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## *The Significance of Teaching and Learning in Islam: An Appraisal*

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### **Abstract**

The very basis of Islam is knowledge. The first revelation on the Prophet (ﷺ) was the emphasis on reading. There is a separate *Surah* in the Holy Quran under title ‘The Pen (Qalam)’. All walks of life of man is based upon learning and teaching of knowledge. Knowledge brings out a man from darkness to light. Islam gives a comprehensive mechanism of education system to its believers which enables them leads a successful, peaceful and purposeful life so as to get material benefits in this world and salvation in the life hereafter. The fundamental sources of Islamic knowledge are Holy Quran and Sunnah of the Prophet ﷺ which provides guidance to every believer of Islam in every walk of life. However, the western-oriented secular elements leave no stone unturned to tarnish the image of Islam and its practices by misinterpreting its teachings. This paper is an attempt to highlight the concept of learning and teaching from Islamic context.

Keywords: Teaching, Learning, Islamic Perspective, Revelation, & Holy Quran

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## **Introduction**

Allah has created many creatures in the universe. Among all these creatures, human beings have been declared as an exalted creature. Human beings have also distinctive features which make them differentiate from the rest of other creatures. Among these features, wisdom or reason, intellect is the superior characteristic of human beings. What is the relationship between Islam and wisdom? The balanced point in this regard is that Islam advises and commands its followers to use their intellect. He condemns those who do not do so and calls them animals or creatures who have passed away.<sup>1</sup> In various verses of the Holy Qur'an, after narrating the situation of the previous *Ummah* (nations) or the instructive events, it is encouraged to meditate.<sup>2</sup> Holy Quran says:

“And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.”<sup>3</sup>

It is manifested that Allah also sent his special people (Prophets) to previous nations for their guidance to lead a life with honour and dignity by fulfilling their mutual obligations on each other in the society.<sup>4</sup> In this connection, Holy Quran says: “We sent not before thee (any messengers) save men whom we inspired”.<sup>5</sup> It is, therefore, made obligatory on the believers to obey the commandments of Allah, His Apostles, and of those who are at the helm of affairs. In Holy Quran, it is stated: “O ye who believe! Obey Allah, and Obey the Apostles and those charged with authority among you.”<sup>6</sup> There are number of verses in this regard. However, these Quranic verses reflect that obedience of prophets was obligatory; and it also reveals that they the selected men among their communities as role models and teachers to teach them the Divine revealed knowledge with them. It is also mentioned in the Holy Quran that those nations who denied the guidance of their Prophets, then they were given chastisement. For instance, Holy Quran narrates the example of the community of Noah. Holy Quran says: “And Noah’s folk, and when they denied the messengers, we drowned them.”<sup>7</sup>

This is revealed that faith in Prophethood is obligatory and denial of it is the denial of the fundamental tenet of Islam. It also manifests that all the Prophets were learners and teachers of the Divine knowledge. It is also evident from the Holy Quran that the first revelation was about reading means knowledge on the Holy Prophet (ﷺ). Holy Quran in this regard says: “Read in the name thy Lord and Cherisher, Who created.”<sup>8</sup>

And Holy Prophet (ﷺ) prayed for increase in knowledge. Holy Quran in this regard says: “O my Lord! Advance me in knowledge.”<sup>9</sup>

It is further clarified that learning and teaching are Divine commandments and mission of all Prophets from time to time. Holy Prophet (ﷺ) is the seal on Prophethood and there would be no prophet after him. He is the teacher and guide for all people and for all times till the Resurrection Day; and the Holy Quran is the last Revealed Divine Book sent for salvation of the people. And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.<sup>10</sup> It is also worth to mention that Holy Quran is free from all

kinds of errors and doubts. Holy Quran says: “This is the Book; in it is guidance sure, without, to those who fear Allah.”<sup>11</sup> On another occasion, it says: “The truth is from your Lord, so be not at all in doubt.”<sup>12</sup>

Keeping in view the significance of learning and teaching, the Holy Prophet ﷺ laid the foundation of an academy in the yard of Masjid-e-Nabvi for his companions to learn and teach accordingly; herein they were imparted education in all aspects of life.<sup>13</sup> This gives the impression that proper schools need to be established for learning and teaching. In addition to this, Islam believes in research-oriented study based upon proper investigation instead of hearing say and baseless information. Holy Quran in this regard says: “O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”<sup>14</sup>

It is also significant to point out that the investigation should be fair, impartial, and doubtless based upon appropriate verification of information of data. Holy Quran provides basic ideas of various concepts and matters of daily life; and provides opportunity to its believers to search the details about them.

