A CRITICAL ANALYSIS OF THE EFFECTIVENESS OF THE TEACHING METHODS OF QURAN AND SUNNAH AT SECONDARY LEVEL

Ph.D Thesis

FARZANA BUKHARI

INSTITUTE OF EDUCATION AND RESEARCH
UNIVERSITY OF PESHAWAR
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The research is submitted to the Institute of Education and Research (I.E.R), University of Peshawar in partial fulfillment for the requirement of
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INSTITUTE OF EDUCATION AND RESEARCH
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بسم الله الرحمن الرحيم

In the name of

Allah,

The most Merciful and Compassionate the most Gracious and the Beneficent

DEDICATION

I DEDICATE THIS HUMBLE

EFFORT TO MY LOVING

PARENTS

DECLARATION

I Farzana Bukhari daughter of Nazir Hussain Shah Registration No. _____a PhD scholar of The Institute of Education And Research (IER) University of Peshawar do hereby solemnly declare that the thesis entitled "A Critical Analysis of Effectiveness of Teaching Methods of Quran and Sunnah at Secondary level", is submitted in fulfillment of the requirements for PhD Degree in Education and is my original work it has not been submitted or published before.

August-2013   _____

                                                     Farzana Bukhari

FORWARDING SHEET

The thesis entitled "A Critical Analysis of Effectiveness of Teaching Methods of Quran and Sunnah at Secondary level" submitted by Farzana Bukhari in partial fulfillment of the requirement of Ph.D Degree in Education has been successfully accomplished under my guidance and supervision. I am fully satisfied with the quality of the work.

Dated: _____   _____
                                                                    Supervisor
                                                          Dr. Mohammad Noman

ACKNOWLEDGEMENTS

ABSTRACT

The main purpose of the study was to identify effective and suitable methods for teaching the students at secondary level. In order to derive the desired objective the teaching methods of Quran and Sunnah and traditional methods were selected for teaching English grammar parts of speech, tenses, stories and composition at secondary level.

The research study was experimental in nature and GGHS Tarnab Farm Peshawar Khyber Pakhtunkhwa was selected as sample through purposive sampling. There were two sections of class 9th in the school. From each section 30 students were selected randomly through new draw method techniques. One group was considered as experimental and other as control group. One of the teachers from the same school was selected to teach both the group English grammar (part of speech, tenses, stories, and composition in separate period of 40 minutes daily.

For the control group teacher used traditional method while experimental group was taught by teaching methods of Quran and Sunnah. The researcher briefed and guided the teacher for both the traditional method and teaching methods of Quran and Sunnah, direct method, lecture method, question/answer method. The experiment was conducted in 48 working days. Two achievement tests were administered in the subject of English at secondary level. Pre-tets was administered before starting the experiment while post test was administered on completion of experimental task. Two attitude scales: one for control group and other for experimental group were also administered at the end in order to explore the students' views about the

selected methods of teaching and their effectiveness at secondary level. The collected data through achievement tests was analysed through SPSS version 17. The t-test was applied for two independent variables. And means, standard deviations, degree of freedom t-value and p-value were obtained, significance level between the mean scores was seen at .05 level as the criterion for the rejection of null hypothesis. The collected data through attitude scales was analyzed by applying percentage. The results obtained through two achievement tests and two attitude tests showed better performance of the students of experimental group than control group. The time schedule for per-period was divided in to three parts, time taken by teacher, time used by student and time used by both students and teacher, percentage was applied for analysis of proportionate amount of time. The findings of study are that the students who had been taught through Quran and Sunnah teaching methods showed good performance, understand more and considered these methods more effective than control group who had been taught by traditional method of teaching.

The study recommends that the teaching method of Quran and Sunnah may be used at higher secondary level. These methods may be applied in teaching of other subjects like Urdu, Islamiyyat and Pakistan studies and other subjects. Distance education may play an important role by introducing these methods in teachers.

All the pre-service and in service training institutes may bring awareness among teachers about benefits and effective uses of Quran and Sunnah teaching methods.

TABLE OF CONTENTS

LIST OF TABLES

17.	Student like to be done class work through traditional method of teaching	86
18	Easyto understand and follow traditional method	86
19	Learning through traditional Methods is more effective and long lasting	87
20	Traditional method makes possible student active involvement in teaching learning process	87
21	A source of sharing ideas among teacher and students in the classroom	88
22	Words repetition and use of examples make the lesson more effective and interesting	88
23	Cooperates more in learning different parts of speech, tenses, comprehension and composition	89
24	Provides opportunities of practicing newly learnt skill in the classroom	89
25	A time consuming process to adopt this method in the classroom	90
26	It helps in better under standing and learning of language	90
27	Time utilization in experimental and control group	91

Appendixes

CHAPTER – 1

INTRODUCTION

The first chapter of the thesis provides general information about current research work. There is discussion related to the focus, its objectives, importance and hypothesis. At the end of the chapter some abbreviations are defined.

Teaching is a complex activity which not only relies on a suitable curriculum but the method through which this curriculum is transferred to student is also of prime importance. Effective teaching requires a specific method which enables teachers to attain their goal in a given period of time. In fact, the selection of proper methods of teaching is beneficial and useful both for teachers and students and these methods must be selected according to the subject to be taught.

The focus of research is "A Critical Analysis of Effectiveness of Teaching Method of Quran and Sunnah i.e Holy Prophet (SAW) at Secondary level".

As Quran (The Holy book of Muslims) and Sunnah are the first and second fundamental sources of religious knowledge (Islam). Although these are the sources of religious knowledge but this fact cannot be denied that these provides information about maximum fields of life, and are the best source of guidance for human being. The basic purpose of both these sources is to educate the human being. Therefore, Quran and Sunnah are the significant facilitators of teaching learning process.

The aim of this research study is to Critically Analyze the Effectiveness of Teaching Methods of Quran and Sunnah for students at secondary. As Holy Prophet (SAW) used different methods in preaching of Islam and accomplished his task in a very successful manner. In this research study only four methods have been discussed used in teaching of English grammar at secondary level. These methods are storytelling method, lecture method, direct method and question answer method.

1.1   SURROUNDINGS OF THE STUDY

Teaching is an art in a way that there is a room for lot of things to include in it for making it successful and is a science because modern technology and techniques of teaching methods are involved in it. There are some boundaries and limitations in it both for teachers and students to play their role in teaching and learning process. Keeping it in view that bond between teacher and student curriculum is a source of communication and learning. No doubt that in present teaching learning process different modern methods of teaching are involved but actually these are based on teaching methods of religious scriptures and prophets of Allah. The most vital contribution is of Quran and Sunnah which bring revolution in education's field. Following review of literature is about four methods of Quran and Sunnah i.e. Question answering method, storytelling method, direct and lecture method. Other related researches are also mentioned with each method of teaching.

The purpose of question-answer method is to create interest of learner and draw the attention of learner to any specific thing. In Holy Quran question-answer method is used very frequently like in Surrat Baqara Allah says "when my servants ask you (O Mohammad SAW) concerning me(answer them) I am indeed near,(to them by the knowledge). I respond to the invocation of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me. So there may be led a right" (chapter Baqara Verse-186). In the same chapter we can also see another example of above mentioned technique like Allah says "they ask that how much they are to spend. Say to them whatever is beyond your need". Thus doth Allah may clear to you His signs, in order that may consider above your guardian Lord, who created you" verse 219. According to Nishimura, Toshihiro (Nov. 2012) three teachers in Japanese secondary schools who were interviewed for asking questions in teaching English in class room. These interviews described gap between the effective questions and the actual questions in the classroom.

However; Holy Prophet (SAW) conveyed the message of Allah to people in very effective manner. The methods which he (SAW) used in preaching of Islam and in teaching of Quran provide a strong base to teaching profession. According to him content validity plays an integrated role in teaching learning process. He (SAW) was always conscious about learner's interest and participation. Above all his (SAW) good habits is that he was very tolerant. For

learner's participation he tried to ask questions from his (SAW) followers like Hazrat Abu Huraira reported that once holy Prophet (SAW) asked his followers that why he should not tell about a thing through which sins may be removed and rewards are enhanced i.e. getting through ablution, taking of more steps towards Masjid and to wait from one prayer to another. Holy Prophet (SAW) always appreciated his followers for asking questions. Hazrat Maimuna reported that once a question was asked from the holy Prophet (SAW) "If rats were drowned into the cooking oil what should we do? He (SAW) replied that pour down the oil which is in contact with that rat you may use the remaining part of it (oil).

