

Imam Aloosi's Overview on Teaching Methodology of The Holy Prophet Muhammad (SAW)

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Abstract

It is an established truth and fact that Islam is a complete code of conduct. Islam guides human being in every aspect of life. This is the only religion that is based on education and character building. The Holy Prophet (SAW) has been sent as a best teacher to the world. The Prophet (SAW) faced a harder, stubborn and undisciplined people to build their character and instruct them for best social life. The Prophet (SAW) made the peoples obedient because of the logical and different methods of teaching. He taught to the peoples of Arab in accordance with their attitudes and mentality. The Holy Prophet (SAW) did not adopt atrocities in the ways of knowledge and guidance nor did he allow the others to do that. The Holy Prophet (SAW) did not put more loads over their capacities. That is why? These ways of teaching played an important role in spreading and preaching of Islam. The great Islamic scholar Imam Aloosi (RA) copied these teaching methods in an attractive and beautiful way in his famous Tafseer Roohul Maani. We (The researcher) have tried to explain these teaching methodologies in the light of concern books Ahadith (sunnat) and Tafseer Roohul Maani. It is hoped that the research will be fruitful for teachers and students and will also guide them in the field of education.

Key words: Imam Aloosi's overview, Teaching Methodology, Prophet Muhammad(SAW)

Introduction about education in Islam

Education has an immense importance in the history of humans, but there is no such account of education in other religion as given in Islam. Quran has mentioned education more than eighty times. Meanwhile, the words

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derived from education are found in hundreds. Publicity, etiquettes and dignity of knowledge and instruction is found in Islam. The very first verse of the Holy Quran revealed upon The Holy Prophet (SAW) is about the manner of education (Read! With the name of Almighty Allah who is the creator of all)¹, means that whenever you read everything, read it with the name of Allah Almighty². Happiness of Allah and welfare of humans is the motive of knowledge rather the accomplishment of whims and a struggle against righteousness. Believers of knowledge always favor righteousness. The Holy Prophet (SAW) always welcomed such believers. He used to tell his companions, soon the nations will come to you to get knowledge, so when you see them first, tell them in the consultancy in the last Messenger (SAW) welcome, and taught them.³ This is a means of gaining knowledge to the Ummah. Allah has told the features of the success of the person in the Holy Quran, said that the reverence and dignity of belief is related to knowledge saying of the Holy Quran that Allah elevates the grade of those who accept Islam and taught education.⁴

The Holy Prophet (SAW) declared a profitable knowledge for the relief of humanity. Those who seek heavens. Here is a reference for the fact.” A person who is curious to get education, so Allah sent him to heaven and the angels spread their feather in his feet.⁵

Here is message for Muslim to keep hoist the flag of knowledge and permeate over the whole world. There is an assistant of Allah with every student. Whenever a student gets knowledge so the angel happily spread their feather to welcome him. It means that a student has priority over angel and the reason for this is the acquirement of knowledge and desire for knowledge. A second hadith has been said in the words like. The angels are so much compassionate towards those who are acquiring and endeavoring for knowledge.⁶ This is the bestowal of love from angel. If there would a thing prior, elevated and sublime over knowledge then Allah would have been ordered to extend these things like knowledge says that O! God increase me in knowledge.⁷ Saying Maz Bin Jabal (R.A), seek knowledge because it is the consciousness of Allah striving for knowledge is a religious practice. It's learning and teaching is an imploration and its curiosity is a struggle in the way of Allah. Knowledge is comrade in solitude, a guidance of a religion, a source for happiness and helpful in poverty and a channel to heaven. One can pray and be obedient to Allah merely through knowledge and it is the only standard

through which a forbidden and permissible thing can be judge. Knowledge is a leader and its practice is a follower of it⁸.