Regarding wisdom, Holy Qur’an says: “He gives wisdom to whom He wills; and whoever has been given wisdom has certainly been given much good’ but none will grasp the Message but men of understanding.”<sup>15</sup> The Companions received direct guidance from the Prophet (ﷺ) which was reflected and influenced in their hearts as well. In other words, they got training under the exalted guidance of the Holy Prophet (ﷺ). That benefitted the Companions to become judges, jurists and also experts in administrative, warfare and financial matters. Hazrat Abu Bakr Siddiq, Hazrat Umar, Hazrat Usman and Hazrat Ali emerged as the world well-known leaders. The Holy Prophet (ﷺ) revealed the inner talents of these people. As the Holy Prophet said: “It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: “A wise word is the lost property of the believer, so wherever he finds it, he has more right to it.”<sup>16</sup>

Different scholars have explained different meanings of wisdom. Here are some of the sayings: Wisdom is a light given by the verses of Allah’s Almighty.<sup>17</sup> The ability to benefit from the verses of Allah is called wisdom and it is given to man by Allah.<sup>18</sup> It is also said that wisdom is the pursuit of the best through knowledge.<sup>19</sup> Wisdom is called solid and correct conversation. Wisdom is an argument that clarifies the truth and dispels doubts.<sup>20</sup> It means insight and the right decision.<sup>21</sup> It is called wisdom to complete an action or word with all its attributes and to keep the thing in its original place.<sup>22</sup> In all these sayings, thinkers have mentioned the truth of wisdom in their own way. In this regard, a very comprehensive thing is contemplation should not be based on thought, argument and experience, but on revelation. He says that knowing the real truth of things is called wisdom.<sup>23</sup>

The Holy Prophet (ﷺ) instilled in people the ability and capacity to reach the truth. Here are some prayers: “O Allah, show us the truth as truth so that we may follow it, and show us falsehood as falsehood, so that we may abstain from it.”<sup>24</sup>

The moral teachings of Islam have also proved to be a great help in scientific creation and research. For example, the pursuit of truth and reality is part of the nature of Muslims. This passion was created in the people by the Holy Prophet (ﷺ). Truth on

the one hand and falsehood on the other hand, then it is the religious duty of a Muslim to accept and support the truth . As the verse of Holy Qur'an is,

But if they repent, establish prayer, and give Zakat, then they are your brothers in religion; and We detail the verses for a people who know.<sup>25</sup>

Whether it is the physical sciences or the social sciences, the search for truth is the basis of all scientific research. As for endurance, Islam taught its followers patience, as a result of which they spent many years experimenting in their laboratories in the first century during the experimental phase of scientific experiments. It was Islam that introduced the inductive method of research into the work of creation and research. This method of research was adopted by the early Muslims and developed so rapidly that it was astonishing.<sup>26</sup> It is the very existence of the Prophet (ﷺ) that revealed the fountains of knowledge and wisdom on life which were in accordance with the future course of this life. Therefore, the emergence of Islam is the emergence of inductive intellect. Islam had well understood that man cannot live on support forever. If his consciousness is the fulfillment of the caste, then he should learn to use his own resources. Islam guided humanity along these lines, which was not stagnant, but evolutionary. Islam did not recognize hereditary monarchy and religious leadership because they do not have the intellectual evolution of human life. Islam has repeatedly emphasized the wisdom of experience or sought guidance from nature and history. The point in this is that the resources and abilities that Allah Almighty has given to man should be used so that his powers of thought and action may be awakened. In short, guidance at every step through revelation has been perfected due to the end of prophecy. Now, as a result of the prophethood of the Holy Prophet (ﷺ), human beings used their abilities in the light of revelation. In this way, the evolution of human thought will become an eternal system.<sup>27</sup> While training the Companions, the Prophet (ﷺ), used to talk in such a way that people would meditate on his words. During the lessons, not only is it of fundamental importance in today's teaching method, but also, he said: Good question is half science.<sup>28</sup>

