

B.Ed. Ist Year
(Contemporary India and Education)

Ist Unit

VEDIC EDUCATION

In vedic era education had a very prominent place in society. It was being considered as pious and important for society. In the eyes of Aryans, education was the only means to acquire, prosperity in the field of physical, mental, spiritual and social developments. Education was must for everybody for becoming cultured. In absence of education people were considered as uncultured and animal like thing. Education was an instrument to show new paths and knowledge to us. Education opens our hidden qualities and helps people to attain Salvation. It can be regarded as —Third Eye‘ of human beings. Through education only a man gets rid from debt of Guru and so was the feeling of people at that time. In short by putting different logic, we can say that education was the most important aspect of human life of that period. Terms such as knowledge, awakening, humility, modesty etc. are often used to characterize education in the vedic period.

The main characteristics of vedic education can be briefly enumerated as follows:

1. Knowledge: Education is knowledge. It is man’s third eye. This aphorism means that knowledge opens man’s inner eye, flooding him with spiritual and divine light, which forms the provision for man’s journey through life. Through education, the development of every aspect of human life becomes possible. Knowledge protects an individual like a mother, inspires him to follow the path of good conduct as father does, and gives the pleasure that one’s wife provides. Education leads to the development of personality. The word ‘Veda’ originates from the root ‘vid’ which bears the meaning of knowledge. Sayana declares that the veda is a means to the obtaining of the adorned that which is worthy of worship, as well as means to the banishment of the underised, the evil. Knowledge of the four Vedas (Rigveda, Yajurveda, Samaveda and Atharvaveda), along with the knowledge of Shruti, Smriti, etc; provided an individual, with new knowledge which broadened his intellectual horizon.

2 Aims of Education: The ultimate aim of education in ancient Indian was not knowledge as preparation for life in this world or for life beyond, but for complete realization of self for liberation of the soul from the chains of life both present and future. During this period, education had an idealistic form, in which the teachers (acharyas) laid stress upon worship of God, religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society. The immediate aim of education however was to prepare the different castes of people for their actual life through vocational education. Passing of examination and getting a degree, as considered to be at present was not the aim of education the aim was moral, religious and spiritual. So far as discipline is concerned it was not external at all but self discipline.

3. **Methods of Instruction** It was a pupil centered education. No single method of instruction was adopted, though recitation by the pupil followed by explanation by the teacher, was generally followed. Besides question – Answer, Debate and Discussion, Story telling was also adopted according to need. There was no classroom teaching. However monitorial system was prevalent and senior pupils were appointed to teach Juniors. Travel was regarded as necessary to give finishing touch to education so the methods of teaching generally practiced during vedic period were mainly Maukhik (oral and other method was based on Chintan (thinking or reflection) In the oral method the students were to memorize the mantras (Vedic Hymns) and Richayas (Verses of Rigveda) in order that there might not be changed wrongly and they might remain preserved in their original forms. Under the oral methods these prosodies were thoroughly taught on which Richayas happened to be based. Special emphasis was laid on the various lines of a particular verse, their pronunciation and meanings. In this oral method correct pronunciations was specially emphasized. For this instruction in grammar and pronunciation was compulsory for all. Thinking method was another part of the teaching method. Through this an attempt was made to preserve the veda mantras (vedic hymns) and Richayas (vedic verses) Manan was higher method of teaching than a thinking. Thorough Manan the meanings of vedic mantras the meanings of vedic mantras were developed and preserved in ones own mind. This method was used to encourage the highly intelligent students by guiding them to make research, similarly in ancient days, Manan (Reflection) was a method specially adopted for highly intelligent students.

4. **Medium of Instruction** As these educational institutions were managed and organized by Brahmins and all the books written in Sanskrit, therefore the medium of instruction was Sanskrit.

5. **The ‘Upnayana’ Ritual** The word upnayana means to take close to, or to being in touch with. A ceremony called the upnayana ceremony was performed before the child was taken to his teacher. This ceremony was performed at the ages of 8,11 and 12 for the Brahmins, Kshatriyas and Vaishyas, respectively. The ceremony signaled the child's transition from infancy to childhood and his initiation into educational life. In this context, the term upnayana means putting the students in touch with his teacher. With the passage of time, the ceremony came to be conferred to the brahmins class only.