Providential people are blessed with knowledge by Allah and keep neglecting the deconsecrated one Allah elevates people through knowledge. It is merely knowledge which provides leaders and ranks to the people. Angels are always in cable towards those who seeks knowledge and touch them with their feathers of humus and dry pray for them. The people would have been animals if there is no literal⁹. A feature that distinct a man from all animals is knowledge status and position has not been gained by man through physical power but rather through knowledge following are the ways and customs of the Holy Prophet (SAW) for the guidance and acquiring of knowledge for his Ommah.

1. Temperamental and contrivancial teaching methodology for schooling and guidance in the light of Muhammad (SWA) teachings.

The Holy Prophet (SAW) faced the nation for instructor relations were hard mannered, stubborn and harsh people. In such like situation the Holy Prophet (SAW) kept in view their national and sociological behavior and through seceding over powered them. Once a man came to the Holy Prophet (SAW) and demands for a huge same of goats. The Holy Prophet (SAW) gave him such. When he returned towards his nation he said to them. “O! The people of my nation convert to be a Muslim, the Holy Prophet give whatever you desire and you would be not frighten of poverty”¹⁰. The Holy Prophet always kept in mind the fair demand of his enemies in the way of preaching, guidance and conciliation. Once the people of Taif kept some conditions to the Holy Prophet (SAW), to be Muslims. Then In all one condition was the declare Taif as Harme Kaaba) and the Holy Prophet (SAW) accepted that condition consequently, they entered in the circle of Islam. “The prophet (SAW) never criticized the right unfair customs of the non believers”¹¹. Once the Holy Prophet (SAW) entered to write a letter to the Romans. In that time a man request to the Holy Prophet (SAW) that the Roman does not accept the unstamped letter. For the same purpose the Holy Prophet (SAW) made a ring with the inscription of Muhammad (SAW) is the Prophet of Allah¹². For stubborn and ignorant nation, the Holy Prophet (SAW) used to adapt various ways. He treats different kings and leaders according to their own behaviours. That is why? Even the worse enemy had some impacts of the Holy Prophet (SAW). Once a declaration consisted of sixty people came to Madina from Najran. The delegation was leaded by Abdul Maseeh, Aiham and Abu

Harisa. The Holy Prophet (SAW) permitted them to stay in a corner of Masjid-e-Nabavi and also pray there. The treatment, mercy and hospitality of the Holy Prophet (SAW) left such an impact on Aiham that he accepted Islam on the spot¹³.

In time of the Holy Prophet (SAW) the people were governed by the tribal system. The law and order was running by the tribal chiefs. Keeping in mind the psychologies of the people the Holy Prophet (SAW) used to keep their relevant chiefs, because he was awarded of the condition and affairs of the people. So, the Holy Prophet (SAW) a way and said” Those people who are good in the period of ignorance will be far better in Islam if they could understand the right¹⁴.

2. Sympathetic and nurtured methodology of teaching and schooling in the light of Muhammad (SAW) teachings.

The whole life of the Holy Prophet is self witness that he displayed harshness at two places that is on the occasion of war or the implement Islamic jurisdiction upon the offenders. Despite this he always showed love and affection in the field of preaching, conciliation and guidance. He always adopted, those ways through which one can easily act upon Islam. The Holy Prophet (SAW) way of treating was easy and delicate. We can observe the courtesy of the Holy Prophet (SAW) from the saying of the Abu Huraira (R.A). Once an Aarabi (deserted villager) stood and make water in his mosque, they came to stop him. The Holy Prophet (SAW) asked for a shower of water to be poured down on the contaminated place. Furthermore he said that I have been sent to you to make easiness not for hardness¹⁵.

The Holy Prophet (SAW) did not adopt atrocities in the ways of knowledge and guidance nor did he allow the others to do that. The Holy Prophet (SAW) did not put more loads over their capacities. The Holy Prophet (SAW) clearly mentioned that. “No doubt! Allah has sent me not for harshness, not a faultfinder but sent as an easiness maker and teacher”¹⁶. Once the Holy Prophet (SAW) advised his companions about justice and said “The religion Islam is easy and those who adopt harshness will be dominated by others. So follow the straight path and justice and get good news¹⁷.