It often happens that the Companions themselves ask that only the Prophet (ﷺ) of Allah is aware of the real answer to this question, so please answer this question yourself. For example in a hadith is Narrated Ibn `Umar: Allah's Apostle said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer the others then asked, "What is that tree, O Allah's Apostle ?" He replied, "It is the date-palm tree."<sup>29</sup>

The purpose of this style of teaching and learning is to increase knowledge. In another Hadith is:

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against

others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".<sup>30</sup>

In another Hadith is: A bedouin came to Allah's Messenger (ﷺ) and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Messenger (ﷺ) said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet said, "What color are they?" The bedouin said, "They are red." The Prophet (ﷺ) said, "Are any of them Grey?" He said, "There are Grey ones among them." The Prophet (ﷺ) said, "Whence do you think this color came to them?" The bedouin said, "O Allah's Messenger (ﷺ)! It resulted from hereditary disposition." The Prophet (ﷺ) said, "And this (i.e., your child) has inherited his color from his ancestors." The Prophet (ﷺ) did not allow him to deny his paternity of the child.<sup>31</sup>

Narrated Ibn `Abbas: A woman came to the Prophet and said, My mother vowed to perform the Hajj but she died before performing it. Should I perform the Hajj on her behalf? He said, Yes! Perform the Hajj on her behalf. See, if your mother had been in debt, would you have paid her debt? She said, Yes. He said, So you should pay what is for Him as Allah has more right that one should fulfill one's obligations to Him.<sup>32</sup>

He (ﷺ) created a special ability in the Companions to try to know the truth of what was said

Narrated `Abdullah: Allah's Apostle said, Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way, and that of a man whom Allah has given religious wisdom (i.e., Qur'an and Sunna) and he gives his verdicts according to it and teaches it. (to others i.e., religious knowledge of Qur'an and Sunna (Prophet's Traditions)).<sup>33</sup> Of course, it is not unknown to narrate a lot, but it is the light and ability that Allah creates in one's heart.<sup>34</sup>

It is as if the Prophet (ﷺ) conceived that memorizing things and becoming a treasure of information is not knowledge, but the real purpose of knowledge is to meditate on it and retrieve the truth of what is heard. "Proverbs" are also used in the Qur'an and the hadiths of the Prophet (ﷺ).

Examples of Hadith where there are literary masterpieces of the Qur'an and Hadith, they also have their own importance in the understanding of issues. All scientific advancements in the present age, and even the advancement of the social sciences, are the result of following this method.

One of these assumptions can be correct. A method of research is adopted to find out the truth. First of all, this problem is observed. This problem is examined in the light of the principles operating in the universe. Problems or items that occur before it is speculated. A final opinion is formed on the present issue by examining the common aspects of the present problem.

This is exactly the method adopted by the jurists. The term "contemporary" is very similar to the scientific method, the difference being that the field of thought and struggle of the jurists is the field of thought and problems while the field of the scientist is the field of materialism. That these teachings are based on scientific method. The scientific method requires that in the course of pure and unbiased research on an issue, one should openly and impartially research one's preconceived notions in any way. We have different beliefs and ideas in mind from the very beginning. We should never keep such thoughts in mind when making decisions during research. They advise the student to keep in mind the relationship between purpose and effect. The aforesaid Presidential Scholars advise the students to make decisions based on facts and to enable them to criticize and have no hesitation in refuting the things and ideas that have no basis in their minds. This can only be possible in the presence of the teachings of Islam itself, the teachings of open heart, open mind and tolerance. The Prophet (ﷺ) considered it arrogant to deny the truth of someone because they consider themselves superior to him or are prejudiced against him. An example of this is the Jews who knew that the Holy Prophet (ﷺ) was a true prophet but rejected Islam simply because they were prejudiced. The Holy Prophet (ﷺ) gave the idea of beneficial knowledge. The Prophet (ﷺ) gave the concept of knowledge in which profit and purpose are of primary importance. If the education is pointless, the student confines himself to just a few pieces of information. Considering the information obtained, there is no need to go into depth. Only the tendency to apply the acquired knowledge and benefit from it in various fields can force the student to think and research in it. This tendency is present in the system of education given by the Holy Prophet (ﷺ). It is as if he discouraged "pointless knowledge" and "educational pointlessness" like today. He (ﷺ) said this prayer.