6. **Celibacy or Brahmacharya:** Every student was required to observe celibacy in his specific path of life. Purity of conduct was regarded as of supreme importance. Only the unmarried could become students in a Gurukul. On entering student life, the student was made to wear a special girdle called a makhla. Its quality depended on the caste of the student. Brahmins wore a girdle of moonj grass, the kshatriyas of string gut-taanta and the vaishyas a girdle made of wool. The clothes worn by them were also accordingly of silk, wool etc. The students were not allowed to make use of fragrant, cosmetic or intoxicating things.

7. **Alms System** The student had to bear the responsibility of feeding both himself and his teacher, this was done through begging for alms, which was not considered bad. Since every

domestic knew that his own son must be begging for alms in the same way at some other place. The reason behind the introduction of such a practice was that accepting alms induces humility. The student realized that both education and subsequent earning of livelihood were made possible for him only through society's service and its sympathy. For the poor students, Begging for alms was compulsory and unavoidable, but even among the prosperous, it was generally accented practice.

8. Status and Service of the Teacher The status of teacher was very high. They commanded full respect and honoured even by kings. Teachers were regarded as Brahma Vishnu and Mahesha. Teachers on their part, behaved like true parents and treated their pupils with full compassion. The teacher-pupil relationship was cordial and conducive. Every student was required, while residing in the Gurukul, to serve his teacher compulsorily. Any violation of the Guru's instructions was regarded as a sin and subject to stern punishment. The student's duties included obtaining such daily necessities as water, a twig for brushing the teeth etc. for this guru. The teachers also ensured that the students should not be distracted from their studies while performing such duties during the vacations in which the student returned home he was not required to perform any service for the teacher.

9. Practicability Apart from intellectual aspect of education its practical side was not lost sight of and along with art, literature and philosophy, students got a working knowledge of animal husbandry, agriculture and other professions of life. In addition education in medicine was also imported. According to Dr. Alteker, the purpose of education was not to provide general knowledge about a variety of subjects, but to produce specialists of the best kind in various spheres.

10. Education for the Individual The nature of education was much more individualistic rather than joint in groups. All round development of a child's personality was the chief aim of education. Every teacher devoted himself to the integral development of each student. He aimed at the physical and intellectual development of his wards the maximum attention was devoted to the individual development of every student, but there was no provision for the education of the incapable and the handicapped, especially those who were lacking in mental and moral qualities as were known for moral turpitude.

11. Duration of Education In the house of the teacher, the student was required to obtain education up to the age of 24, after which he was expected to enter domestic life students were divided into three categories: a) Those obtaining education up to the age of 24 – Vasu b) Those obtaining education up to the age of 36 – Rudra c) Those obtaining education up to the age of 48.- Auditya.

12. Curriculum Although the education of this period was dominated by the study of Vedic Literature, historical study, stories of heroic lives and discourses on the puranas also formed a part of the syllabus. Students had necessarily to obtain knowledge of metrics. Arithmetic was supplemented by the knowledge of geometry. Students were given knowledge of four Vedas – Rigveda, Yajurveda, Samaveda and Atharvaveda. The syllabus took within its compass such subjects as spiritual as well as materialistic knowledge, Vedas, Vedic grammar,

arithmetic knowledge of gods, knowledge of the absolute, knowledge of ghosts, astronomy, logic philosophy ethics, conduct etc. The richness of the syllabus was responsible of the creation of Brahman literature in this period.

13. Equal Opportunities to all The education was free and accessible to all who sought it . there was no discrimination on the basis of caste, creed, colour etc. and the students of all strata of society received education on an equal footing.

14. Plain Living and High Thinking The education institutions were residential in the form of Gurukulas situated in forest, where teachers and pupils lived together. Education imparted was in the pure, calm and charming atmosphere of the Gurukulas and Ashramas and emphasis was laid on the development of character through ‘Plain Living and High Thinking’.

15. Academic Freedom: Due to academic freedom students remained busy in thinking and meditation. It enhanced originality among them

16. High place to Indian culture Indian culture was full of religious feelings and it was assigned a very high place in the field of education

17. Commercial Education and Mathematics Education Commercial education and Mathematics education is also one of the chief features of vedic period. The ideas of the scope and nature of commercial education can be held from manu. Knowledge of Commercial geography, needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centre were considered necessary. Theory of banking was also included in the course. Though there were no organized educational institutional training was usually imparted in the family. As far as Mathematics education is concerned, ancient Indian quite early evolved simple system of geometry. Shulva sutra are the oldest mathematical works probably composed between 400 BC and 200 A. D. Aryabhata (476.52 BC) is the first great name in Indian Mathematics. The concept of Zero also belonged to this period.