The Holy Prophet (SAW) treated his companions like his own sons. In knowledge and guidance he treated with delicacy and mercy. The Holy Prophet (SAW) has explained this feature in the words like” I am as like for you as a father for their sons¹⁸. “Quran also has explained this character of mercy and kindness like this, look! You have been sent a messenger who is

among you. Whenever you are in loss, he is very sad about it. He is a source for your welfare. He is merciful towards the believers¹⁹.

The Holy Prophet (SAW) is soft in the case of guidance. He provided education and guidance in such a way that it left irremovable sketches on their hearts. Once a Quraishi stood in the service of Holy Prophet (SAW) and requested to allow him for infidelity. By listening that people get highly astonished but the Holy Prophet (SAW) told him to come closer to him and said do you want the same thing to be done with your mother. He replied, may my life be sacrifice on you. I swear by Allah I frequently does not like this. Then the Holy Prophet (SAW) replied that the same thing the other people does not like, to be done with their mothers. Then the Holy Prophet (SAW) gave him example of aunts, sisters, daughters like in the case of mothers. The young man subsequently replied to each example. He said finally that may Allah scarify my life on you; by Allah swear I don't like this. At last the Holy Prophet (SAW) raised his hand prayed O! Allah, forgive his sins. Purify his heart and keep away him from this vulgar thing. After this the young man did not look to everyone with such an eye²⁰. Here is a good example for us of education and guidance, that how the Holy Prophet (SAW) turned the heart of the young man with such love and soft accent by such an effective way of education and guidance. Before a while, the heart of such a man was full of obesity.

3. Kind treatment and well-behavior way of education in the light of Muhammad (SAW) teachings.

In the field of education and guidance softness, love and forgiveness has a profound significance. A human heart has a great impact to those aspects and it implies effect upon their hearts. Besides this useless harshness, revenge and hard behavior creates hatred in the heart of others. Quran has discussed the kindness a blessing of Allah that you're soft hearted. If you were a hard headed and hard hearted then the people would have run away from you²¹.

The treatment of the Holy Prophet (SAW) will the enemies and against people is a specimen of this in the Holy Quran in which the animosity has been finished and reduced. Good and evil is not the same. Vanish the evil with the things that is better. You will that both the enemies would be ardent friends then²². It was the impact of Quran that altered the enemies into zealous friends. The Holy Prophet (SAW) has guided the enemies with well-treatment. Its examples are as follows.

The early of Yamama, Samama bin Asaal was fiery enemy of Islam. The companions caught him and bring him to Madina and tightened him to a

pillar in Masjid-e-Nabavi. When the Holy Prophet (SAW) came for prayer he discovers from Samama that what sort of treatment would you like. He replied that if you are going to execute me then you are executing a killed and if you demanded for wealth it would be presented in front of you very soon. By listening that the Holy Prophet (SAW) left. The next day he replied the same as earlier. On the third day the case was the same. Then the Holy Prophet (SAW) lose the rope with own sacred hand and release him. This sort of treatment left a deep impact upon the heart of Samama that he gone out the masjid and bathed then he returned into masjid, recite Kalma and converted to be a Muslim. He said O! The Prophet of Allah before this time your face was the most hateful of All but from now it will be the most lovable. Before the day your religion was the most hateful to me but now it is the most lovable of all religion. I hated the most your city of all but now that city looks to me the most beautiful²³. Another event of Holy Prophet (SAW) good treatment is of HazratSafwan (R.A) who before accepting Islam was a hot enemy of Islam.After the advent of Makah the Holy Prophet (SAW) gave him the hundred of camels for the satisfaction of his heart. By seeing that HazratSafwan (RA) himself said that before that day you were the most hateful to me but by seeing this generosity and well treatment you are the most lovable to me²⁴.

