A Critical Study Of Quranic Teaching Methodology And Their Reflection On Modern Education

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ABSTRACT

The Holy Quran is a complete code of life and is a comprehensive guideline for humanity in all spheres of life. The Holy Quran emphasized on the acquisition of knowledge and learning. Its first revelations consist of the commandment of learning. Learning is obligatory for the followers of Holy Quran. All prophets are mentioned as the teachers of human being in The Holy Quran. Every Prophet (peace be upon him) from Adam to Muhammad (ﷺ) has played his role as a teacher in his period which reveals the fact that the foundations of learning have been laid down by the true religion Islam. Many methods of teaching are used effectively in The Quran for teaching humanity. These teaching methods and strategies have specific impacts on learner's learning process. In this research Article some modern methods of teaching are mentioned that are adopted in The Holy Quran. This research study attempts to assess the use of selected teaching methods derived from Quran. These methods are declared as the most effective methods of teaching by modern researchers and are commonly used in modern teaching learning process. It reflects the fact that Quran guides Muslim teachers in their professionalism.
KEYWORDS: Quran, Methods, Teaching strategies, professionalism.

INTRODUCTION:

The Holy Qur'an is a complete guide for all mankind and provides complete guidance in every aspect of human life. It contains all the principles and laws of self-cultivation, purification of hearts, morality, civilization and society, government and politics, knowledge and cognition, and education and teaching, which have provided guidance and guidance in every sphere of life in every age. Is. There is no area of human life which is not guided by the Holy Qur'an. Allah Almighty made this comprehensive and perfect constitution of guidance and the constitution of welfare and happiness a summary of all the previous heavenly books and sciences and teachings.

In view of the importance of the field of teaching and learning, the Qur'an has guided this field beyond its limits and the Holy Prophet (PBUH) presented a practical example of these Qur'anic teaching methods which, like other fields of life, have made Complete guidance to humanity in the field of teaching and learning. He (ﷺ) was the great teacher of humanity and he presented the manifestations of Qur'anic teaching methods which are reflected in the ancient and modern teaching methods of modern education.

In the modern education system, the West has introduced modern teaching methods and modern trends which have been introduced by the Qur'an and its teacher fourteen hundred years ago. He has declared his achievement in the field of education and teaching. Although this is not their deed, the concept of these teaching methods has been given in the verses of the Qur'an and the practical example has been presented by Hazrat Muhammad (ﷺ).

1. Method of teaching through examples

One of the great sciences of the Holy Qur'an is the knowledge of examples. The greater the example, the greater the parable. According to Sheikh Izz al-Din:

انماضرب اللّٰه الامثال فی القرآن تذکیرا ووعظا فمااشتمل منھاعلی تفاوت فی ثواب اووعلي احباط عمل اوعلیٰ مدح اوذم اونحوہ فانہ یدل علی الاحکام۔

God Almighty has included proverbs in the Qur'an in order to give the benefit of reminder and admonition to His servants. Therefore, the proverbs which differ in the reward or the loss of an action or are included in the matter of praise or accusation etc. indicate the rules.

Allama Jalal-ud-Din Suyuti is rich in narrating the words of Imam Isfahani in Al-Atqan

لضرب العرب الامثال واستحضار العلماءالنظائر شان ليس بالخفي في إبراز خفيات الحقائق ورفع الاشتبك عن الحقائق تريق المتخيل في صورة المحقق والمتوهم في معرض المثقف والغائب كان مشاهد.

"There is a special glory of the Arabs in presenting proverbs and the views of the scholars which cannot be hidden, because these words have a great effect in revealing the hidden details and removing the veil from the face of facts, and in the form of research on imaginary matters.}
Revealing and giving illusions the status of belief and elevating the unseen to the level of observation."

Proverbs are things that silence a fiercely quarrelsome and hostile servant, eradicate the evil of the wicked, because it affects the caste in this way, the human conscience begins to run towards guidance, so Allah Almighty has revealed the Qur'an. Kareem and in all his books, he revealed proverbs many times.

The importance of the image in modern teaching methods does not need to be stated, an Arab educator says that sometimes a picture is more than a thousand words.

Example is a literal picture in words and has magical effects in memorizing of abstract facts. The method of giving examples is very effective in teaching so the Qur'an has also used this style very often to bring the hidden truths of the universe into the hearts and minds of the people. The examples given in the Qur'an are for clarity, instruction and admonition. Such examples test man. For the thinkers, these examples are a source of guidance, and for those who are careless and careless, they cause more misguidance. The proverbs of the Qur'an have a special utility in their place. The Holy Qur'an is the source of guidance. The real purpose of the parable of the Qur'an and Hadith is to gain instruction, so that man may reflect on it, believing in the reality of the world, its impermanence and its demise. Proverbs and reminders from the proverbs of the Qur'an Al-Hakim, Zajr, Ibrat, Taqreer and Taqeed, to bring the meaning closer to the addressee and to present the meaning in a tangible way, because the proverbs highlight the meanings in the form of individuals. The meaning is revealed by adopting the pattern of proverbs.