Educational Achievements of Vedic age were as follows:

1. Education emphasized the development of spirituality the ashram system was adopted for paying of the individuals debt towards the Gods, his forefathers, his teacher and society.

2. The minds of the parents were first prepared to instill in them a desire for the education of their children. It has been said that those parents are the enemy of the child who do not teach their children.

3. Great attention was paid to the development of child’s character. Teachers laid stress on integral development of the individual’s personality.

4. Social skill was evolved through training in fulfilment of duties

5. Efforts were made for the preservation and propagation of the national culture.

6. Education was free. Its expenses were borne by the society and the king
7. While living a Gurukul the child imbibed education in a favourable environment
8. A student was compelled to obey the ideals of the Gurukul. He had to shoulder the burden of existence through begging for alms. This practice developed humility and tolerance in the student
9. In developing the students character attention was paid to his nature, early experiences upbringing and circumstance
10. Self study (Swadhyaya) was considered more important
11. The medium of education was divine pronouncement
12. The examination was oral one. The student was required to give oral answers in a congregation of scholars. If he satisfied them, he was given a degree or title. The consensus of the scholars opinion was essential for obtaining such a title.
13. During this period vocational education was also in vogue Military, Science, Agriculture, Animal Husbandry, Veterinary Science, Medicine etc were among the subjects taught. Chemistry was also taught. Arts and Handicrafts were highly respected. Education in Commerce was very popular.

BUDDHIST EDUCATION SYSTEM

Buddhist education came into the existence in the 5th century B.C. Brahman deprived the common people of their right to education and hence the emergence of Buddhism rented the people the freedom to obtain education and to practice their religion themselves. Lord Buddha imparted to life a perfectly practicable form. Consequently a practicable religion and a practical education system became a variable to the common people. Buddhist system of education was monastic. All castes were admitted to Buddhist sangh. The history of education in Buddha period is inter-related with the history of monasteries and Vihara because there were no independent educational institutions or centers, other than those religious centers. Those centers were highly responsible for the spread of Buddhism in India by 600B.C.

CHARACTERISTICS OF BUDDHIST EDUCATION

1. The Core of Buddha's teaching-the Buddha teaching contains three major points discipline, meditation and wisdom. Wisdom is the goal and deep meditation or concentration

in the crucial process toward achieving wisdom. Discipline through observing the precepts, is the method that helps one to achieve deep meditation; wisdom will then be realized naturally. Buddha's entire teaching as conveyed in the sutras never really depart from these three points. Buddhism encompasses the entire collection of works by Buddha Shakyamuni and is called the Tripitaka. This can be classified into three categories sutra, Vinaya (precepts or rules) Sastra (Commentaries) which emphasize meditation, discipline and wisdom respectively.

2. The goal of Buddha's teaching-the goal of Buddhist education is to attain wisdom. In Sanskrit, the language of ancient India, the Buddhist wisdom was called —Anuttara-Samyak-Sambhodi meaning the perfect ultimate wisdom. The Buddha taught us that the main objective of our practice or cultivation was to achieve this ultimate wisdom. The Buddha further taught us that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our nature, not something one obtains externally. The Buddhist education system aimed at regaining our intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. Buddha's teaching helps us to realize that innate, perfect, ultimate wisdom. With wisdom, we can then solve all our problems and turn suffering into happiness.

3. Admission in monastery-monasteries was the centre for imparting education during the Buddhist period. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupil. In turn, the pupil had also to be responsive to the instructions received from the teacher. The student was not at all accountable to any other Bhikshuk in the monastery.