The Holy Prophet (SAW) won the hearts of the enemies through well treatment .Once the Holy Prophet (SAW) borrowed money from a Jew Zaid Bin Sanaa for a needy family. He demanded for returning of loan before the fixed time. During the demand he used ill tongue and non wisdom words and said O! Banu Abdul Mutalib you always make lame excuses. In mean time Hazrat Omar (R.A) was seated there. He became very angry and said to the Jew. O the enemy of Allah! You desecrated the Holy Prophet (SAW). By listening the words of Hazrat Omar (R.A) the Holy Prophet (SAW) smiled and said, O! Omar, it would need that you told him for a good conversation and told me for a good presentation. Then not only the Holy Prophet (SAW) returned the loan but also gave him a hundred kg dates. By seeing the Holy Prophet (SAW) good treatment and generosity the heart of the Jew was highly impressed and accepted Islam²⁵.

4. Practical and applied way of education and guidance in the light of Muhammad (SAW) teachings.

We have gone the principle of education and guidance from the Holy Prophet (SAW). One of them is that it last a deep effect upon the mind of the

people through this applicable way .Although the practical way has a direct relation with observations. Some time it stays in the heart and mind. Once the Holy Prophet (SAW) offered the congregational prayer. The Holy Prophet (SAW) stood on the stage and led so the people made see him clearly to adopt his method. When the Holy Prophet (SAW) completed the prayer, he said I have done like this because you people follow me and teach my way of prayer to others²⁶. Abu Dawood and Nisai copied Hazrat Ali (R.A) then the Holy Prophet (SAW) took in one hand a silk and in the other hand a gold and said “These two things are forbidden for my Ummah²⁷. Teaching exemplary and practical education is more effective than denotation type education. Practical education leaves deep effect on the mind of students than words²⁸. The Holy Prophet (SAW) was himself a specimen of his teaching. For the memorization of Islamic teaching there needed a practical way. The Holy Prophet (SAW) would do this practically. Once a companion asked how to make Taimum (an ablution with dust) the Holy Prophet (SAW) taught him practically. “The Holy Prophet (SAW) dusted his hands. He blew it then he drag it on his face and palm”²⁹. During Prayers the Holy Prophet (SAW) used to show kindness. Bukhari Sharif copied Hazrat Qatada that “Once the Holy Prophet (SAW) was offering prayers and took Hazrat Zainab binti Rasulullah (SAW) and the daughter of Abdul Aas Bin Rabia, Abd shams Umama. And when the Holy Prophet (SAW) bow down him keeps them down and when going straight he again takes them in his hands³⁰. The conclusion is that Holy Prophet (SAW) taught the people practically and with good manners.

5. Intensive alertness and admonition way of education and guidance in the light of Muhammad (SAW) teachings.

Some time the Holy Prophet (SAW) worked on along with conciliation and guidance. When we study the Prophet’s way of teaching and guidance we come through such examples that for time being the Prophet (SAW) considered caution in making mistakes and faults. Once Hazrat Abu Zar Ghaffari taunted a man for his mother. The Holy Prophet (SAW) replied him harshly whether you taught this man if his mother. O Abu Zar ignorance is still in your veins. He is your brother of which Allah have made you his lord. A person who is a brother of other can have to feed and dressed as he has himself. Do not put such a burden upon him of which does not have the capacity to tolerate. If someone put burden on him then help him³¹.

The Holy Prophet (SAW) made strictness in schooling of children in certain situation. He warned in time of need. Once the Holy Prophet (SAW)

said command to your children to offer prayer when he is in the age of seven years and when he is ten year of age and not offer prayers beat him and separate his bed³². But one thing should be kept for granted that the extreme and harshness should adopt when all the ways of love and affection have been applied albeit the result would have been grave. The Holy Prophet (SAW) advised wishes all delicacy love, affection with full enthusiasm of support. But when came the law and limit of Islam he irrespective of softness implemented all those Islamic rules. Although, Hazrat Anis (R.A) say “I never saw the Holy Prophet (SAW) of taking avenge, but anyone over ride the limit of Allah then he would become more severe³³.

