Gracious and
most Merciful

Praise be to Allah, the Lord of the Worlds,
The beneficient, the Merciful,
Master of the Day of Judgement.
Only You do we worship, and only you we ask;
Show us the straight way,
The way of those, on whom you have showed your grace.
Those whose portion is not worth,
And who do not go astray.
Ameen.
The school organizes a number of activities like celebration of national days and Islamic festivals, debates, games, sports, lectures, exhibition, story telling, Quran recitation, and special meetings.

The school organises some meetings in the slum areas wherein the Muslim masses are provided useful information and guidance in the Islamic way of life and modern healthy and happy living through lectures and student’s talks and skids etc. The school is trying to awaken the illiterate women and girls in the several surrounding slums during holidays, but there is no well-defined and regular programme as such, mainly due to paucity of funds. The school is eager to start sewing centre, training in small scale industries and technical trades, but the paucity of funds has so far been the great hurdle.

The school tries to assess students’ progress in value inculcation through a self-assessment chart, which is called “MORAL CHART”. It is supplied to each of the students of Classes VII to X. Every student has to fill it up daily and submit it to the class teacher every week. The chart records their participation in the various activities of the school and their behaviour and progress.

All the activities relating to value education in this school are decided by the Al-Falah Society in its meetings; they are planned and executed by them with the help of the Headmistress.

Value education is taught as a separate extra subject and also in the form of informal socialization in the school. There is daily period for moral education in each class from V onwards. All teachers are appointed keeping in view the requirement that each of them has to teach moral education and impart Islamic culture to the students. The teachers, according to the Head-Mistress, are specially qualified and trained to impart value education.
The students have to appear for a written test in Moral Education, but the marks are not added with the other subjects' marks to determine promotion; they are just shown on the progress card.

In her own assessment, the Headmistress rated her own school programme in value education as 'Effective'. In our view, based on our own observation, we also think it to be so keeping in view the limitations of funds, building and other resources that it has. Despite these limitations what the school is doing to impart value education is quite commendable.

A number of opinions of parents and other high dignitaries visiting the school also testify to this fact:

“It is really noteworthy that the Al-Falah Society has been working for the education of the weaker sections of society. Free education provided by the society to the orphans is praise-worthy.”

-- Mohammed Jan.
Minister for Sugar Industries, Commerce & Export, Andhra Pradesh.

"... the society has been running the school totally on a non-commercial basis, its members render honorary services in imparting standards education and spiritual values through English medium to the neglected weaker sections of the community.”

- Muffakhan Jan, Chairman,
H.E.H. The Nizam's Charitable trust, Hyderabad.

“I admitted my children in the Al-Falah School after a lot of thinking and analysis and I am satisfied that my children are being educated well, both in respect of quality of education and the moral values...The teaching staff of the school is qualified, devoted and doing a lot of sacrifice in running the institution. The teachers counsel regularly about the problems of the students, their parents, guardians and the members of the society for the effective participation in shaping the future of students. The students are taken out from wandering in ignorance and taught about the rich cultural heritage, cherished goal of life, character building, national integration, universal brotherhood and sharing the grievances of others.
Even though the school works in a temporary structure for lack of resources, it has been educating our masses, but with the standards and brilliance of the education and determination of the society I am sure that sooner they will have a permanent building and for this purpose each individual should render necessary help.

The students and staff maintain greatest degree of discipline and cleanliness of the school premises. The fee charged to the low income group is quite lesser than in any other English medium school of the area, while the economically backwards and orphans are given various concessions, including free education in this institution...

-- M.D. Jahangir, Parent of two students of the Al-Falah School

Assessment:

These testimonies are true as we have found in our empirical study. The school authorities seem to be having sincere wish and dedication to impart the right kind of education in value education along with English medium modern education to the neglected children of the Muslim minority community. They deserve all encouragement and generous help from philanthropists and government and other non-government agencies. This school is unlike most other Muslim schools which confine all their attention and effort to teach Islamic way of life and neglect modern English medium education. The school authorities are open-minded, courteous and unpretentious people dedicated to the cause of serving the neglected strata of society in the spirit of their religion as preached and enforced by the Holy Prophet. The School Souvenir (1992) which carriage various reports and articles by students, teachers, members of the Society and others is a well produced and concrete evidence of the humanitarian work being done by this school, which was the poorest and smallest of the 12 schools studied by us.

When asked to give her personal views on education in human value, Principal Mrs. Bashirunnisa Begum, said this:
"The present day education lays a great deal of emphasis on material gains. Mere material gains cannot be the objective for a human being. This materialistic approach to life has made man corrupt, fame-hungry and devoid of austerity, humanism and service motivation. To combat this tendency education in religious and moral values is a must. Teachers alone can not accomplish this great task; the active co-operation of the enlightened elders and leaders of the community, parents and guardians and the government is very necessary."
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