

Relationship between Teacher and Student in the light of Qur'an & Hadith.

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ABSTRACT

The most significant aspect of teaching is the relationship that the teacher has with the students. This relationship has fundamental importance in the entire learning process. If the relationship of the teacher with his students is of fairly respect and care, the students learn much more. It is said, if you want to receive love, you must first be prepared to give it.

Allah is pleased with those who respect and follow the Holy Prophet (SAWW) in every move. This article will help us to lift the cloak draped around the inspiring facet of the Holy Prophet's life so that we all can see the compassion, gentleness and justice exhibited in his interactions with his students (companions). If we were aware of these jewels of wisdom and practiced them in our everyday teaching, so many of our problems would be addressed automatically. Naturally our classrooms would be filled with peace and we will be able to bring forth a generation that returns to the Ummah it's exemplary, unprecedented and glorious past. In Sha Allah

INTRODUCTION

In general, the word 'Teacher' represents a paid employee who teaches for specific timing in an institution. In return, he is given a worldly gain in the form of fee or salary. The dictionary also defines the word 'Teacher' as, "Someone whose job is to teach in a school or college." [1] "A person whose job is teaching, especially in a school." [2] "However, when the title 'Teacher' is used for the dignified and charismatic personality the Holy Prophet (SAWW) or any other Prophet A.S, is soulfully means the one who sincerely guides and teaches without any material interest.

The Holy Qur'an categorically presents the declaration of Prophets A.S

Translation: "And I ask of you no wage for this. My wage is only upon Him, who is the Lord of the Worlds" [3]

Translation : " Say You! I ask of you no wage for this but, who so ever wills may take a way towards hid Lord!" [4]

The above verses categorically state that the prophets were neither looking for any worldly gain nor seeking any wage in return for guiding and teaching the nation. They seek only ALLAH's reward and pleasure. A Prophet never entertain any thought of making a material gain or profit. He receives only one reward that is nothing other than the fact that someone receives ALLAH's guidance. When a Prophet receives someone accepting divine guidance and seeking to earn ALLAH's pleasure, then his compassionate heart find comfort, and his noble conscience is set at ease. Vii Throughout this book, the word "Teacher" signifies the same for the Holy Prophet (SAWW).

A glimpse at the Present educational scenario...
(On Teacher and student relationship)

In general, it is seen that a teacher fulfils his 'duty' merely and focuses mainly on the coverage of the syllabus and smooth flow of the class. The enduring relationship between a teacher with his student that was the pride of the student is non-existent at present. Therefore, we see the true spirit of education is lost. The situation in our educational institutions is very pathetic and disappointing. Today a student considers his teacher as a paid employee appointed to transfer required information for their examination and prepare them accordingly. They are not impressed by them rather they tend to impress them with their flaunt statements about their luxuries, description of their extravagancies or their association with the socially influential. Nowadays, student do not refrain from arguing with their teachers. They often get loud with them and even abuse them at times when the teachers try to stop them from an undisciplined act.

Threatening teachers is now a common practice extending to verbal and physical abuse. Students frequently complain about their teacher with self-created unsubstantial charges to their authority. They shout, chant slogans, smoke, even use obscene language in front of their teachers. They assess the teachers as per the proportion of their academic result and luxuries they have.

No remedial measure seems efficient and practical at present. Never the less, Holy Book offers supreme and comprehensive guidance for the entire humanity. Yes, the Holy Qur'an describes itself as mercy, guidance and remedy for the believer. Of course, the antidote to this embarrassing condition of the teacher and student also lies in complying the commandments of the Holy Qur'an. The Holy Qur'an does not only hold the knowledge of everything, but it is also a comprehensive guide for the Humanity

Translation: "And We have sent down this Quran on you, in which everything is clearly explained and as guidance and mercy and good tidings for the Muslims" [5]

Let's ask the Holy Qur'an for remedial measures. Whom should we hold and follow as a mentor and guide for developing an efficient and respectable relationship between teacher and students? To

answer our call, The Holy Qur'an presents the life of the Last Prophet Muhammad (SAWW) as a model of excellence.