Once some people of makhzoom tribe came to the Holy Prophet (SAW) to implement some limits of law and offered to apply it. The Holy Prophet (SAW) suddenly rashes and said no doubt the people earlier from you have been destroyed because when their high person steal the people forgive him when the low rank person steal he would be punished. By Allah sewer if Fatime Bint Muhammad (SAW) steals I may cut her hands³⁴. It was the splendor of the Holy Prophet (SAW) that he made patience and never overlook for the sake of teaching a saying of Abu-Huraira (R.A) that once we were argumentum over the issue of fate. The Prophet (SAW) listened to the argumentation and came out. He became so much tormented over it that his face turned into red. It is seems that a pomegranate has been squeezed over his cheeks. The Prophet (SAW) said that whether you are commanded for this? Whether I have been sent for this purpose? The people earlier from you have fought for this and did not present from destruction³⁵.

6. Typical analogous and similitude way of education and guidance in the light of Muhammad (SAW) teachings.

One of the ways of the Holy Prophet (SAW) was that when he addressed the audience he provided examples and smiles. It is evident whenever a person is understood through examples, signal or smiles there is a deep impact on the addressed. According to Imam Bukhari that the Holy Prophet (SAW) gave examples and smiles look after of orphans. He said that me and orphans would be as same as the fingers of one hands. In heaven and then signalized with his middle and ladyfinger likewise³⁶. For the mutual relation, fraternity of Muslim and oneness he addressed and said one believer for other is like a building. One part of the building connect to the another and this the Holy Prophet (SAW) showed by interweaving his fingers³⁷.

Once he understood the companion about the seeing of Allah. The Holy Prophet (SAW) looked to the fourteenth moon and signaled and said as you can look into that moon easily, like the same without any struggle and panic you can see Allah. There is a saying from the Bukhari that once the companions were sitting along with the Holy Prophet (SAW). They narrate their condition and said “ we were sitting with the Prophet (SAW) and He looked to the forth night moon and said “No doubt you will see your Lord (after death) as you are looking into that moon and there would be no difficulty to see him³⁸.

In same Nisai Hazrat Abdullah (R.A), Ibin Masod has been copied that Holy Prophet (SAW) made a square to understand us. He draws and like out of this square and also draw small like inside this square. Then put a finger inside this square and said. This is Ibne-Adam and line of the square is death. These small lines are accident and hardships the attacks human. Its strike loses and the engulf by agedness. The outer lines are whims and wishes for which a man cannot reach³⁹. Wish the help of this the Holy Prophet (SAW) taught the companion that there is accident and rigors between human and their wishes. Death surrounds humans from four angels of which there is no escape. If human get as long life as he desires his wishes cannot be completed. Similarly for understanding a lady he gave smiles of sight and loans. Imam Bukhari copied Abhe Abbas that once a lady came to the Prophet (SAW) and requested ; My mother intended to go for pilgrimage and she died that before, whether I can perform pilgrimage for her or not? The Holy Prophet (SAW) replied, Yes you can perform pilgrimage for her! And what are you thinking? 16 your mother is indebted to same on, would you pay it. She replied yes. Then the Prophet (SAW) said pay what is the right all. Allah is the most rightful of that⁴⁰.

The Holy Prophet (SAW) desired intensely that what is in the heart of him explain it explicitly. He explains it meaning how he wanted it. Similarly for better mean he used to give better examples. Once the Prophet (SAW) said to a man if there flow a canal in front of someone's house and he takes bath five times a day. So by doing this would there be remaining any strain on his body? The man replied that “No”. Then the Prophet (SAW) said that same is the case with offering the prayers five times a day. Allah removes all his sins from him⁴¹. Giving example during teaching and guidance enables a man to sense some the insensible things. So similes and examples have a deep impact. Likewise good presentation and way of speaking was helpful to the Prophet (SAW), he used adopted at various places. Imam Bukhari has copied a saying that the Prophet (SAW) said that me and the doomsday has been sent as. Then

the Holy Prophet (SAW) signaled with his finger and open these two fingers⁴². Those who studies serāt-ul-Nabi and sunnat-e-Nabavi (SAW) can get benefit from these examples and similes while writing books on this which is a beauty of human understands.