‘Allahumma inni as’aluka ‘ilman nafi’an, wa rizqan tayyiban, wa ‘amalan mutaqqabalan (O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds).’<sup>35</sup>

Knowledge is treasure and the question opens it.<sup>36</sup>

It was narrated that Abu Umamah said: The Messenger of Allah said: 'You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.' He joined his middle finger and the one that next to the thumb like this, and said: 'The scholar and the seeker of knowledge will share the reward, and there is no good in the rest of the people.'<sup>37</sup>

“When a person dies, his deeds are cut off except for three: Continuing charity, knowledge that others benefited from, and a righteous son who supplicates for him.”<sup>38</sup>

It was narrated that Kathir bin Qais said: I was sitting with Abu Darda' in the mosque of Damascus when a man came to him and said: 'O Abu Darda', I have come to you from Al-Madinah, the city of the Messenger of Allah, for a Hadith which I have heard that you narrate from the Prophet.' He said: 'Did you not come for trade?' He said: 'No.' He said: 'Did you not come for anything else?' He said: 'No.' He said: 'I heard the

Messenger of Allah say: Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind a Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share.<sup>39</sup>

It seems that here too, instead of just memorizing things, there will be a need to research and examine the situation in order to adapt to what has been read and the problems and needs of the time and to make the knowledge useful. The Holy Prophet (ﷺ) ended the stagnation of human thought. He (ﷺ) said that human beings should always be on the path of betterment.

Messenger of Allah (ﷺ) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out."<sup>40</sup>

Preparing answers to these questions really keeps human life moving. Protects it from stagnation and prevents laziness. Whether it is social sciences or medical sciences for development, it is essential that people have creative talents, they are accustomed to thinking and reflecting. A dull-witted, incompetent society can never progress in any field.

One aspect of the mental awakening of the society established by the Holy Prophet (ﷺ) will be narrated in the hadith.

‘The believer should not be stung from the same hole twice.’<sup>41</sup> Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah and believe and do righteous good deeds’.<sup>42</sup>

It is as if the life of a believer is a practical map of the Holy Qur'an.

And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.<sup>43</sup>

In the Hereafter, every person is to be blamed. This is also possible only when every person goes to his own place with his eyes open. This excuse will not be accepted from anyone on the Day of Resurrection.

Abu Huraira narrated directly from Allah's Messenger (ﷺ) that he said: People are like mines of gold and silver; those who were excellent in Jahiliya (during the days of ignorance) are excellent In Islam, when they have, an understanding, and the souls are troops collected together and those who had a mutual familiarity amongst themselves in the store of prenatal existence would have affinity amongst them, (in this world also) and those who opposed one of them, would be at variance with one another.<sup>44</sup>



The Prophet (ﷺ) also pointed out the existence of God given abilities in people and the difference between them.

The Prophet said. No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muhammad the Sub-narrator used to say, "Allah's Apostle told the truth.") The Prophet repeated twice: "No doubt! Haven't I conveyed Allah's message to you."<sup>45</sup>

It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience.<sup>46</sup>

That is, it is possible for a less intelligent person to listen to another person's words of wisdom and he himself may be able to deduce a word of wisdom beyond that, but if he tells the same thing to an intelligent person and he draws better conclusions from it.

The bottom line is that knowledge should not be withheld or concealed, but should be passed on to others. It will promote knowledge and wisdom. Knowledge is a wealth, its concentration is not useful. Just as refusing to withhold wealth is wealth, in the same way withholding knowledge will limit it to a few people. The Qur'an also condemned the Jews for limiting their knowledge.