Like question answer method lecture method is also used in Holy Quran and Sunnah. Allah revealed 114 Surrahs in Holy Quran which provides detailed information about different subjects like faith and pillar of Islam, about nature, science and especially about previous nations etc. Lecture method is one of the oldest method of teaching through which much information is given to a large number of people. The Sermon of the Friday prayer is example of lecture method used by Holy Prophet (SAW). As compared to elementary level courses become difficult and lengthy at secondary level. So lecture method incorporates well in teaching students at secondary level. In 2009 Lion F. Gardiner produced a research article about, The Lecture System- how effective. A study of nearly 1800 members in five different institutes found that an average of 73- 83% of respondents chose the lecture method for teaching (Blackburn et al, 1980).

One can observe the interesting way of Quran and Sunnah to convey the message of Allah to humanity through verses and Hadith. In Quran and Sunnah story telling method is most frequently used. For example in Chapter Kahf story of Ashab-e-Kahf , in same chapter story of Zulqarnain and story of Hazrat Musa & Khazir, in Chapter Yusuf story of Yusuf (AS), in Chapter Qamar happening of " Shaqqul- Qamar". Same like Quran, Holy Prophet (SAW) was also used to teach and preach Islam through story telling method. In Holy Quran Allah says that "all that we relate to thee of the story of the apostle, with it we make firm your heart: in them there comes to you the truth as well stop as exhortation and a message of remembrance to those who believe" verse 43. The Holy Prophet (SAW) used this method for moral development and getting attention of his followers. Through story telling method he (SAW) provided correct information to the people of that time and the coming generations. At secondary level this method can also be used as an incentive. Jeff Gere et all says in his research study. A story

telling guide for the classroom, that story telling is one of the important source of sharing knowledge and experience with one another. It encourages students to explore their unique experiences and make students able to communicate their thoughts in suitable manner.

The fourth method of teaching which was discussed in research study is direct method. This is also one of effective method of teaching which facilitate learning process and make it more precise and fruitful. Our Holy Prophet (SAW) had also mostly used this method. Like narrated by Abdullah (RA) the Prophet (SAW) draw a rectangle and then attracted a range in the center of this rectangle and then attracted several little collections connected to that main range and said this is the person and this (the square) in this stop of lifestyle circles him from every side (or has surrounded him). And this range which is outside (the square) is his wish, and these little curtains are the disasters and problems (which may be drop him) , and if one overlooks him , another will click (i.e overtake) him , and if the other overlooks him , a third will click (i.e. overtake) him (Hadith no. 6417).Cited by Allah Noor Khan (2012) Ishtiaq Hussain (2005) conducted a research for his PhD thesis. His topic is, "An Experimental Study of Teaching English Through Direct and Traditional Method at Secondary level". According to him direct method is planned and systematic way to establish sequence in teaching. In order to critically analyze the teaching method of Quran and Sunnah and their effectiveness at secondary level, the researcher conducted research at secondary level in the light of above mentioned related literature. This will incorporates the utilization of the riche texts of Quran and Sunnah which describes the effective ways of teaching learning process and enable the teachers to use these methods in teaching at secondary level.

1.2   STATEMENT OF THE PROBLEM

The current research work was conducted to critically analyze the effectiveness of teaching method of Quran and Sunnah at secondary level.

1.3   OBJECTIVES OF THE STUDY

This research study was conducted to explore the effectiveness of teaching methods of Quran and Sunnah at secondary level. The second important objective was to explore the views

of student at secondary level about the effectiveness of Quran and Sunnah's teaching methods. The study also aims to obtain some secondary objectives as following.

1. To explore how these methods are used in Quran and Sunnah.

2. To find how these methods are used in teaching of English grammar at secondary level.

3. To find how much students, level of comprehension could be improved through these methods at secondary level.

4. To explore the role of these methods in understanding parts of speech, tenses, stories development in English grammar at secondary level.

1.4   SIGNIFICANCE

This research study is of great importance which provides a clear picture about the effectiveness of teaching methods of Quran and Sunnah at secondary level. Following are some factors related to significance of current research work.

1. At secondary level the students pass through the age of adolescence and confront different physical and mental changes. Obviously these changes directly or indirectly affect student learning and interests, which creates challenging situations for the teacher during teaching learning process in the class room. In order to cope with these situations and make his teaching effective teacher needs a proper method of teaching according to physical and mental needs of students and requirement of subject matter. So the main significance of this research study is to arouse the interest of students, provide them correct and more information in less time, attract the attention of students by asking questions and help the learner in moral and character building.

2. The teachers at secondary level may be inspired and facilitated to teach languages both English and Urdu through these methods.

3. Teachers who teach other subjects include history, Islamiyyat, General Science and Pakistan-studies can follow these methods and get guidance from teaching methods of Quran and Sunnah.

4. These methods may also be used by the teacher at lower and higher secondary level in teaching of English and other subjects.

5. The present curriculum may be improved in the light of the result of current research.

1.5   HYPOTHESIS

1. There is no significant difference between the mean score of pre-test of experimental and control group.

2. There is no significant difference between the mean score of post-test (parts of speech) of both experimental and control group.

3. There is no significant difference between the mean score of post test (tenses) of experimental and control group.

4. There is no significant difference between the mean score of post-test (stories, development) of experimental and control group.

5. There is no significant difference between the mean score of post test (composition) of experimental and control group.

6. There is no positive effect of teaching methods of Quran and Sunnah on the attitude of students who were taught by these methods.

7. There is no positive effect of traditional method of teaching on the attitude of students who were taught by traditional method of teaching.

8. There is no prominent and positive effect of the provided time on the students performance who were taught by teaching methods of Quran and Sunnah.

9. There is no prominent effect of given time on the achievement of student who were taught by traditional method.

1.6   LIMITATIONS

1. In the Quran and Sunnah several methods of teaching are used by Allah and Prophet (SAW). But in this research study only four teaching methods, lecture method, direct method

storytelling method and question answer method of Quran and Sunnah were used in teaching of English grammar at secondary level. So the area is open for other researchers.

1.7 DELIMITATIONS

1. The research study was limited to district Peshawar KPK. And GGHS Tarnab Farm was considered as population through purposive sampling.

2. The study was limited to secondary level also.

3. It was further limited to English grammar parts of speech, tenses, stories and composition.

1.8 DEFINITION OF TERMS

1. **Allah:** Name of God in Arabic Language.

2. **Quran:** Holy book of Muslims revealed by Allah to the Prophet "SAW" through angel Gibrail.

3. **Sunnah:** Actions, words and silence approval of certain facts by prophet (SAW).

4. **Hadith:** Narrative tradition, especially a prophetic tradition.

5. Teaching Method of Quran and Sunnah: Methods used by Allah in the Quran and by the Prophet (SAW)(in preaching of new religion Islam.

6. **Elementary level:** $6^{th} - 8^{th}$

7. **Secondary level:** $9^{th} -10^{th}$

8. **Higher secondary level:** $11^{th} - 12^{th}$

9. **Parts of speech:** There are eight parts of speech like noun, pronoun, verb, adverb, adjective, prepositions, conjunctions, and interjections.

10. **Tenses:** There are basically three tenses (present, past and future) Each of it is further divided into indefinite, continuous, perfect and perfect continuous tense.

11. **Stories:** A short narrative, a tale, a fable

12. **Composition:** Act of putting together an art of literary production.

13. **PITE:** Provincial institute for teacher training.

14. **RITE:** Regional institute for teacher training.

CHAPTER – 2

REVIEW OF RELATED LITERATURE

The following chapter is based on three sections.

1. The first section is related to theoretical frame work.

2. The second section reviews related studies.

3. The third section provides information about links between results of present research with the previously done researches in the same area.