4. Pabbajja- Pabbajji was an accepted ceremony of the Buddhist monasteries. Pabbajji means going out. According to this ceremony the student after being admitted to a monastery had to renounce all his worldly and family relationship. An individual belonging to any caste could be admitted to a monastery and after being admitted he did not belong to any caste. After admission he had to change his old clothes and all old ways and the manners of living. For the Pabbajja ceremony the minimum age was eight years. 5. Upasampada- After the Pabbajja ceremony education continued for twelve years. When the student received twelve years education he had to undergo the Upasampada ceremony. This ceremony was democratic in nature. The Shraman had to present himself before all other monks of the monastery. One could be admitted for the Upasampada ceremony only when the majority of the monks voted in favor of the same. After the Upasampada ceremony the Shraman was regarded as a full-fledged member of the monastery. On this occasion all his worldly and family relationship ended. 6. Duration of Education-the total period of education was 22 years. Composed of 12 years as Pabbajja and 10 years Upasampada.

7. Curriculum- -there were two types of education primary and higher education. In primary education reading, writing and arithmetic were taught and in higher education religion philosophy Ayurveda, military training was included. Everyone was free to choose his subject without any restriction.

8. Method of teaching-The curriculum was spiritual in nature. The aim of education was to attain salvation. So the study of religious books was most important. Sutta, Vinaya and Dhamma Pitak were the main subjects prescribed for study. The method of teaching was mostly oral in nature. Teacher gives lecture on good behaviour and required topics and students were listen with attention. After words students were expected to memories the same. The teacher educates the students through lectures and question answer method. Attendance of every monk was compulsory. The medium of Buddhist education was the common language of the people.

9. Women education- Women education during Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So he had advised during his life time not to admit women in monasteries. but after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his step mother for admission in the Vihars with many restriction and reservations. Strict rules were enforced for women monks. The first two years was their probation period. The women monks were not allowed to meet any male monk in loneliness and their residence was arranged separately at a distant place. They were not given any permanent post in the sangh. Some monk could give her religious instruction twice a month in the presence of another monk.

10. Qualities and Responsibilities of the teacher- The teacher himself must spend at least ten years as a monk and necessarily must have the purity of character, purity of thoughts and generosity. Both the teacher and student were responsible to the monastery. But regarding education, clothes, food and residence of the student monk, the teacher was fully responsible. The teacher was also responsible for any treatment of the student whenever he fell ill.

11. Daily routine of students-on rising in the morning the student will arrange everything for the daily routine of the teacher. He will cook food and clean his clothes and utensils. Whatever he required through begging alms, he would place before the teacher. The student was always to obey the teacher and none others. He would keep the monastery and its surroundings clean. The student had to prepare himself to receive education at any time whenever the teacher required him.

12. Boarding and Lodging of the Students-In Buddhist period, there were no organized Gurukuls, but the education was imparted through monasteries and viharas. The teacher and the students lived together. Buddhist Vihara were fine and well furnished separate rooms for dining, bathing, sleeping, reading, studying and discussions. The monk and the students in Buddhist period were following the simple living and high thinking principle. their lives were full of purity, nobelness, dutifulness and humanity.

13. Astang Marg- the word Samma means 'proper', 'whole', 'thorough', 'integral', 'complete', and 'perfect' - 1. Samma-Ditthi — Complete or Perfect Vision 2. Samma-Sankappa — Perfected Emotion or Aspiration, 3. Samma-Vaca — Perfected or whole Speech 4. Samma-Kammanta — Integral Action. 5. Samma-Ajiva — Proper Livelihood. 6. Samma-Vayama — Complete or Full Effort, Energy or Vitality. 7. Samma-Sati — Complete or Thorough

Awareness. 8. Samma-Samadhi — Full, Integral or Holistic Samadhi. 14. Four Noble Truths. 1. All life knows suffering. 2. The cause of suffering is ignorance and clinging. 3. There is a way to end suffering. 4. This is the way to end suffering:

METHODS OF TEACHING :Buddhist education aimed at purity of character. Buddhist education was training for moral and psychological development of the student. One had to attain the stage of bodhisattva. Following were the methods of teaching.

1. Verbal Education-the art of writing had been well developed up to the Buddhist period. But due to the shortage and non availability of writing material verbal education was prevalent. The teachers used to give lessons to the student who learnt them by heart. The teachers used to put questions on learning the lesson by heart.

2. Discussion- discussion is one of the methods of teaching in Buddhist period because it impressed the general public. Scholars discussed the important questions. Discussion continued till cleared every kind of doubts.

3. Evidences-to establish the disputes point the following evidences of eight kinds were required theory, cause, example, parallelism, contradiction, evidence, argument and induction.