Narrated Zayd ibn Thabit: I heard the Messenger of Allah (ﷺ) say: May Allah brighten a man who hears a tradition from us, gets it by heart and passes it on to others. Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it.<sup>47</sup>

The Messenger of Allah (ﷺ) said: "Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire."<sup>48</sup>

That the Messenger of Allah (ﷺ) said: "For whomever Allah wants good, he gives him understanding in the religion."<sup>49</sup>

And Umar said, "Everyone must acquire sound religious knowledge early before he becomes a cheif." (Abu Abdullah said:) The companions of the Prophet (s.a.w) had studied inspite of the fact that they were old in age.<sup>50</sup>

Narrated Al-Harith Al-A'war: "I passed by the Masjid when the people were absorbed in story-telling. So I entered upon 'Ali and said: 'O Commander of the believers! Do you not see the people are becoming engrossed in story-telling?' He said: 'They have been consumed with it?' I said: 'Yes.' He said: 'As for me, I heard the Messenger of Allah (ﷺ) saying: "Indeed there comes a Fitnah" So I said: "What is the way out

from it O Messenger of Allah?" He said: "Allah's book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path." Take this O A'war!'"<sup>51</sup>

Some companions of Muadh ibn Jabal said: When the Messenger of Allah (ﷺ) intended to send Muadh ibn Jabal to the Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's (ﷺ) Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah (ﷺ) He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (ﷺ) and in Allah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah (ﷺ) then patted him on the breast and said: Praise be to Allah Who has helped the Messenger of Allah to find something which pleases the Messenger of Allah.<sup>52</sup>

The use of intellect is not "parent free" but the basic principles and rules are given in the Qur'an and Sunnah to follow and to solve the problems of all times based on the principles of reason and ijihad. Islamic rules and regulations and texts are considered on the basis of reason, which is called ijihad and qiyas.

This pattern of combining knowledge and intellect cannot represent the power of the world. It has four meanings. First of all, wisdom refers to the attribute that distinguishes a person from animals and creatures. It is the ability to think and reflect in the world of optical sciences and ideas. The intellect is a force by which man is prepared for the realization of theoretical sciences. The intellect is a light which is put in the heart due to which man is capable of perceiving something correctly. The second meaning of the intellect as it refers to the sciences through which knowledge of permissible things and the impossibility of things are obtained. The third meaning is that it refers to the knowledge that is gained by observing everyday situations and experiments. The fourth is that it refers to the physical force that creates the ability to know different things correctly. That desire can be a source of pleasure for him at a time.

It should be suppressed and various matters should be dealt with in such a way that they are carried out in such a way as to be carried out in a manner that requires time and expediency. Permanent and far-reaching expediency should be kept in mind instead of outward and temporary desires. If this ability is born in someone, he will be called wise.<sup>53</sup>

Narrated `Amr bin Al-`As: That he heard Allah's Apostle saying, If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get a reward.<sup>54</sup>

In Islamic law, ijihad is obligatory on a person who has been endowed with the ability to perform ijihad by Allah Almighty. There are many Shari'ah arguments in the Qur'an and Sunnah, the consensus of the Companions and the sayings of the four Imams which prove that Ijihad is obligatory on every person who has the attributes of a Mujtahid.

Allah did not create anything in the earth that is thinner than the intellect and wisdom.

Ibn 'Abbas narrated that the Messenger of Allah said to the Ashajj 'Abdul-Qais: Indeed there are two traits in you that Allah loves: Forbearance, and deliberateness.<sup>55</sup>

The Messenger of Allah said to Ashajj, of the tribe of 'Abdul-Qais: You possess two qualities which are liked by Allah: insight and deliberateness.<sup>56</sup>

Narrated Saad: The Prophet (ﷺ) said: There is hesitation in everything except in the actions of the next world.<sup>57</sup>

Narrated Abdullah ibn Abbas: The Prophet (ﷺ) said: Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy.<sup>58</sup>

Abdullah-Muhaimin bin 'Abbas bin Sahl bin Sa'd As-Saidi narrated from his father, from his grandfather, who said that the Messenger of Allah said: Deliberateness is from Allah, and haste is from the Ash-shaitan.<sup>59</sup> "Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you."<sup>60</sup>

Narrated Ibn 'Abbas: that the Messenger of Allah (ﷺ) said: The Faqih is harder on Ash-Shaitan than a thousand worshippers.<sup>61</sup>

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: Two things will not be together in a hypocrite: Good manners, and Fiqh in the religion.<sup>62</sup>

Narrated Muawiya: I heard Allah's Apostle saying, If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established.<sup>63</sup>