Types of Quran Examples

There are three types of Qur'anic examples

(1) Explicit examples (2) Hidden examples (3) Everyday examples.

(1) Explicit examples

Explicit examples are those which are explained with the proverb of the word which indicates the simile.

(2) Hidden examples

These are examples in which the word proverb is not explicitly mentioned but it briefly clarifies the best meaning and is very effective when it is referred to their analogy. When Allah Almighty mentions The Cow, he says:

قَالُواْ ٱدۡعُ لَنَا رَبَّكَ یُبَی ِّن لَّنَا مَا ھِّيََۚ قَ ٱلَّٰذِّنَآ ۢیُقُولُ إِّنَّهُۥ یَقُولُ إِنَّھَا بَقَرَةٞ لاَّ فَارِضٞ وَلاَ بِّکَرٌ عَوَانُُۢ بَیۡنَ ذَٰلِّکََۖ فَٱفۡعَلُواْ مَا تُؤۡمَرُونَ

They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.
(3) Everyday examples.

These are phrases that are generally stated without the word simile, meaning they are substitutes for proverbs. This type of proverb which the commentators have called proverbial, that is, moving examples.

If the proverb of the Qur'an is analyzed, then the proverb has its own breadth, the intellect accepts these proverbs very quickly and clear meanings emerge out of these examples. For example, Allah Almighty gives the example of the one who spends for appearance and display:

O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.

Examples tell the truth, and present the unseen as the present, as Allah says in this blessed verse.

"Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these arc the inmates of the fire; they shall abide in it".

In the above-mentioned example, the usurers are mentioned. In fact, halal food becomes a part of the body and creates a substance of faith and obedience in human being. It is only with halal food that God helps in worship. Whose food is haram, he may seem to be standing and walking, but inwardly he is like a deranged person who has no space to stand. By giving an example, one is encouraged to do something which has been given an example, because it is something that people are attracted to. As Allah Almighty has said while giving the example of the one who spends in His way that there is a lot to be gained by spending it. Allah says:-

مَثَلُ ٱلَّذِّينَ یُنفِّقُونَ أَموَٰلَهُمۡ فِی سَبِیلِ ٱللَّهِ كَمَثَلِّ حَبَّةٍ أَنُۢبَتَتۡ سَبۡعَ سَنَابِّلَ فِّی كُلُّ سُنَابِّلٍ مِّائةٍ حَبَّةٍۗ وَٱللَّهُ یُضَٰعِّفُ لِّمَن یَشَآَٰءَُۚ وَٱللَّهُ وَٰسِعٌ عَلِیمٌ
The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven years (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

An example of how God will raise the dead

Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

These passers-by were either Hazrat Uzair as is well known or Hazrat Khidr or Kharqil bin Boar or a person of the Children of Israel. This town was Jerusalem and this saying is famous. When Bakht Nasr demolished it, the people of this place were razed to the ground, their houses were demolished and this settlement was completely deserted. So they stopped and wondered how such a large and prosperous city could be inhabited again. Allah Almighty Himself sent down death upon them so they remained in the same condition and after seventy years Jerusalem became inhabited again. Then Allah Almighty revived them and first the soul came in the eyes so that they could see their own resurrection. He said that not a single day has been fulfilled yet because his soul had departed in the morning and when he died after a hundred years he thought in the evening that it was the same day. So Allah Almighty said: You have been dead for a hundred years. Now look at our power. Your goods which were with you are still the same even after one hundred years have passed. It has neither rot nor decay. The figs were not spoiled, nor were the grapes spoiled, but were in their original condition. Rather, they were in their original condition. We ourselves are going to make your caste an argument for the people so that they may be convinced of their resurrection on the Day of Resurrection, so that the bones may rise in their sight and join together one by one.

An example of disbelief and old age

Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when,
(lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.

Amir al-mu'minin Hazrat Umar bin Khattab (may Allah be pleased with him) one day asked the Companions (may Allah be pleased with them) about whom it was revealed. They said: Allah knows best, answer me. Hazrat Ibn Abbas (may Allah be pleased with him) said: Amir al-mu'minin, there is one thing in my heart. He said: Do not despise your nephew and yourself so much. Disobedience works and then seduces the devils. He gets involved in sins and loses his good deeds. So this is the complete interpretation of the tradition.\(^\text{10}\) (Sahih Al-Bukhari, Tafsir, 4038)

**Example of usurer**

الذين يأكلون الزربة لا يقومون إلا كما يقوم الدي يتحطط السهطن من الحسن ذلك بأنهم قالوا إما الزربة مثلاً الزربة وأخلَّ أناللَّه أناللَّه

وحرم الزربة فمن جاءه موعظة من زربة فأتاهها فله ما سلف وأمره إلى الله وسحن فأولئك أصحاب النار فهم فيها خليًّون.

Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.

Here the condition of usurers rising from their graves on the Day of Resurrection has been explained by an example. They will be mad, they will not even be able to stand. This will be the condition of the usurer when he rises from the grave on the Day of Judgement.