4. Prominence-the importance of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical arguments.

5. Tours- the main aim of the Buddhist monks was to propagate Buddhism. Hence some Acharyas like Rahul and Sariputta gave the importance to tours for educating people. After completion of the education the student were encouraged to undertake long tours to gain the real and practical knowledge.

6. Conferences- conferences were arranged full moon and first day of the month in Buddhist sangh. The monks of different sangh assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conferences. An annual conference was arranged in which a well-renowned monk would challenge the whole sangh to disprove his purity.

7. Meditation- some Buddhist monks are more interested in isolated spiritual meditation in lonely forests and caves. Only those monks were considered fit for lonely meditation who had fully renounced the worldly attraction and had spent enough time in the Sanghs has gained the efficiency for solitary meditation.

PROGRESS OF EDUCATION DURING MEDIEVAL TIMES

Islam gives importance to education, which is the process of teaching and acquiring or learning knowledge (which includes beliefs, values, attitudes, manners and skills). Education in Islam plays important role in developing every individual to be successful in realizing the very purpose of man's creation.

The meaning of education and of what it involves is of utmost importance in the formulation of a system of education and its implementation. Supposing I am asked: What is education?, and I answer: Education is a process of instilling something into human beings. In this answer a process of instilling refers to the method and the system by which what is called education is gradually imparted; something refers to the content of what is instilled; and human beings refers to the recipient of both the process and the content. Now the answer given above already encompasses the three fundamental elements that constitute education: the process, the content, the recipient; but it is not yet a definition because those elements are deliberately left vague. Furthermore, the way of formulating the sentence meant to be developed into a definition as given above gives the impression that what is emphasized is the process. Supposing I reformulate the answer: Education is something progressively instilled into man. Now here we still encompass the three fundamental elements inherent in education, but the order of precedence as to the important element that constitutes education is now the content and not the process.

PRIMARY EDUCATION Ibn Sina wrote that children should be sent to a Maktab school from the age of 6 and be taught primary education until they reach the age of 14. During which time, he wrote that they should be taught the Qur'an, Islamic metaphysics, language, literature, Islamic ethics, and manual skills (which could refer to a variety of practical skills). In the medieval Islamic world, an elementary school was known as a Maktab, which dates back to at least the 10th century. Like Madrasah (which referred to higher education), a Maktab was often attached to an endowed mosque. In the 11th century, the famous Persian Islamic philosopher and teacher Ibn Sīnā (known as Avicenna in the West), in one of his books, wrote a chapter about the Maktab entitled "The Role of the Teacher in the Training and Upbringing of Children", as a guide to teachers working at Maktab schools. He wrote that children can learn better if taught in classes instead of individual tuition from private tutors, and he gave a number of reasons for why this is the case, citing the value of competition and emulation among pupils as well as the usefulness of group discussions and debates. Ibn Sīnā described the curriculum of a Maktab school in some detail, describing the curricula for two stages of education in a Maktab school. Maktab Maktab (Arabic: (other transliterations include Mekteb, Mektep, Meqteb, Maqtab), also called kuttab (Arabic: —school)), is an Arabic word meaning elementary schools. Though it was primarily used for teaching children in reading, writing, grammar and Islamic subjects (such as Qur'an recitations), other practical and theoretical subjects were also often taught. Until the 20th century, Maktab were the only means of mass education in much of the Islamic world. While in Arabic, Maktab refers to only elementary school, the word Maktab is also used in Persian language in Afghanistan and is an equivalent term to school, comprising both the primary and secondary schooling. History In the medieval Islamic world, an elementary school was known as a Maktab, which dates back to at least the 10th century. Like Madrasah (which

referred to higher education), a Maktab was often attached to a Mosque. In the 10th century, the Sunni Islamic jurist Ibn Hajar al-Haytami discussed Maktab schools. In response to a petition from a retired Shia Islamic judge who ran a Madhab elementary school for orphans, al-Haytami issues a fatwa outlining a structure of Maktab education that prevented any physical or economic exploitation of enrolled orphans.