7. Recurrence and repetition method of education and schooling in the light of Muhammad (SAW) teachings.

The Holy Prophet (SAW) during delivering lecture repeated his talk to memorize better. Following are such instances. Hazrat Arwa (R.A) copied Hazrat Ayesha (R.A) when the Holy Prophet (SAW) used to talk he stay between his talking. He also openly explains that the audience can save it⁴³. Repetition of important and slowly was a way of Holy Prophet (SAW). HazratAnas (R.A) says that when the Holy Prophet (SAW) used to repeat his speeches thrice for an extent that the people could fully comprehended it and when he go to meet someone they even pay the greeting (Salam) thrice⁴⁴.

The Holy Prophet (SAW) talks as slowly as the audience would get full advantages. He repeated his speech if somebody needs it again. Imam Muslim has copied the slaying of Abu Saeed that once the Prophet (SAW) said O Abu Saeed! A person who accepted Allah as his Rab (God), Islam as a religion and the Muhammad (SAW) as his Prophet, then heaven is confirmed for him. Happily Abu Saeed requested, O Prophet Repeat this again for me. The Holy Prophet (SAW) did so⁴⁵. By implementing significance on the people the Prophet of Allah repeated his sentence. The Prophet (SAW) tried well to explain in an explicit way to understand the people. The Prophet (SAW) has a deep feature over lucidity and maturity. To the attention and to the signify the speech for understanding better the Prophet (SAW) adopted the aspect of repetition. Once a place became vice around Masjid-Nabavi so Banu Salma intended to shift there. When the Prophet (SAW) became aware of that he said “No doubt! I have been sent the message to be shift near the mosque? He replied that yes O the Prophet of Allah no doubt we have intended to do that. On this the Holy Prophet (SAW) replied remain stick to your houses, the feet print is counted⁴⁶. A saying of Hazrat Abu Abbas that once the Prophet (SAW) said you need to teach the people and make easiness not narrowness, and when you get angry keep calm⁴⁷. Likewise, in another place the Holy Prophet (SAW) adopted the way of repetition and said that one who called Madina- Yasrab he should seek pardon from Allah. It is Taaba. It means that he is chaste (Taaba)⁴⁸. There are dozens of such instance like that A tradition has been copied from HazratAnas (R.A) that once the Prophet (SAW) said the one who offered the dawn prayer, then waited to dawn and conjured till that time, then

offered two rakat prayer so, it is equal to that of Hajj and Umra. He spoke that the Prophet (SAW) of Allah said accomplished, accomplishes, accomplished⁴⁹.

8. Appropriate opportunity and environment about teaching and Guidance.

One thing that is the most significant feature in the character of the Prophet (SAW) is whenever there would environment chances of teaching and guidance he would execute that well for his purpose. Imam Bukhari has copied a tradition that once Saad Bin Ibada said that if I see my wife with an alien I would be sought her throat and never forgives her. When the Prophet (SAW) listened about this he said weather you are astonished over saad. By Allah's swear I more intrepid than him and Allah is more intrepid than me and on the basis of intrepidity Allah has forbidden apparent and covert obscenity⁵⁰.