2.1 THEORETICAL FRAME WORK

The mentioned section of the chapter gives detailed description of the Quran, its mode of revelation; and subject matter, Prophet SAW, his family tree, birth and some basic details about his (SAW) life. Then there is definition of Sunnah and hadith. Secondly there is explanation about secondary level school and secondary level student, teaching different methods of teaching in education and method of teaching of Quran and Sunnah.

2.1.1 Holy Quran

The holy book of Islam is the Quran. It is believed to report the words of God received by Muhammad (SAW) through the angel Gabriel. It is divided into 114 chapter or chapters and contains many stories and traditions which helped Arabs absorb the teachings. (Tara Chand Sharam, 2007).

The very first human sent to earth was Hazrat Adam (AS). From him human tribe raised in number. As the time passed Allah sent His messengers for the guidance of Adam (AS) tribe. The messengers of Allah were equipped with four things that are Law (kitab or book), wisdom (Hikmat), Authority (Ikhtiar) and knowledge (Ilm). The purpose of these four things were to firstly to give a perfect and complete way of life in a right order in a form of book, secondly proper understanding of surroundings and situations through wisdom. Thirdly to protect both law

and wisdom from Evils and wrong doings and fourthly to subdue nature for the common benefit and advancement of human society. (1990) Mahar Abdul Haq.

As for as holy books of Allah are concerned Allah revealed four books including Torah, Injeel (gospels), Zaboor and Holy Quran and some Sahifas (short scriptures) Qurna is the last Holy book of Allah and its educational Philosophy is to be understood and followed strictly Guess or Conjecture (Dr. Mahar Abdul Haq). The main purpose of Holy Quran was to introduce the new faith and religion Islam. In glorious Quran Allah communicates to human beings and explained different matters. As there are three aspects of communication the speaker, the style and the content. So its glory and worth of Holy Quran can be extracted from these aspects. Like in Holy Quran the speaker is Allah, the style in which Allah communicates is remarkable and the content which is being communicated is incredible.

2.1.2   The Chronology of the Revelation of the Quran

This fact cannot be denied that Quran is a divine book, and secure in the preserved Tablet. Holy Quran says "Rather, it is the glorious Quran in the preserved tablet" (85:21:22). The Holy Quran was revealed twice. First at Al-Bayt-ul-Mamur, the most exalted house. It is over the Kabah in the seventh and heaven and tis i visited by angles for worship. This took place on the night of Qadar: The Quran's second revelation was to the Prophet (SAW) in gradual manner. The rest of revelations took time of 23 years. According to Imam Abu Shamah the aim of its first dissention was to demonstrate the exalted majesty of the noble Quran and to inform the angles about the last book of Allah for the guidance of people on the earth while in words of Shaykh Al-Zurqani the two time dissention of Holy Quran was aimed to emphasis that there is no doubt in holy book of Allah. Because it is preserved it two more places (preserved Tablet and exalted house) then the blessed heart of Prophet (SAW). (Manahil Al-Irfan, Vol-I, P-39)

2.1.3   The Verses That Came First

The first verses of the Quran were the beginning verses of surah Al-Alaq. In Sahih Bukhari Hazrat Aisha (RA) emphasized the first revelation. As The Prophet (SAW) used to spend a lot of time in cave of mount Hira and stayed in the state of itikaf, one day an angel came there and said Iqra (Read). The Prophet (SAW) replied that I am unable to read. So angel caught

hold of him and embraced him with unbearable force. All this was repeated thrice and then Prophet (SAW) followed the angel in recitation of verses.

اِقْرَأ بَاسْمِ رَبِّكَ الَّذِئ خَلَقَ۝خَلَقَ الْاَنْسَانَ مِنَ عَلَقَ۝اقراوربک الاکرمالذی علم بالقلم۝علم الانسان مالم یعلم۝

"Read with the name of your Lord, Who created, created Man out of a clot of blood. Read it again and your Lord is Most Awesome Who transferred knowledge by the pen, informed man what he did not know (96: 1–3).

After first revelation the process is discontinued for three years. Then the same angel appeared to him at the time of revelation of surah Al-Muddasir.

2.1.4 The Makki And Madani Verses

In beginning of every Surrah it has been written Makki or Madani. Some people have viewed about it that it indicated the place of revelation but this is not correct: The fact behind it is that some Surrah revealed before Hijra and some after Hijra "Migration". Therefore these Surrah are known as Makki or Madani Surahs. (Prof: Muhammad Hassan Askari & Prof: Muhammad Shamim).

The Meccan chapter are totally different from Madani ones with respect to Subject elaboration or conciseness because in Meccan Surrah Quran addressed the polytheists in more forceful manner. Al-Nahlawi 2000). While Maddani Surrahs revealed after migration law in the second stage of the Prophet message and in these Surrahs laws and commandants of Islamic law (Shari'a) explained in very simple, clear and detailed language.

2.1.5 Quran Subject

Quranic subjects are base of five kinds of knowledge like:

i.   **ILMUL AHKAM:**

According to Fiqh, there are prayers and dealings, economics and politics, the compulsory and non-compulsory.

ii.   **ILMI MUKHASIMA: (Polemics)**

It has been explained by Mutkalmeen that is based on the discussions among the Jews, Mushrikeen, Nassara and Munafiqeen.

iii.   **ILMI TAZKIR-BI-ALLAH-I-ALLAH:**

It gives details about the relationship among human beings and emphasizes belief in Allah.

iv.   **ILMI TAZKIR BYAM ALLAH:**

It belongs to the importance of belief in Allah and disobedience and deviation from rules of Allah. It also provides a clear differentiation between deeds and evils.

2.1.6 Prophet "SAW" and His Family Tree

The family tree of Prophet "SAW" was Mohammad Bin Abdullah bin Abdul Muatlib bin Hashim bin Abd Munaf bin Wassi bin Kaab bin Murrah bin Kaab bin Luvy bin Ghalib bin Fihar bin Malik bin Nazar bin Kanana bin Khazima bin Mudrikan, bin Ilyas Bin Nazaar Bin Muid Bin Adnan. All the subject specialists agreed on it that his (SAW) family was traced back to Hazrat Ibrahim (A.S) and Hazrat Ismail (A.S).

The Prophet (SAW) belonged to one of the noblest tribe of Arabia known as Quraish. His elders were great and well known leaders of Arabs. They were famous for their wisdom, bravery and good conduct. Like Muid was known as hero of battle field who always become succeeded in every battle field. Nazaar was beautiful and wise man. Fihar was a kind person and always tried his best to help the needy. Kaab was used to deliver addresses on Friday and Arabs gave importance to his addresses. He informed them about the Nubuat and advised the Arabs to follow the Mohammad "SAW". Kalab was the first man who gave the Arabic names to months which are still use. Qassi was born in 400 Hijra. He struggled a lot for the unity of Arabic tribes. He distributed the tribes in valley of Meccah, the area between mountains and on the peak of mountains. His house was just like a club for Arabs who discussed and solved their matters there. One of the elders of the Prophet (SAW) was also Abd Munaaf who was famous for their beauty

and generosity. Hashim whose name was Umar bin Abd Munaaf. After his father he became the leader of his nation. Once during famine Quraish were greatly suffered so he went to Syria and brought a lot of food stuff for his tribe and distributed it among them. He was a generous and wealthy person. He helped the people in time of trouble. He introduced the trade journey in Arabs. After Hashim was Abdul Muttalib the grandfather of the Prophet (SAW). He was a well-known person. His generosity was not only limited to human beings but he was also conscious about birds and animals. He was the first man who used to go to cave of mount Hira and worshipped. Abdul Muttalib also fed poor at mount Hira in the month of Ramazan. He advised people for virtues, Curtisy and good manners. In the last days of his life he gave up the idols; worship and accepted the courtesy belief in one Allah. He had 10 sons and Abdullah was one out of them. He was the father of Mohammad (SAW). He married Amna Bint Wahab respectable woman of Quraish. After marriage he went to Syria for trade purpose. There he became ill and died. At that time prophet (SAW) was in the womb of mother.