2. **Activity Base Teaching**

It is the most popular teaching method now a days. British council suggest this method of teaching as the most effective in teaching.

Practice is the act of rehearsing a behaviour repeatedly, to help learn and eventually master a skill. The word derives from the Greek (praktike), feminine of (praktikos), "fit for or concerned with action, practical and that from the verb (prasso), "to achieve, bring about, effect, accomplish"\(^{12}\)

Research confirms the principle that practical education increases a student’s self-esteem, knowledge, and skills, and enriches their transition into operating life. The need for more related and targeted schooling is very clear to see. The practical chore is a vital aspect of science education. It includes a spectrum of activities and is also used for a range of objectives, such as: exemplifying a concept or idea to help students generate statements from evidence in the method of knowledge building. Practical work motivates self-learning, practical task familiarizes pupils with tools and device that they will be assigned to use. Practice leads to epitome, one cannot become a specialist overnight; the more they practice, the greater their expertise. A practical person has an adequate sense of prioritizing tasks. Maintaining a logical injunction of tasks is their largest strength.
Confidence and the skill to make rational decisions in life is the important quality of a practical individual. They don’t just infer things and act, but they understand what they are doing.

Allah Almighty says about Hazrat Ibrahim

And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.

From this verse it is clear that what Abraham was taught was based on practical. Hazrat Ibrahim liked that I should be practically satisfied with the resurrection of men. After practical demonstration, man becomes ready to believe rationally and heartily. After being convinced by sight, man becomes ready to believe rationally and heartily, but Hazrat Ibrahim demanded experience. So when Allah Almighty showed him in practice, He became satisfied. Similarly, in the story of Abel and Cain, Allah Almighty has described practical teaching. Allah says

Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers. Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.

3. Story Telling Method:

Characteristic of the human psyche is that it is attracted to interesting stories and instructive events very quickly. This is an established fact and the ruling has accepted this fact but how can this fact be hidden from the sight of Allah?

So we see that the Holy Qur'an has done a great job with this method. And He has made these events a source of instruction and admonition. After mentioning the incident of Badr, the Qur'an has explained it in these words:

13. Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as
themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

The nation of Noah, the people of Lot, the people of Thamud, the people of Aad and the children of Israel are mentioned again and again for the collective reformation. Similarly, the Qur'an mentions the events of many other prophets besides Yusuf (as), the Companions of the Cave, Zulqarnain, Hazrat Isa (as) and Hazrat Maryam (as) as admonition so that the readers can learn from them. One of the advantages of this style is that the students work with interest in the period and historical events and stories evoke a sense in the students.

4. Problem Solving Method:

During the lecture, the Qur'an explained the method of solving problems. Western thinkers have claimed that this is our invention, although the Qur'an has the upper hand. In the story of Moses and Khidr (اماللسفينه فكانت لمساكين) is the answer to the problems. So if students have a problem with the teacher or face a problem teacher should solve it.16

If a student has a problem, he should not be ashamed to ask the teacher, but should ask politely. Harat Ayesha says:-

"May Allah have mercy on the women of Ansar that modesty does not stop them from gaining understanding of religion."17

It is generally assumed that the one who asks more does not know and those who do not ask are said to be aware. The poet denies this in following words:-

و ليس العمى طول السوال
و اما تمام العمى طول السكت

"The one who asks too much is not blind. A blind person is one who is silent for a long time."18

5. Critical Thinking Method

Education is not just a matter of memorizing, but education means training the learner's thinking and thinking in such a way that he can analyze something from personal experience. And the ability to draw the right conclusions should be created. The teachings of the Qur'an repeatedly invite reflection and contemplation. As Quran says:-

Do they not then reflect on the Quran? Nay, on the hearts there are locks.

Sometimes Quran suggests meditation in its verses. For example
Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

Through verses like these, the Qur'an encourages its addressees to research and curiosity so that they can use their creative talents instead of blind imitation.

Five of the teaching methods that are proven by the Holy Quran have been highlighted. If all the teaching methods are researched and written, then it will become a permanent book. Therefore, for the sake of brevity, these five methods are discussed. Other Qur'anic teaching methods like these are called modern teaching methods. The West claims that we have invented these methods and this is our deed. However, the Qur'an has introduced these methods of teaching many centuries ago.

The fact is that in the twentieth century, the West has come up with ideas in the name of modern trends, If they are researched, then the Qur'an has presented these facts fourteen hundred years ago. That is why the Qur'an has priority in this regard.

References:

2. Ibid, V.2, p. 304.
3. Al-Quran, 2:68.
8. Ibn e Kaseer, Amad ud Din, Abu Al Fida Ismail, Tafseer Ibn e Kaseer, Dar ul Fikr, Egypt, V.2, P. 309.
16. Ibn e Kaseer, V.4, P. 98.
17. Ibn e Khuzaima, Abu Bakr, Muhammad Bin Ishaq, Sahih Ibn e Khuzaimah, Chapter Ghusal al mraat min al jinabah, Hadith No. 248.