Translation: "Undoubtedly you have an best in the following of the RASOOL (SAWW) for him who hopes for ALLAH and the Last Day, and remembers ALLAH much." [6]

The Holy Prophet (SAWW), is described here as a model of excellence for all believers. He is a great example for all worldly and religious facets of our life. Since the Holy Prophet (SAWW) is a model for humanity, his multi-faceted personality have been discussed in the Holy Qur'an explicitly. The Holy Qur'an has highlighted various aspects of the Holy Prophet's (SAWW) personality, but specifically, he is introduced in the verses of the Holy Qur'an as a teacher, and his person has been described particularly as an instructor.

Translation: "As We sent in you a Messenger from among you, that he recites to our signs(verses) to you and purifies you and teaches you the Book and mature knowledge and teaches you that what you did not know." [7]

This verse reveal that dissemination of knowledge is the foremost duty of the Holy Prophet (SAWW). Hence, his most important purpose was to spread the illumination of knowledge.

The Holy Prophet (SAWW) imbibed the spirit of this verse. In pursuit of his Prophetic duty, he engage himself in imparting knowledge throughout his life time and left an excellent example of excellence for teachers to observe and follow.

The Holy Prophet (SAWW) is a Teacher

The Holy Prophet (SAWW) desired to title himself as teacher and stated that the purpose of his prophet hood was to officiate as a teacher.

"And I too have been sent as a teacher." [8]

Before discussing specifically various aspect of guidance regarding teacher and student relationship, lets look at one example from Seerat-e-Rasool

(SAWW). Biographical and Hadith literature reveals that Holy Prophet (SAWW) adopted different manner of dealing with a Bedouin, a town dweller, an educated person, the illiterate and other men of different grades of understanding and experience. Not only this, He used to illustrate precepts with excellent examples and instance drawn from observations of every day life.

It is reported from Umama Bahili that a Qurashite Youth came to the Holy Prophet (SAWW) and Said: 'Please permit me to commit fornication.' Everyone leaped on him, rebuked him and censured his talk. The Holy Prophet (SAWW) asked him to come closer. When he came nearer The Holy Prophet (SAWW) said: "Would you like it (unlawful intercourse) for your mother?" He said: 'May ALLAH sacrifice me for you, By ALLAH, no' The Holy Prophet (SAWW) observed: the other people also do not like it for their mothers. The Holy Prophet (SAWW) asked: "would you like it for your daughters?" He said: ' By ALLAH! No. May I be sacrificed for you'. The Holy Prophet (SAWW) observed : The other people also dislike it for their daughters. The Holy Prophet (SAWW) mentioned his sisters, paternal aunt and the maternal aunt and each time he repeated the same answer. The Holy Prophet (SAWW) placed his hand upon him and prayed: " O ALLAH! Pardon his sin purify his heart and protect his genitals (from sin)!" The narrator reports that after that this young man never desired any unlawful act. [9]

This example exhibits the value that the Holy Prophet (SAWW) attached to the learner's psychology and mental level. Such is the hallmark of a good teacher through which he can develop a loving and a productive relationship with his pupils. The above Hadith outlines the following precepts:

- a) A Teacher should have complete control of self .i.e He should not lose temper and express anger abruptly at the absurd and silly attitude of student. (This marks a beginning of a good relationship with pupils).
- b) Teacher should have value each student. He should give more attention should to the rude and misbehaving one.
- c) The teaching methodology should be in accordance with the psychology of the learner. i.e the teacher should assess the

psyche of the student and teach in the easiest possible and logical manner.

- d) A teacher should always seek the help of Almighty ALLAH and pray for the improvement of his student, especially for the clumsy pupils.

This is a single ray of light from the shining teaching experience of the Holy Prophet (SAWW). The following pages incorporates some aspects of the prophetic guidance on the good relationship between teacher and students.

Personality: The first step towards positive relationship with students

The Holy Prophet (SAWW) was, in his youth, a combination of the best social attributes. He was an exemplary man of weighty mind and accurate insight. He was favoured with intelligence, originality of thought and perfect choice of the means leading to concrete goals. His brilliant mind and pure nature were helpfully instrumental in absorbing and comprehending ways of life and people, Individual and society.