2.1.7 Birth of Prophet (SAW)

Mohammad "SAW" was born on 12th Rabi-ul-Awal in morning. His birth took place in house of Mohammad bin Yousaf Sakafi, which was situated at Soqul Lail in Maccha. His birth took place in the hands of Shifa "mother of Abdul Rehman Bin Auf. At the time of birth his (SAW) was looking towards sky and touched earth with his hands.

At the time of his birth your grandfather was busy in circumbulation. When someone informed him about your "SAW" birth. So he came and carried you "SAW" and looked him for long time and then took him to Kaba and there he prayed for him "SAW" his grandfather named him Muhammad (SAW) and his mother named him Ahmed. Then was a common tradition in Arabs that after birth they searched a good nurse for their new born who nourished and reared their child. For this purpose Bibi Halima was selected in order to look after prophet "SAW". When prophet "SAW" was at the age of six his mother died when she was with Mohammad (SAW) on her way to Madina. Abdul Mutalib and his uncle Abu Talib brought him. In early days of his life Abdul Mutalib was informed by many religious and pious people about your prophet hood. In that people one was Saif bin Yazan. He shared the prophet hood secret with him and instructed him for Muhammad great care and protection.

Prophet Mohammad "SAW" was totally changed from other children of that time. After his grandfather's death his uncle took charge of his up keep. Once the prophet (SAW) accompanied his uncle in journey to Syria. In church of Basara a priest named Bahira keenly observed the sign of prophet hood in Mohammad "SAW" and informed Abu Talib that prophet Mohammad "SAW" will be famous from beginning for his truthfulness, fair dealing, honesty, bravery, kindness and mercy. Like the other people and his elders he (SAW) choose the profession of trade. During one of your professional dealing with Hazrat Kadija, he impressed her greatly and she sent marriage proposal for him. Mohammad (SAW) accepted it. At the age of 25 he got married with Hazrat Khadija. She was then forty years old. After 15 years of your first marriage at the age of 40 Allah bestowed upon him prophethood and revealed first verses of Holy Quran at cave of mount Hira. The first revelation astonished and confused him greatly but Bibi Khadija helped him (SAW) greatly to face this critical situation. The Prophet (SAW) preached the teaching of Islam for 23 years. During this time he (SAW) faced great hard ships because it was an uphill task to convey Allah message to people but prophet SAW spread no effort to complete his mission and nothing could move him from his chosen path.

2.1.8   Sunnah

According to religion Islam Prophet Mohammad's (SAW) Sunnah is defined as actions (fi'l), words (Qaul), and silence acceptance of certain information. His well-attested way of behavior accomplished a normative value for following years from at least as beginning as the second millennium of Islam. Because of his (SAW) extremely superior behavior established the central place of Sunnah in Islamic culture.

2.1.9   Hadith

"Hadith is defined as (narrative tradition; especially a prophetic tradition) is a review that contains a comment about a saying or an activity of the prophet as it is informed by one of his reliable partners who attributes it to someone in the next creation." The text of Hadith deals with different subjects related to religion and different fields and aspects of life i.e. faith and pillars of Islam, reward and punishment, life hence after, or a simple description of the Hazrat Mohammad "SAW" behavior while eating, sleeping or giving advice.

2.1.10 Secondary Level School

According to international standard classification of Education 1997 (ISCED97) secondary education is divided into two levels: lower secondary (Grade 9-12). In case of Pakistan grade 6-8 corresponds to middle or elementary level. While grade 9-10 (Matriculation) is considered to be secondary and intermediate or higher secondary is used for grade 11-12.

2.1.11 The Secondary School Student

The students aged 13-15 year old (adolescent) is the age range normally found in the secondary school. Physically these students are going through rapid physical changes. This period is also called a transition or threshold period. Comparatively both physical and mental growth rate is rapid in girls than boys. Socially the students of this age have drastic behavior like they are to be aggressive, daring, critical and boisterous. They also slavish to gangs. They are extremists in dress, speech, manners and hand writings. They show interest in their future and many use dishonest methods for this. As for as learning activities are concerned they are usually at war with time, they avoid to begin things quickly, their attention deviate easily, they have poor concentration and easily flit from one subject to another. Because of their rapid physical growth they have less energy for their lessons and educational activities. These students have high emotions. They have characteristics of vacillation and day dreaming. (Baughman et al., 1969).

So the students, transition from childhood to adulthood, interaction and attachment with peer groups, their social insensibility interests and attainment of mental maturity all create a difficult situation for teachers in classroom.

Therefore teaching at secondary level is an difficult task. As for as teaching of language is concerned, the teacher must focus on development of certain skills like reading, thinking and writing, listening spelling proficiency, Speaking and grammar.

2.1.12 Definition of Teaching

"It may be defined as a guidance or direction intended to cause learning "(Misra Bhawna 2008)

In the early American colleges, it was usually done by three ways. In one was only a single individual was involved, in second the president taught all the subjects to all the pupils while in third one president was assisted by tutors. At the beginning the primary methods of teaching were recitation and disputation. Recitation involved the Socratic dialogue method while disputation is based on argumentation by the used Aristotelian syllogism.

The lecture came to replace recitation and disputation in 1750. The lecture was simple, based on text book matter, the teacher simply delivered lectures while students copied it. In 1828 Yale prepared the recitation and disputation over lectures. In the 1820s, the experiment learning is introduced by Rensselaer in Chemistry and Physics laboratory. As for as seminars were concerned in 1893 these were tried by Charles Hendall Adams at the university of Michigan. While in 1910, independent study was followed by students under the faculty guidance. Since the first decade of the century no new method of teaching was introduced but new instruction delivery methods have appeared e.g. in 1910 motion picture,1920s radio and in 1959 the computer were used in the classrooms. Further uses of tape-recorder, text, films and other learning materials were used to improve and facilitate the teaching learning process.(Misra2008).

2.1.13 Teaching Methods of Quran and Sunnah

Shaykh Abdul Aziz (2012) tried to articulate the teaching methods of Quran and Sunnah as educational methods derived from the Quran and Sunnah. According to him there are some teaching methods of Holy book of Allah and Sunnah like giving examples, relating stories, use of questions to gain the students' attention, propounding ideas that spark the students, inquisitiveness and interests, giving the students a topic to guess about, the teacher taking help from fellow teachers who have more knowledge. Dr. Noman (1998) also described various methods of teaching methods of Prophet (SAW) in his PhD thesis. These methods include direct method of teaching, lecture method, storytelling method, inductive method, deductive method, project method and question answer method. He also mentioned the main qualities of Prophet lecture that are he (SAW) always stood in front of people during the sermon deliveries, ask the question from the listeners in order to attract their attention, while addressing he "SAW" also pointed towards listeners, he (SAW) also used different gestures. His way of communication was very precise, interesting, based on example and thought provoking. The repetition of important words and matters were also practiced by The Prophet (SAW).

2.2 PRIOR RESEARCH WORK DONE IN THE SAME FIELD

In second section a great part is based on verses of holy Quran and hadith of prophet (SAW). These verses and hadith contain subject matter related to pillars of the faith of Islam, different lectures delivered by prophet (SAW), the true stories of Quran and hadith about previous nations and prophets. There is also detail about different skills practically done by prophet SAW in front of followers like method of prayer and ablution. In this section four methods of Quran and Sunnah are discussed that are lecture method, question answer method, storytelling method and direct method. Some related researches are also included in order to explain the effectiveness of these methods and relate the current research with previous work.

2.2.1 Lecture Method in Quran and Sunnah

There are several teaching methods used in Quran and Sunnah. One out of these is lecture method. Lecture method is one of the oldest methods of teaching through which more information can be given to a large group or numbered class. This method has been in practice since long. Mostly all the prophets conveyed their holy messages to their respective Ummah. lecture method is used in Quran and Sunnah. Allah revealed 114 Surahs in holy Quran containing detailed information about different subjects like faith and pillar of Islam, about nature, science, and specially about previous nations etc. The holy prophet (SAW) has also used this method of teaching frequently in his life. The sermons of Friday prayer, addresses before Eid prayer and address on occasion of hajj known as last address of prophet (saw) are the main examples of his lectures. In her research articles lecture's pros and cons Melissa Kelly describes this method. According to her lecture is a teaching technique and is the main source of information used. The lecturer uses board, stands before class and presents information. Sometimes he also uses overhead projector. Students take notes while paying attention to the lecture. And there is a little interaction between instructor and learners during the lecture.