The Prophet (SAW) never misses this chance to understand the companions. When the Prophet (SAW) listen to the Saad (R.A) intense feelings he showed his own and Allah intrepidity to the companion. The Prophet (SAW) was always in search of better opportunity to teach the companion. Whenever the Prophet (SAW) gets a chance he never let it useless. But fully exploit it. Once some prisoners came the Prophet (SAW). A woman was also among them having breast full with milk and she feed. Mean while she saw her son. She abruptly closed him to breast and feed him. At this time the Prophet (SAW) told us can you conceive that women can through her son to the fire (hell). We requested "No" Then the Holy Prophet (SAW) similarly this women is sympathized over her son , no doubt more than that Allah is mercy full over his humans⁵¹. Look! How the Prophet (SAW) created atmosphere to impress the other from maternal care, the same example is of Allah's mercy which the Prophet (SAW) made an instance for companion to exploit the chance. How the Holy Prophet (SAW) sketched the love of Allah on the minds of the companions. The Prophet (SAW) always used the time and opportunity to build the thoughts and mind of the companions and upbraid their skills. Once Hazrat Aisha (R.A) was seated with the Holy Prophet (SAW) at the time of moon eclipse. The Holy Prophet (SAW) look into the moon and said O Aisha! Take heaven from Allah of the skirmish of whom when he spreads⁵². At the moment of moon eclipse the Prophet (SAW) took heaven for Aisha because it was symbol of cure cage and annihilation⁵³.

9. Teaching and Guidance through Encouragement and Audaciousness in the life of The Holy Prophet (SAW).

The Holy Prophet (SAW) used to encourage the students who asked questions. Abu dawood has copied a tradition from Hazrat Maaz Bi Jabal that I requested the Prophet (SAW) to tell me the action that can admit me into

paradise. The Prophet (SAW) said Weldon, well-done, no doubt “you have asked about a sublime thing and no doubt it is very easy action for everyone when Allah make it easy for them. Offer the obligatory prayer and pay the obligatory Zakat”⁵⁴. It is also a lucrative aspect that praise and encourage that students who show performance and give the right answers. So the students may display better performance ahead and to pay serious attention towards knowledge and act upon that and to show a continuous good performance. It was also a routine of the Prophet (SAW) whoever in the companion take interest in action he encourage them. Hazrat Abu Ashari used to recite the Holy Quran and excellently. Once the Holy Prophet (SAW) told him O Abu Musa! You have been conferring the head of Dawood. One day the Prophet (SAW) told him. Abu Musa! May it known to you! Last night I was listening to your recitation of the Holy Quran. Abu Musa replied, I knew that you are listening to me then I would make decorative⁵⁵.

The Prophet (SAW) encouraged and emboldens the companions on the favorite action of good behaviors building and the nourishment of skills. For which they got stability on action. Hazrat Abu Ibni Kaab says that once the Prophet (SAW) said “Abu Manzar! do you know which one verse is the most dignified in the Book you have? For this I replied you and Allah knows better. The Prophet (SAW) repeated the same question “O Abdul Manzar! Do you know which verse is the most dignified in the Book you have?

I requested (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ). By listening that the Prophet (SAW) threw a cross on my chest and said By Allah swear, congratulations on your achieving knowledge⁵⁶.

Once the Holy Prophet (SAW) listened to Hazrat Huzaifa freed slaves while reciting the Holy Quran and said, all glories be to Allah who created such people in my Ummah (Nation)⁵⁷. The Prophet (SAW) paid tribute to the companions both in peace and war. This was the reason the companion felt serenity, relaxation and in better times and right way. Look the battle of Tabok occurred in such hard times. It was a part of Islamic history. On this occasion the Prophet (SAW) appealed the Muslim to sacrifice in the way of Allah. So Usman Ghani (R.A) sacrifices nine hundred camels, one hundred horse and one thousand dinars and says, after this no sins would harm Usman (R.A). This was the tributes of the Prophet (SAW) from which Hazrat Usman get good news and encouragement. On the time of this war a poor hard worker charged water and earned four. He left two for his family and the remaining was

brought and presented in front of Allah and the Prophet (SAW) saw his passion of sacrifice he encouraged him and said “spread this over the precious pile of stuff”⁵⁸.