The authorities agree in ascribing to the youth of Muhammad (SAWW), the modesty of deportment, virtuous behavior and graceful manners. He proved himself to be the ideal of manhood, and to possess a spotless character. He was the most obliging to his compatriots, the most honest in his talk and the mildest in temper. He was the most gentle hearted, chaste, and hospitable and always impressed people by his piety inspiring countenance. His fellow-citizens, by mutual consent granted him the title of Al-'Ameen (trustworthy).

Mothers of Believers Khadija (R.A) once said:

"He The Holy Prophet (SAWW) unites uterine relations, he helps the poor and the needy, he entertains the guests and endure hardships in the path of truthfulness." [10]

This brief sketch of his personality before the announcement of Prophet Hood reveals his charismatic character, which was the founding stone in his mission. On the declaration of prophet hood when he was asked about any document of –his being a Prophet, he presented his character as an authentic, undeniable proof of his prophet hood.

It was his personality that compelled people to believe that a man who never spoke a lie in his life

must have some reality in his claim. In other words, before starting his preaching (teaching), he developed his personality to the highest level of excellence.

This attitude of Holy Prophet (SAWW) guides that a teacher should be greatly concerned about his person, he should consistently take care of his self-dignity and, should avoid all such acts, which might hurt his self-respect or damage his personality. A teacher is a role model of his students. Therefore students are highly inspired by their teacher. They observe him very keenly and get inspiration. So, if a teacher, although, with sound knowledge of his subject, does not possess an impressive and decent personality, does not fulfil his promises to students, often lies in front of students, remains careless from his outlook and dressing, can never earn real respect and obedience from his pupils. Students will not value his words and will not pay attention to his lessons. Thus, the first step towards the positive and dynamic relationship of a teacher with his students is the development of personality. For this, teachers must go through and follow the lifestyle of the Holy Prophet (SAWW) to acquire excellence in character.

Subject Knowledge: The principle requisite.

Our Holy Prophet (SAWW) strictly forbade teaching without proper research and knowledge. It is reported that Holy Prophet (SAWW) said,

“It is not legitimate for a person to talk about a matter what he knows not.” [11]

A teacher is assigned a responsibility to teach a certain subject with certain capacities. If deliberately he does not fulfil his obligation and does not teach properly or he does not deliver the required knowledge of the subject, he exploit his responsibility that, in Islamic Terminology is called ‘Khiyanat’. The Holy Prophet (SAWW) termed ‘Khiyanat’ as a sign of hypocrite. Severe punishment of the hereafter is mentioned in Ahadith for ‘Kha’in’ (One who does ‘Khiyanat’).

Apart from this religious condemnation, this attitude of a teacher drops frail impression on the students. Therefore, when students do not learn from the teacher, they do not accept him as a teacher. Thus they misbehave and disturb the class and justify themselves with the ignorance of their teacher.

Consequently, for constructing a strong and positive relationship with the students, Seerat-e-Rasool (SAWW) with evident proof guide us that a teacher must get hold of sound knowledge of the subject he is teaching. He should simply refuse to teach a subject that he feels he cannot justify.

Kindness and Affection: Treat your students as your offspring!

According to hadith, a teacher holds the status of spiritual father for his pupils. Therefore, he should treat his students affectionately, similarly as he shows kindness to his offspring. The Holy Prophet (SAWW) said:

“Verily I am to you as a father is to his child. I am teaching you.” [12]

Kindness and affection is were very much evident in the Holy Prophet’s (SAWW) conduct with his companions (students). He related kindness with the teaching profession. Ibn’ Abbas reported from the Holy Prophet (SAWW) that he said:

“Teach and make it easy, not difficult and when someone is angry, he (the teacher) should observe silence.” [13]

The Holy Prophet (SAWW) believed in making things easier rather than difficult for the people. If anyone felt guilty of error, the Holy Prophet (SAWW) try to correct the mistake in an affectionate manner. A study of his character and saying reveal his insight into the tolerant and loving behavior for the people. It establishes the principle that in all matters, the easy and friendly course should be adopted.