The salient features of lecture method are that a teacher must stand in front of students at a place where he can be seen clearly to all the students. In Sahih Bukhari this can be proven by so many times For example Holy Prophet (SAW) said

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، قَالَ أَتَى رِجَالٌ إِلَى سَهْلِ بْنِ سَعْدٍ يَسْأَلُونَهُ عَنِ الْمِنْبَرِ،

فَقَالَ بَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى فُلاَنَةَ ـ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ ـ" أَنْ مُرِي غُلاَمَكِ النَّجَّارَ، يَعْمَلْ

لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ ". فَأَمَرَتْهُ يَعْمَلُهَا مِنْ طَرْفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ

صلى الله عليه وسلم بِهَا، فَأَمَرَ بِهَ ا فَوُضِعَتْ، فَجَلَسَ عَلَيْهِ.

"Narrated By Abu Hazim: Some men came to Sahl bin Sad to ask him about the pulpit. He responded, "Allah's Apostle sent for a lady (Sahl known as her) (this message): 'Order your servant artist to create items of timber (i.e. a pulpit) for me so that I may sit on it while dealing with the individuals.' So, she requested for him to create it from the tamarisk of the jungles. He provided it to her and she sent it to Allah's Apostle. Allah's Apostle requested for it to be placed in the mosque: so, it was put and he sat on it (2095)".This hadith indicates that as he(SAW) prepared a pulpit by a woman's slave and placed it in the mosque in order to use it at the time of his (SAW) addresses. Holy Prophet (SAW) conveyed Allah message to people in very effective and appropriate manner. Which make it possible and easy to inculcate religious teachings and morel qualities in Muslim believers. He (SAW) vigorously emphasis each issue so that listeners naturally inclined towards him(SAW). This inclination is not only for people of that time but whenever one go through these hadiths he is definitely effected by it. One can observe this from the following hadith in which Holy prophet (SAW)expressed his wish for martyrdom.

"حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ رضى الله عنه

قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ أَنَّ رِجَالاً مِنَ الْمُؤْمِنِينَ لاَ تَطِيبُ أَنْفُسُهُمْ

أَنْ يَتَخَلَّفُوا عَنِّي، وَلاَ أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ، مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ

أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ"ـ

"Narrated By Abu Huraira: The Prophet said, "By Him in Whose Hands my way of life is! Were it not for some men amongst the supporters who dislike to be staying behind me and

whom I cannot provide with indicates of conveyance, I would certainly never remain behind any Sariya' (army-unit) developing out in Allah's Cause. By Him in Whose Hands my way of life is! I would really like to be martyred in Allah's Cause and then get brought up from the deceased and then get martyred, and then get raised from the dead again and then get martyred and then get raised from the dead again and then get martyred" (Sahih bukhari translated by Mehdi al Sharif ch-The book of jihad, vol-3, Hadith no 2798,).

Holy prophet (SAW) mostly accomplished the task of teaching Islam through sermons or lectures delivery. Besides the daily routine He (SAW) addressed to the followers on different occasions. Among these occasional addresses one of the most important is Khutba-e- Eid or lecture after Eid prayer. Here hadith no 962 of Sahih Bukhari is mentioned. In this hadith HOLY Prophet (SAW) said that

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بَابُ الْخُبَةِ بَعْدَ العِيْدِ

حَدّثنا اَ بُو عاصِم قال: اَخْبَرَنا بْنُ جُرَيِج قَالَ: اَخْبَرنِىْ الحَسَنُ بْنُ مُسْلِم عَنْ طاوس، عَنِ ابْنِ عَبّاسٍ قَالَ: شَهِدْتُ العِيْدَ مَعَ رَسُولِ اللهِﷺ وَ اَ بِىْ بَكْرٍ وَعُمَرَ وَعُثمَانَ رَضِيَ اللهُ عَنْهُمْ، فَكُلُهُمْ كانُوا يُصلّون قَبْلَ الخُطبَةِ.

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Addressing the speech of the feast after the prayer

–Ibn Abbas "Allah be please with both" reported: I witnessed the feast with the Prophet (SAW)." Abe'bakar, Omar, and Othman. Al of them used to address the speech after the prayer. (Sahih bukhari translated by Mehdi al Sharif, Ch: The Book of the two Feasts Hadith No. 962, Vol I. P. 460).

The preaching of a new faith and religion was an uphill task and holy prophet(SAW) faced great hardships but nothing could move him from his task. For this purpose he (SAW) frequently communicated with people at different places off and on. His way of communication was precise and comprehensive. He(SAW) was used to deliver lecture on a single subject at one time but when it was needed he spoke on multi subjects. In this regard Huja-Tul-Wida can be taken as an example. In this lecture Holy Prophet(SAW) discussed multi affairs. There is no match for this lecture through out the world. Holy Prophet (SAW) delivered this lecture at the time of his(SAW) last Haj. In Sahih Bukhari one can observe hadiths related to Huja-Tul-Wida.

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ أَبَاهُ، حَدَّثَهُ عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ كُنَّا نَتَحَدَّثُ بِحَجَّةِ الْوَدَاعِ وَالنَّبِيُّ صلى الله عليه وسلم بَيْنَ أَظْهُرِنَا، وَلاَ نَدْرِي مَا حَجَّةُ الْوَدَاعِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَّالَ فَأَطْنَبَ فِي ذِكْرِهِ وَقَالَ " مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلاَّ أَنْذَرَ أُمَّتَهُ، أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يَخْرُجُ فِيكُمْ، فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُمْ لَيْسَ عَلَى مَا يَخْفَى عَلَيْكُمْ ثَلاَثًا، إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ ".

Reported By Ibn Umar: We were making reference to Last address of Prophet (SAW), while the Prophet was amongst us. We did not know what Last address of Prophet (SAW)' signified. The Prophet identified Allah and then described Al-Masih Ad-Dajjal and described him considerably, saying, "Allah did not provide any prophet but that prophet informed his nation of Al-Masih Ad-Dajjal. Noah and the prophets following him informed (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his functions may be unseen from you, but your Lord's Situation is apparent to you and not unseen from you. The Prophet said it three times. Verily, your Expert is not sightless in one eye, while he (i.e. Ad-Dajjal) is sightless in the right eye which looks like a vineyard bulng out (of its cluster) (Sahih bukhari translated by Mehdi al Sharif Chapter: The book of Holy Battle, hadith No. 4402, Vol. 5, P. 242).

" أَلاَ إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِى شهركم هذا ثم قال هل بلغت قَالُوا نَعَمْ. قَالَ " اللَّهُمَّ اشْهَدْ، ثَلاَثًا، وَيْلَكُمْ، أَوْ وَيْحَكُمُ، انْظُرُوا لاَ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

No query,! Allah has designed your veins and your features sacred to one another like the sanctity of this day of yours, in this town of yours, in this 1 1 month of yours." The Prophet added: No doubt! Haven't I conveyed Allah's Idea to you? "They reacted, "Yes," The Prophet said three times, "O Allah! Be notice for it." The Prophet involved, "Woe to you!" (or said), "May Allah be merciful to you! Do not become infidels after me (i.e. my death) by decreasing the throat (throats) of one another.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ "الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَةِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلاَثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَىُّ شَهْرٍ هَذَا " قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ " أَلَيْسَ ذُو الْحِجَّةِ ". قُلْنَا بَلَى. قَالَ " فَأَىُّ بَلَدٍ هَذَا ". قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ "أَلَيْسَ الْبَلْدَةَ". قُلْنَا بَلَى. قَالَ "فَأَىُّ يَوْمٍ هَذَا" قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ "أَلَيْسَ يَوْمَ النَّحْرِ". قُلْنَا بَلَى. قَالَ "فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ قَالَ مُحَمَّدٌ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا وَسَتَلْقَوْنَ رَبَّكُمْ، فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلاَ فَلاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلاَ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبَلِّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ صَدَقَ مُحَمَّدٌ صلى الله عليه وسلم ثُمَّ قَالَ أَلاَ هَلْ بَلَّغْتُ. مَرَّتَيْنِ ".