All these ahadith indicate that the Holy Prophet (ﷺ) has informed his followers that the intellect and consciousness which Allah has endowed man with should be put to use at every step. The Prophet (ﷺ) commanded the use of the intellect with the belief that it is as if the believer has the characteristic of keeping the intellect awake. On the contrary, the Prophet (ﷺ) cannot be born in a hypocrite. These are the two qualities: good character and a deep understanding of religion. In the light of all these details, there is nothing left to understand that the Holy Prophet (ﷺ) awakened the intellect and consciousness. He (ﷺ) made the people realize that Allah has bestowed a great blessing on them and it should be put to use. Commenting on the foundations laid by the Holy Prophet (ﷺ), One of the favorite subjects of the Prophet (ﷺ) of Islam was the value of knowledge. Among the Arabs, poetry, rhetoric and astrology were the favorite hobbies of the people before Islam, but there was a lack of lovers of literature and science. The teachings of Prophet (ﷺ) of Islam awakened the dormant forces of the Arabs and created a new movement in them. Prophet's (ﷺ) life was marked by the establishment of the Universities of Baghdad, Cairo and Cordoba in the years to come. Here, the teachers of Islam themselves taught fine hygiene, heart and spiritual purity.

It was a test of patience for human beings devoid of civilization. But the principles and techniques of education that he (ﷺ) used are still true today. Without which all the process of learning and teaching is not complete.

#### Conclusion:

This article seeks to describe about the Teaching and Learning Activities in the light of the Qur'an and Sunnah. All the primary and secondary sources of Ahadith have been used to clarify the teachings of the Prophet (ﷺ). And only by applying it in practical life we can attain the success of religion and worldliness. The lofty goal of a teacher is always to look after him. "Establishing God's system on God's earth." First he (ﷺ) invited home and family then he (ﷺ) attracted the tribe. Every moment of the prophethood is a witness that he (ﷺ) has never been a victim of expediency or conspiracy in his purpose. He (ﷺ) was endowed with the prophetic quality of compassion and anguish in order to liberate mankind from the bondage of human beings and to persuade them to worship the One and Only God.

Jābir ibn ‘Abdullāh and Abu Hurayrah (may Allah be pleased with both of them) reported that the Messenger (ﷺ) said: “My example and your example is that of a person who lit a fire, and grasshoppers and moths began to fall in it, while he is attempting to push them away. I am holding you back from the fire, but you are slipping from my hand.”<sup>64</sup>

The skill of effective communication was present in him to a great extent. His (ﷺ) speech was very clear from beginning to end, he used to say comprehensive words whose words were short but effective. The ideal teacher should be mild-tempered, good-natured and kind-hearted. He (ﷺ) subdued the hard-hearted polytheists with gentleness. Education is incomplete without individual connection. Every one of the companions thinks that He (ﷺ) is his best friend. Restoring the self-esteem of the compelled, oppressed human beings is his work. He (ﷺ) used to address his close ones by their names, such as O Ayesha, O Abu Dharr, etc. This style of conversation is certainly the best example of adoption and relationship between the teacher and the student (Sahaba). He (ﷺ) used to play such useful games with the Companions so that his body could be trained in a strong and militant life. He (ﷺ) also used to teach through humor. A teacher is a role model for the students. There was great harmony in his words and deeds. He (ﷺ) possessed the highest level of morality. In Arabia he (ﷺ) was known as Amin and Sadiq. Even the enemy testified to his character. There is no contradiction in his (ﷺ) life. His (ﷺ) personality is a beacon for humanity. Our beloved Prophet (ﷺ) which had multiple features in his personality, nowadays, the teacher has to adorn himself with these attributes, It is also important for a researcher to tell the truth. If a scientist tells the truth about the results obtained from his laboratory, then science will come into being. It is also necessary for a researcher to be scientifically and intellectually unbiased. If investigated with prejudices, they will be biased and unrealistic.

#### Recommendations:

Awareness of Islamic Education must be mandatory in depth at all levels in the curriculum. Islam has yet to serve humanity because there is no other way of thinking in human societies that can lead human beings on the basis of self-accountability and pure thinking and action beyond equality and racial discrimination. Human history bears witness to the fact that the Muslims have made so much progress in just one century that it takes nations thousands of years to achieve it. Teachers need to be transform and accept the challenges to ensure the success in this world and hereafter.

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