10. Teaching and Guidance through questioning and answering in the life of The Holy Prophet (SAW).

Sometime to bring out a reality from the audiences Mouth or to bring their attention towards the reality the Prophet (SAW) adopted the different ways. Imam Muslim has copied a tradition from Abu Huraira (R.A) that once the Holy Prophet (SAW) asked a question that do you know what is back biting? They requested Allah and its Prophet (SAW) knows better. The Prophet (SAW) replied that say those thing beyond the presence of your brother which he does not like. On requested if the thing is present in him then? The Prophet (SAW) answered “if this thing present in him then it is back biting and if not then it is slender”⁵⁹. By keeping legality in front of students is a purpose to prepare mentally and by heart. The student needs to answer this question themselves. If does not know the answer then they should listen the answer attentively.

Imam Muslim has copied a second hadith about the way of asking question and giving answers of the Prophet (SAW) that one the Prophet (SAW) asked a question “Do you know who is poor. The others requested that those who don't have Darhams (Money) and luggage. The Prophet (SAW) said on this “No doubt in my Ummah a poor come with prayer, fasts and Zakaat and he would abused the others slander o someone devour the luggage of others, shed blood of others and beat others. This offended would be given the good accordingly. Then the other would be given the same like. Then said, similarly “all the rights will be distributed and the goods will be finished. Then the sins of these offended will be put on their shoulders and then they would be thrown into the fire of hell”⁶⁰. The Prophet (SAW) did not talk in an ordinary way; he adopted a peculiar and attractive style to draw the attention of others that the audience may fully engulf in listening to the speech.

Imam Bukhari copied a tradition of Ibne Ummaya that once the Prophet (SAW) told in his assembly “There is a tree in all trees that never with has it left and that is like a Muslim. So, tell me who is this? The people thought about the trees of jungle. Abdullah said I thought about the tree of date but ashamed (means remain silent). Then all the companion requested for an answer that which tree is this? The Prophet (SAW) said that it is the tree of dates⁶¹. There are a lot of instances in the books of character and hadith for. Imam Ahmad (R.A) and Imam Baghvi (R.A) copied Hazrat Abu Saeed Al

Khudri that once the Prophet (SAW) draw a line with a stick, then second one and then a third one a bit away from it. Then said, do you know what is it? They replied that Allah and you know better. The Prophet (SAW) said “ this is human and this is death, and in my thought he also said that this is a wish and try to achieve this wish and death has already came to it⁶².

For this style of teaching Imam Ahmad (R.A) has copied Abne Abbass’s tradition that once the Prophet (SAW) draws four lines on the earth then said “do you know what this is? The companion replied that Allah and you know well. After this Prophet (SAW) said “the most significant women in the heaven will be Khadija Binte Khawild, Fatima Binte Muhammad (SAW), Asea Binte Mazahim (wife of Firaon) and Maryam Binte Imran (R.A)⁶³.

Conclusion

No punishment is proved in the way of teaching and guidance from the Prophet (SAW). The well-wisher of humanity (SAW) became hard on the occasion of order, limits and Islamic punishment. On the return of loan if a person can offer so, he should return the loan with some extra cooperation. During teaching and guidance such discussion should be avoided that creates remoteness and haters among the students. Legitimate demands & condition should be accepted whether it is of enemies. Teaching and lecturing need to be avoided during rashness and angriness and silence should adopt. It is very effective to call the students their relative name during teaching and guidance.

In the period of the Prophet (SAW) the mosque were used to be the centers of knowledge and teachings. Today also should be concepts that mosques need to be the centers of knowledge. The Prophet (SAW) used to adopt various ways to attract the attention of learners. For creating the spirit of sacrifice among the people the discussing of sacrifice in the way of Allah and charity is fair in the crowd. The People (SAW) used to permit the students to ask question. He appreciates the student by asking good question. For the explanation of his answer and satisfaction of the student He used to operate simile and comparison. He used to remain silent if unable to provide the useless and fatigue some question. It is necessary for both male and female scholars to adopt the ways and behave of the Holy Prophet (SAW) teaching and guidance in their educational life because the Prophet (SAW) is the best teacher among all creatures.

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