"Narrated By Abu Bakra :The Prophet (SAW) said, "Time has taken its exclusive type which it had when Allah developed the Air and the Globe. The year is of 12 a few a few several weeks, four of which are holy, and out of these (four) three are in sequence, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and it all is Rajab which is known as after the Mudar group, between (the 1 30 days of) Jumaida (ath-thania) and Sha'ban." Then the Prophet requested for, "Which is this month?" We said, "Allah and His Apostle know better." On that the Prophet kept silent such a lengthy time that we considered that he might name it with another name. Then the Prophet said, "Isn't it the 1 1 month of Dhul-Hijja?" We reacted, "Yes." Then he said, "Which city is this?" "We reacted, "Allah and His Apostle know better." On that he kept silent such a lengthy time that we regarded that he might name it with another name. Then he said, "Isn't it the town of Mecca?" We responded, "Yes, " Then he said, "Which day is today?" We responded, "Allah and His Apostle know better." He kept silent way a lengthy time that we regarded that he might name it with another name. Then he said, "Isn't it the day of An-Nahr (i.e. sacrifice)?" We responded, "Yes." He said, "So your blood vessels, your functions, (The sub-narrator Muhammad said, 'I think the Prophet also said: And your regard...) are holy to one another like the sanctity of this day of yours, in this town of yours, in this 1 30 days of yours; and definitely, you will fulfill your Professional, and He will ask you about your actions. Beware! Do not

become infidels after me, reducing the throats of one another. It is §incumbent on those who are present to demonstrate this concept (of mine) to those who are dropping. May be that some of those to whom it will be communicated will comprehend it better than those who have actually observed it." (The sub-narrator, Muhammad, on focusing on that narration, used to say, "Muhammad mentioned the truth!") He (i.e. Prophet) then engaged twice, "No doubt! Haven't I communicated (Allah's Message) to you?" (Sahih bukhari translated by Mehdi al Sharif, chapter, The Book of Holy Battle, Hadith No- 4406,Vol. 5. P. 244).

The above mentioned hadiths related to the last address of the holy prophet(SAW)showed his unique mode of presentation.

Several things can be observed from these hadiths like holy prophet (SAW) delivered his (SAW) last address on the She- Camel near Jab-Lul-Arafat. Holy prophet (SAW) talked extensively about Al Masih L Dajal. As he(SAW) realized that the time of his (SAW) death was drawing near so he(SAW) strictly warned people to avoid the killing and harming the properties of one another after him (SAW). Besides these holy prophet (SAW) also discussed little maters about day to day life like kindness with servants, equality among human beings, forbidden of interest over loans and rights of husbands and wives over each other. He (SAW) spent his whole life in teaching of these principles and at the end amazingly summaries it before the Muslims at the day of his (SAW) last Haj. This lecture was multidimension. The related hadiths also shows that holy prophet (SAW) strongly stressed over the listener concentration. Holy prophet (SAW) on completion of his address repeatedly asked from the people that have he (SAW) accomplished his task and conveyed the message of Allah to them and hundreds of pilgrims replied within one voice, yes you have. This shows that holy prophet (SAW) considered necessary the repetition of important words and confirmation from students for their understanding.

The Prophet (SAW) was by nature a soft hearted and polite person and he (SAW) always taught the principles of Islam with great kindness, patience and affection to the new converts of Islam. But when he(SAW) felt need to abolish wrong doings among his followers, he (SAW) strictly opposed it e.g., in Sahih Bukhari Hadith no 2155.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ عُرْوَةُ بْنُ الزُّبَيْرِ قَالَتْ عَائِشَةٌ رضى الله عنها دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم فَذَكَرْتُ لَهُ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم

" اشْتَرِي وَأَعْتِقِي، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ ". ثُمَّ قَامَ النَّبِيُّ صلى الله عليه وسلم مِنَ الْعَشِيِّ، فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ " مَا بَالُ أُنَاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَ فِي كِتَابِ اللهِ، مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللهِ فَهْوَ بَاطِلٌ، وَإِنِ اشْتَرَطَ مائَة شَرْطٍ، شَرْطُ اللهِ أَحَقُّ وَأَوْثَقُ ".

"Narrated By 'Aisha: Apostle of Allah's came to me and I recommended him about the slave-girl (Buraira) Apostle of Allah's said, "Buy and manumit her, for the Wala is for the one who manumits." At night the Prophet got up and worshiped Allah as He well gained and then said, "Why do some individuals encourage circumstances which do not exist in Allah's Details (Laws)? Whoever creates sure such a situation as is not in Allah's Guidelines, then that situation is incorrect even if he creates sure one wide range of circumstances, for Allah's circumstances are more implemented and effective."(Sahih bukhari translated by Mehdi al Sharif, Chapter-Buying and selling of women, Hadith no-2156). In this hadith prophet (SAW) strongly opposed the invalid conditions imposed by people and favored only Allah condition which is more reliable."

The addresses of holy prophet (SAW) were thought provoking and compel his followers to think and learn. Like Prophet (SAW) said,

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ حَدَّثَنَا فُلَيْحٌ، قَالَ حَدَّثَنَا أَبُو النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ خَطَبَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " إِنَّ اللَّهَ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللهِ ". فَبَكَى أَبُو بَكْرٍ ـ رضى الله عنه ـ فَقُلْتُ فِي نَفْسِي مَا يُبْكِي هَذَا الشَّيْخَ إِنْ يَكُنِ اللَّهُ خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَ اللهِ، فَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم هُوَ الْعَبْدَ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا. قَالَ " يَا أَبَا بَكْرٍ لاَ تَبْكِ، إِنَّ أَمَنَّ النَّاسِ عَلَىَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلاً مِنْ أُمَّتِي لاَتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخُوَّةُ الإِسْلاَمِ وَمَوَدَّتُهُ، لاَ يَبْقَيَنَّ فِي الْمَسْجِدِ باب إِلاَّ سُدَّ إِلاَّ باب أَبِي بَكْرٍ"

"Narrated By Abu Said Al-Khudri: The Prophet delivered address and said, "Allah provided an option to one of (His) slaves either to select this globe or what is with Him in the Hereafter. He selected the last." Abu Bakr cried. I said to myself, "Why is this Sheikh crying and moping, if Allah provided option to one (of His) slaves either to select this globe or what is with

Him in the Here after and he select the latter?" And that servant was Apostle of Allah himself. Abu Bakr realized more than us. The Prophet (SAW) said, "O Abu Bakr! Don't be sad. The Prophet added: Abu- Bakr" has preferred me much with his residence and organization. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and relationship is adequate. Near all the gateways in the mosque except that of Abu Bakr (Sahih bukhari translated by Mehdi al Sharif, Chapter-Path in the masjid, Hadith no-466, Vol. 1. P. 236).

In this hadith prophet (SAW) gave two hidden messages to his followers through short lecture. One message was that his (SAW) departure time was near and the other was that after Him (SAW) Abu Bakr (RA) deserves to become the leader of Muslim Ummah.