SECONDARY EDUCATION Ibn Sina refers to the secondary education stage of Maktab schooling as the period of specialization, when pupils should begin to acquire manual skills, regardless of their social status. He writes that children after the age of 14 should be given a choice to choose and specialize in subjects they have an interest in, whether it was reading, manual skills, literature, preaching, medicine, geometry, trade and commerce, craftsmanship, or any other subject or profession they would be interested in pursuing for a future career. He wrote that this was a transitional stage and that there needs to be flexibility regarding the age in which pupils graduate, as the student's emotional development and chosen subjects need to be taken into account. Madrasah Madrasah is the Arabic word for any type of educational institution, whether secular or religious (of any religion). Madrasah stems from Academy in Persian these Universities in Persia were renowned academy of learning in the city of Gundeshapur during late antiquity, the intellectual center of the Sassanid Empire. It offered training in medicine, philosophy, theology and science. The faculty was versed not only in the Zoroastrian and Persian traditions, but in Greek and Indian learning as well. According to The Cambridge History of Iran, it was the most important medical center of the ancient world. Later before the Islamic invasion: The Nezamiyehs are a group of the medieval institutions of higher education established by Khwaja Nizam al-Mulk A Persian, in the eleventh century in Iran. The name nizamiyyah derives from his name. Founded at the beginning of the Seljuk empire, these Ash_ari-Shafi_i theological schools are considered to be the model of Madrasah, or Islamic religious schools.

EDUCATION OF WOMEN Although there was Pardah system during the Muslim period yet Islam did not oppose the education of women. These two contrary factors influence the education of women in two ways. The girls were entitled to receive education equal to that of the boys up to a definite age but thereafter their education was stopped. However, the girl to higher classes used to continue their studies at home. Now a day is the most important thing and developing countries like Pakistan needs educated women for the development of country. Educated women can teach and guide her children more efficiently which will lead them for better future and being a good Muslim. Due to importance of female education the Arabic Girls College For Islamic Studies was founded in 1995.[Arabic Girls College For Islamic Studies]Arabic Girls College For Islamic Studies] is a non commercial, non political and non sectarian organization which is providing quality education to the students without any charges since 1995

TEACHER – PUPIL RELATIONSHIP Due to the changing viewpoint towards the education, great ideal of teacher – pupil relationship which existed in the Ancient India, had greatly declined in the Muslim Period. 60 In the modern civilization nature of relationship between the teacher and the taught does not count. But in Islamic scheme of education it holds a very crucial position. In the present world education is an industry; the teacher is

salesman and the student is buyer. Islam may not allow its educational institutions to turn into business centers. It considers the teacher as guide (murshid), and the student as seeker (Taalib). Both are to be sincere in their attitude towards each other. The relationship between the two is to be governed by certain Qur'anic principles. The Qur'an has used a number of terms to draw a comprehensive and clear picture of its scheme of life. These are of various categories. Certain terms represent the nature of acts to be carried out in Islamic life, and some other terms serve as underlying principles. „Adl (justice), ihsan (excellence), jihad (utmost endeavor), and taqwa (God-consciousness) are the most important underlying principles for life as suggested by the Qur'an. These principles generally stand misinterpreted hence misunderstood. According to general perception, „adl is an act to be carried out only in the court of law, ihsan is applicable in social life, jihad has a role to play in the battlefield, and taqwa is a form to be demonstrated in mosque and devotional matters. These principles are of general and universal nature. Their applicability transcends the limitations of time and place. Educational places are also to be governed by these principles. Teacher-student relationship is to be established and strengthened further on the basis of these above-mentioned principles. The prophet was a teacher for mankind (62:2). While addressing his followers he once observed: "My position among you is that of your father". Since the Prophet is the role model for Muslims, he is to be followed by the teacher in his teaching profession. The teacher has to interact with his students in the way their biological fathers treat them. A father loves his children and is always concerned about their welfare; he wants to see them developing from all angles, physically, emotionally, morally, and intellectually. The teacher has also to feel concerned about how to ensure his students' growth, mentally as well as morally. One of the attributes of the Prophet as mentioned in the Qur'an is gentleness. Ayah 3:159 reads: "And it was by Allah's grace that you deal gently with your followers: if you had been severe and harsh hearted, they would indeed have broken away from you". It is clear from this Ayah that the secret of the Prophet's success, among other things, was his gentle and kind approach to his disciples. A teacher who has the mission of imparting knowledge to his students has to act in the same manner so as to ensure success in his task.