Abu Hurayrah (R.A) narrates that a villager came into the mosque and performed two ‘Rak’ah’ of the prayer. Then he said, “O ALLAH, be kind to me and Muhammad (SAWW) and none other besides the two of us.” The Holy Prophet (SAWW) took notice of his prayer and observed: “**you have narrowed down a huge thing.**” Unable to restrain himself the villager urinated in the mosque. The people rushed at him, after that the Holy Prophet (SAWW) said: “You have been raised to make things easy, not difficult. Pour a bucket of water over it.” [14]

An average teacher would have raised a storm over this incident, but we must observe how compassionately the Holy Prophet (SAWW) dealt with the matter. The attitude of a contemporary teacher is an absolute contrast to this behavior.

Unfortunately, some teachers with their haughtiness and narrow-mindedness has turned schools, colleges and universities into the dreadful places where students shudder to go for fear of facing these fastidious men. However, the conduct of the Holy Prophet (SAWW) was opposite to it. Hazrat Ayesha (R.A) has reported:

“Never was the Holy Prophet (SAWW) given a choice of two courses, but he adopted the easy one provided that it was not sinful. If it were sinful, no one would be farther removed from it, than he. The Holy Prophet (SAWW) never took revenge on anyone for personal injury, but when ALLAH’s sacredness was violated, he took revenge for ALLAH’s sake.” [15] This affection of a teacher will certainly breed a sense of sincere respect and love from students and more attention in the class. Thus the long-lasting respectful relationship will flourish (IN SHA ALLAH).

Attending upon the Students:

The Sunnah of the Holy Prophet (SAWW) is to visit sick people and express sympathetic grief with encouraging words for their quick revival. In the context of the relationship of a teacher with his students, abiding by this Sunnah will not only please the student, but also oblige him to obey and respect the teacher later on for good.

Hazrat Anus (R.A) reported that there was a young jew boy who used to serve the Holy Prophet (SAWW), when he fell ill, the Holy Prophet (SAWW) went to attend upon him. Sitting near his head the Holy Prophet (SAWW) said: **“Accept Islam,”** he looked towards his father who was sitting near him. The father said, Accept the word of Abul Qasim (SAWW), hence, he embraced Islam. When Holy Prophet (SAWW) came out he was saying that **“Praise be to ALLAH, who secured him from the Hell-Fire.”** [16]

The Hadith brings out very clearly that being a teacher, if someone attends upon his student, this act of kindness will produce positive results. Naturally this attitude of the teacher should not be limited to the illness of the students, besides; the teacher should be reliable helping hand for his student, when he faces any financial, emotional, academic or social problem. The Seerah of Holy Prophet (SAWW) directs that the behavior of a teacher ought to be such that his student feels no

hesitation sharing his problem with him. Also, the student should be confident enough that his teacher would certainly find a solution.

Equal Treatment:

Another aspect of Holy Prophet’s (SAWW) Sunnah on the relationship of a teacher with his students is the uniform and equal treatment with everyone. This should never happen in the class that only a few particular students are favored and given more ‘affection’. In this way, the rest of the student feel insecure, which frustrates their capability and interest of study.

Similarly, this should not happen too that only one particular student is targeted by severe criticism and harsh treatment to the extent that he feel like abandoning school. Moreover, a teacher should not favor any student on the basis of his wealth, the number of gifts, praises he offer or if he has links with the higher authorities or his friend. There should be equal treatment with everyone without any distinction. The practice of the Holy Prophet (SAWW) is an illustrious guide for all teachers on their treatment with students. Companions reported that, “The affection of Holy Prophet (SAWW) with us was such (uniform) that each of us used to feel that he loves him the most.”

Dealing with misbehavior of the Students: Justice and Kindness should be balanced!