There are different kinds of lectures, in some lectures students only listen the lecture known as formal lecture while in others there is a room for students to ask questions. Holy prophet (SAW) always encouraged the listeners for questioning and tried his best to gave them satisfactory answers. This can be confer from the hadith no 1466 of Sahih

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ هِلاَلِ بْنِ أَبِي مَيْمُونَةَ حَدَّثَنَا عَطَاءُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ ـ رضى الله عنه ـ يُحَدِّثُ أَنَّ النَّبِيَّ صلى الله عليه وسلم جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ " إِنِّي مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا ". فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوَيَأْتِي الْخَيْرُ بِالشَّرِّ فَسَكَتَ النَّبِيُّ صلى الله عليه وسلم فَقِيلَ لَهُ مَا شَأْنُكَ تُكَلِّمُ النَّبِيَّ صلى الله عليه وسلم وَلاَ يُكَلِّمُكَ فَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ. قَالَ ـ فَمَسَحَ عَنْهُ الرُّحَضَاءَ فَقَالَ " أَيْنَ السَّائِلُ " وَكَأَنَّهُ حَمِدَهُ. فَقَالَ " إِنَّهُ لاَ يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلاَّ آكِلَةَ الْخَضْرَاءِ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ، فَثَلَطَتْ وَبَالَتْ وَرَتَعَتْ، وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ ـ أَوْ كَمَا قَالَ النَّبِيُّ صلى الله عليه وسلم ـ وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ "

"Narrated By Abu Said Al-Khudri: Once the Prophet (SAW) took a seat on a stage and we seated around him. Then the Prophet (SAW) said, "The factors I am scared of most for your benefit (concerning what will fall upon you after me) is the excitement and splendors around the globe and its ladies which will be revealed to you." Somebody said, "O Apostle of Allah! Can the excellent carry forth evil?" The Prophet (SAW) stayed quiet for a while. It was said to that individual, "What is incorrect with you? You are speaking with the Prophet (SAW) while he is not speaking with you." Then we observed that he was being motivated delightfully. Then the Prophet cleaned off his sweating and said, "Where is the questioner?" It seemed as if the Prophet liked his query. Then he said, "Good never delivers forth wicked. Indeed it is like what develops on the financial institutions of a water-stream which either destroy or create the creatures fed up, except if an creature consumes its complete the Khadira (a type of vegetable) and then encounters the sun, and then defecates and urinates and dings and dents again. No query this prosperity is lovely and natural. Endowed is the prosperity of a Islamic from which he gives to the inadequate, the orphans and to desperate tourists. (Or the Prophet said something just like it) No query, whoever requires it unlawfully will be like the one who consumes but is never pleased, and his prosperity will be a observe against him on the Day of Reappearance." (Sahih bukhari translated by Mehdi al Sharif, Chapter: The Book of Obligatory Charity, Hadith no, 1465, Vol. 2,. P. 210).

Some time it is necessary for a lecturer to address the student when it is needed. And he should not confined his addresses to special occasions and places. This quality was present in holy prophet (SAW). He (SAW) was used to deliver his lectures whenever and where ever it was needed e.g., Prophet (SAW) said,

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ وَعَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهم ـ قَالَ قَدِمَ النَّبِيُّ صلى الله عليه وسلم صُبْحَ رَابِعَةٍ مِنْ ذِي الحِجَّةِ مُهِلِّينَ بِالْحَجِّ، لاَ يَخْلِطُهُمْ شَىْءٌ، فَلَمَّا قَدِمْنَا أَمَرَنَا فَجَعَلْنَاهَا عُمْرَةً، وَأَنْ نَحِلَّ إِلَى نِسَائِنَا، فَفَشَتْ فِي ذَلِكَ الْقَالَةُ قَالَ عَطَاءٌ فَقَالَ جَابِرٌ فَيَرُوحُ أَحَدُنَا إِلَى مِنًى وَذَكَرُهُ يَقْطُرُ مَنِيًّا.فَقَالَ جَابِرٌ بِكَفِّهِ، فَبَلَغَ النَّبِيَّ صلى الله عليه وسلم فَقَامَ خَطِيبًا فَقَالَ " بَلَغَنِي أَنَّ أَقْوَامًا يَقُولُونَ كَذَا وَكَذَا، وَاللَّهِ لأَنَا أَبَرُّ وَأَتْقَى لِلَّهِ مِنْهُمْ، وَلَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِي

الْهَدْىَ لأَحْلَلْتُ ". فَقَامَ سُرَاقَة بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ يَا رَسُولَ اللَّهِ هِيَ لَنَا أَوْ لِلأَبَدِ فَقَالَ " لاَ بَلْ لِلأَبَدِ ". قَالَ وَجَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ ـ فَقَالَ أَحَدُهُمَا يَقُولُ لَبَّيْكَ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم. وَقَالَ الآخَرُ لَبَّيْكَ بحجة رَسُولِ اللَّهِ صلى الله عليه وسلم ـ فَأَمَرَ النَّبِيُّ صلى الله عليه وسلم أَنْ يُقِيمَ عَلَى إِحْرَامِهِ، وَأَشْرَكَهُ فِي الْهَدْىِ

"Narrated By Ibn 'Abbas: The Prophet (along with his companions) gotten Paradise in the morning of it all of Dhul-Hijja supposing Ihram for Hajj only. So when we reached Paradise, the Prophet requested us to modify our objectives of the Ihram for 'Umra and that we could complete our Ihram after doing the 'Umra and could go to our spouses (for sex-related interaction). The individuals started referring to that. Jabir said amazingly, "Shall we go to Ying power while sperm mobile cell is dribbling a basketball a basketball a basketball from our men organs?" Jabir shifted his aspect while saying so. When this information acquired the Prophet he provided a sermon and said, "I have been suggested that some individuals were saying so and so; By Allah I worry Allah more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have provided the Hadi (sacrifice) with me and had the Hadi not been with me, I would have completed the Ihram." At that Suraqa bin Malik was standing up and requested "O Allah's Apostle! Is this authorization for us only or is it forever?" The Prophet responded, "It is permanently." Meanwhile 'Ali bin Abu Talib came from Yemen and was saying Labbaik for what the Prophet has designed. (According to another man, 'Ali was saying Labbaik for Hajj just like Allah's Apostle's). The Prophet advised him to keep on the Ihram and let him discuss the Hadi with him"(Sahih bukhari translated by Mehdi al Sharif, Chapter: The Book of Partnership, hadith no-2505, Vol. 3. P. 258). It has been observed in the former hadith that few followers took the holy prophet order in wrong sense. And when he (SAW) know this he delivered the lecture in order to clear the ambiguity. Above all his (SAW) qualities he (SAW) was patient and when confront situation like these so handle it patiently without losing temper.

2.2.2 Questions Answer Method Of Teaching In Quran And Sunnah Related Research

Question and answer is defined by Munda and Safuli as "a method both for teaching and oral testing based on the use of the questions to be answer by the pupil". Teacher should be aware of students, responses. Each student in class should get chance of answer the question. For this purpose teacher may discourage only few pupils from giving responses and tried to involve all. It is better to ask open ended question in order to encourage pupils to express themselves. The question answer method of teaching will help both the teacher and students to assess and evaluate themselves. Question answer method is used in the beginning of lesson in order to evaluate student's previous knowledge, stimulate student's interest and arouse an inquisitive mind in pupils. In mid of the lesson question can be asked in order to check whether students are following the lesson or not, to clarify misconceptions in lesson and encourage pupils to share their knowledge and ideas. At the end of the lesson question can be used to check the achievements of the planned objectives (Ezekiel kachisa 2004 participatory teaching and learning).

All the prophets are meant to be teachers so there is no need of justification for the prophet (SAW) as a teacher. Allah assigned this duty to prophet "SAW" which is clear from the

Verse of Holy Quran

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلاً مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِيْهِمْ

اِنَّكَ اَنْتَ الْعَزِيْزُالْحَكِيْمُ.

"To teach them the book and wisdom and making them grow in purity". He "SAW" possesses all the qualities like Allah endowed him with pleasant appearance, medium size bright face and pleasant voice. Prophet "SAW" was meticulous about to keep himself clean and tidy. Prophet "SAW" was always used to show interest in people when they asked any question about something. He "SAW" tried to gave them satisfactory answers and praised them for asking questions. For getting the attention of students prophet "SAW" used eye contacts, facing people and sometimes touching them. Once Ibn Mas'ud exposed that "and then prophet "SAW" put his

hands on my throat and said Prophet (SAW) was teaching the tashahhud to me and having my hands and looking into my vision, developing me do it again after and fixing my mistakes". Actually touching also encourages the students. Holy prophet "SAW" once asked a follower a question and on getting right answer he "SAW" thumbed him in stomach area and said well done. How outstanding your information is, Abu Mund'hir (God be satisfied with him). Question answer method and mistakes correction of the people is highly found in hadith. Holy prophet "SAW" always tried his best to trained people for careful listening and understanding the taught material. Because at that time people mostly relies on learning things by heart.

Holy prophet "SAW" always used to ask questions from their companions for the purpose of arousing their interest. In many hadith he "SAW" asks "do you know" and followers always replied "God and his messenger know the best".