The Holy Prophet (SAWW) said: “Indeed ALLAH is Kind, HE likes kindness and bestows on kindness that which HE does not in hardship.” [17]

Hazrat Abu Mas’ud Badree (R.A) says, “I was whipping my slaves when I heard someone saying”**Abu Mas’ud be aware...**” I stopped whipping and then the Holy Prophet (SAWW) said:” **Abu Mas’ud be aware of the reality that Almighty ALLAH have more control and authority on you than you have over this slave.**” Hazrat Abu Mas’ud Says that after this incident, I promised myself that I will never hit any slave.” [18]

Hazrat Ayesha (R.A) reported “The Holy Prophet (SAWW) never took revenge for his sake but only when limits of ALLAH were exploited, he took revenge.” [19]

Hazrat Huzaifa reported that Holy Prophet (SAWW) said:” you should not behave in accordance with the attitude of the people that you begin saying: if

people behave nicely, we will behave well, if people are oppressive than we will also act aggressively. Rather you should convince yourself that if people treat you well we will also serve well and if they persecute, even them we will not oppress them.”

[20]

Holy Prophet (SAWW) said: “ No one should hit on the face.” **[21]**

Analysis of the above quoted Ahadith on the relationship between teacher and student reveal the Islamic concept of dealing with misbehaviors of pupils. The best pattern is dealing with kindness and politeness. Aggression is not appreciated in our religion. However, for some reasons when it becomes legitimate to punish a student then the teacher should look into the core reason. If it is for his self-satisfaction (and not related to his moral development and academic betterment), he should stop punishing at once and deal with an obliging attitude as it is advised in the Hadith. However, it is well known fact that sometimes all efforts fails, and the teacher feels indispensable to punish a child for his improvement. In this condition the Holy Prophet (SAWW) guides that the teacher should verbally guides first, if it does not work then punish him but that punishment should not be so harsh that the student feels psychological distress (i.e. he should not hit the face or any sensitive part of the body and not more than three times). This would leave a negative impact on his academic career. Holy Prophet (SAWW) has described this pattern of dealing disobedience about obligatory prayer. He says that a child must be instructed for performance of prayers when he becomes seven years old and if he does not offer prayer till the age of ten years then punish him. However the punishment should be parallel to the level of disobedience there ought to be justice in crime and punishment. Otherwise, this will become oppression on part of the teacher.

The Sunnah of Holy Prophet (SAWW) on the relationship between teacher and his student:

The Sunnah of Holy Prophet (SAWW) on the relationship between a teacher and the student teaches that:

1) A teacher should appreciate the achievements of the pupils.

- 2) A teacher should always incite his students for acquiring knowledge.
- 3) A teacher should give respect and value to each of his pupils.
- 4) A teacher should not ask any service for himself.
- 5) A teacher should not backbite other teachers in front of students. If students say any thing negative about any teacher, he should discourage them.
- 6) A teacher should respect his seniors in front of his students so that they observe and learn to respect.
- 7) A teacher should never get any obligation from the student. He should be indifferent towards luxuries or any possible ‘benefit’ from the pupils.
- 8) A teacher should not intervene personal domestic matters of the students. (if he is asked for any suggestion, then only suggestion should be made with complete responsibility)
- 9) A teacher should always adopt a polite way of teaching.
- 10) A teacher should always make an effort for grooming of mind not only the coverage of the syllabus.

As a teacher the chief virtues are courtesy and humility. As the Holy Prophet (SAWW), as the interlocutor of His message and as the most knowledgeable person of the essence and true nature of things, he could easily have been proud and haughty, yet not an iota of these sentiments could be found in the Holy Prophet (SAWW). The companion held him dearer than their lives; the people venerated his high character, yet this teacher of goodness never forsook courtesy, humility and politeness. For entire humankind, he was like a courteous brother, a tender-hearted teacher, even a kind and affectionate father. Whenever he addressed the companion or instructed them in the etiquettes of life, he did so in such a light, and courteous manner that it captivated their hearts, and their sense felt no strain at all. He never aspired to the position of deity.

Humility and courtesy are the ornaments of the personality of a teacher. These qualities are the foundation of character building. No arrogant teacher ever achieved good results. The much vaunted phrase “Mutual understanding” and “close contact” between the teacher and the taught, if they mean anything, it is that teacher should possess dynamic personality, and the learner should benefit from close contact with the teacher. In the ultimate analysis, it is the teacher’s personality that is for what ever is good or ill in the educational process. Today the teacher’s personality is no longer source of enlightenment. Otherwise he would never had complained of the insolent and rude behavior of the student toward him.

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