The prophet "SAW" did not directly teach the material but in order to engage the people, to arouse their interests and expectations. He started with "shall I teach you?" "Shall I tell you?" "Shall I inform you".

2) باب ''وَالَّذِيْنَ لَا يَدْعُونَ مَعَ اللهِ إِلٰهاً اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِیْ حَرَّمَ اللهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَاماً'' [68] العقوبة.

حَدَّثَنَا مُسَدَّدَ: حَدَّثَنَا يَحْی، عَنْ سُفْيَان قَال: حَدَّثَنِیْ مَنْصُورٌ وَسُلَيمانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيسَرَة، عَنْ عَبْدِ اللهِ. قَالَ : وَحَدَّثَنِي وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلتُ، اَوسُئِلَ رَسُوْلُ اللهِﷺأَيُّ الذَّنْبِ عِنْدَ اللهِ اَكْبَرُ؟ قَالَ: اَنْ تَجْعَلَ لِلهِ نِدّاً وهو خلقک. قُلتُ: ثُمَّ أَيٌّ؟ قَال: ثُمَّ اَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ اَنْ يَطْعَمَ مَعَكَ. قُلتُ: ثُمَّ أَيُّ؟ قَال: اَنْ تُزَانِي بِحَلِيلَةِ جَارِكَ. قَال: وَنَزَلَت هٰذِهِ الآيَةُ تَصْدِيقاً لِقَوْلِ رَسُوْلِ اللهِﷺ: ''وَالَّذِيْنَ لَا يَدعُوْنَ مَعَ اللهِ إِلٰهاً اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِیْ حَرَّمَ اللهُ إِلّا بِالحَقِّ ''-[۶۸] [طرفه في: ۴۴۷۷]-

"Allah's saying: "Those who produce not, with Allah, any other god, nor s1ay such lifestyle as Allah has created holy, except for just cause, nor make fornication; and any that does this (not only) meets punishment."(68).

Abu'wa'il reported from Abdullah "Allah he pleased with him": I asked from the prophet (SAW) about the greatest sin in the Vision of Allah" He replied: "That you set up a competitive unto Allah though He Alone developed you," I asked: "What is next?" He said: "To eliminate your son lest he should share your food with you." I asked: "What is next? "He said: "To make infidelity with the spouse of your neighbor." Then Allah Almighty exposed the following line to validate (the declaration of) His Messenger:

"Those who produce not, with Allah, any other god, nor kill such lifestyle as Allah has created holy, except for just cause, nor make fornication; and any that does this (not only) satisfies penalties." (68) (Sahih bukhari translated by Mehdi al Sharif Chapter-65 The book of Commentary (on Qur'an), Vol. 5, pp. 502, 503).

"In fact teaching of Quran and Sunnah are parallel to each other. Like in above mentioned Hadith companion of Prophet (SAW) asked about the biggest sin in the vision of Allah and Prophet (SAW) answered him. The companion asked a question three times and he (SAW) answered him with patience. Which indicates that prophet (SAW) encouraged people for asking questions. At the end of revelation of the verse in reference to hadith shows the parallel teaching of Quran and Sunnah.

باب (إنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا) [١]

٤٨٣٣ حدثنا عبدُ الله بن مسلمةَ، عن مالك عن زيد بن أسلم، عن أبيهِ أنَّ رَسُولَ اللهِ ﷺ كان يسِيرُ في بعضٍ أسفاره، وعمر بن الخطاب يسيرُ معهُ ليلاً، فسألهُ عمرُ بنُ الخطابِ عن شيءٍ فلم يجبهِ رسُولُ اللهِﷺ، ثم سألهُ فلم يجبهِ، ثم سألهُ فلم يجبهِ، فقال عمربن الخطابِ: ثكلت أُمُّ عمر، نزلت رسول اللهﷺ ثلاث مرات، كل ذٰلِكَ لَايُجِيبُكَ، قال عمرُ: فَحرَّكْتُ بَعِيري ثُمَّ تقدَّمْتُ أمامَ النَّاسِ، وَخَشِيتُ أنْ يُنْزَلَ فِيْ القُرْآنُ، فما نشِبْتُ أنْ سَمِعْتُ صارِ خا يَصرُخُ بِي، فَقُلتُ: لَقَدْ خَشِيتُ أنْ يَكُونَ نَزَلَ فِي قُرآن، فَجِئت رَسول اللهﷺ فسلَّمْتُ عليهِ فقال: ''لَقَدْ أُنزلت علي اللَّيْلَةَ سورة لهِيَ أحبُّ إِلي مما طلعت عليهِ الشمسُ ثُمَّ قَرَأ: ''إنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا''

"Allah's saying: "Verily We have granted thee a manifest Victory." (1)

4833- Zaid Ibn Aslam narrated from his dad that The Prophet "Allah's advantage and serenity be upon him" was strolling one evening with Omar Ibn Al'khattab "Allah be satisfied with him" on one of his trips. Omar lbn Al'khattab requested him (about something) but Allah's Apostle "Allah's advantage and serenity be upon him' did not response him. Omar requested him again, but he did not response him. He requested him again but he did not answer him. On that Omar lbn Al'khattab resolved himself saying: "May your mom be living of you, 0 Omar, for you requested Allah's Apostle "Allah's advantage and serenity be upon him' three times, yet he has not replied to you" Omar told: "Then I formed my camel run rapid and took it at the front side of the other Muslims, and I was frightened that something might be visible in my relationship. I had hardly uncomplainingly waited for a second when I observed somebody communicating me. I said: "I was frightened that something might have been uncovered about me." Then I came to Apostle of Allah "Allah's advantage and tranquility be upon him" whom 1 welcomed. He told: "Tonight there has been revealed to me a Sura which is dearer to me than (all the world) on which the sun rises. Then he recited: "Verily! We have offered you(0 Mohammad) a reveal success." (The Victory? Al'fath 1) (Sahih Bukhari translated by Mehdi al Sharif. Chapter-65. The book of Commentary (on Qur'an), Vol. 5, pp. 564, 565).

The total teaching span of Prophet (SAW) was spread over 23 years. He "SAW" educated the people of different age's propulsion and mental ability. Like in the research article of Atefa Jamal on "Terrific" teaching techniques in magazine "Hiba" she tried to articulate the listeners of Holy Prophet "SAW" who were not only highly educated and polished men but also includes farmers, shepherds and scribes etc. so his "SAW" students were of different ages backgrounds, genders and dispositions. Allah Almighty bestowed him with such qualities that he "SAW" able to address such a diverse gathering. If one go through from the Sunnah of Prophet "SAW" will find that Mohammad "SAW" followed different teaching instructions on different occasions. (Atefa Jamal)

In Hadith No 4833 it is described that once holy prophet "SAW" was accompanied by Omar Ibn Al'Khattab on one of his night journey and he asked a question three times from prophet "SAW" but did not get any answer. This made him frustrated but he was also afraid about any revelation related to his frustration. He leaved that place but the prophet "SAW" called

him next time and testify that at that time he was going through a revelation process. And Sura Fatha was revealed to him.

A research article is produced in European journals of social sciences by Ibrahim Mohammad Hamm on the topic "Islamic perspective of education and teachers" in 2012. In this article the researcher shred a light on various aspects of education in Islamic context e.g. educational importance in Islam, two fundamental sources of religious education Quran and Sunnah, aims and objectives of Islamic education, teaching methods of prophet "SAW" as an ideal teacher for Muslims and the status of teacher in Islam. The teaching of prophet (SAW) realized us that he followed numerous methods in the education of his community. There was a great simplicity in his teachings. He always avoid to over burden his companions. He used to combine different methods of addressing specially the method of questions and answers. He (SAW) obligates both teacher and students for upholding the etiquettes(Ibrahim Muhammad Hamm 2012).

باب''وَيَسْأَلُوْنَكَ عَنِ الرُّوحِ''[٨٥]

حدثنا عُمَرُبْنُ حفصٍ بْنُ غِيَاثٍ: حَدَّثنا أبي: حَدَّثَنا الأَعْمَشُ قالَ: حَدَّثَني اِبْرَاهِيمُ، عَنْ عَلْقمةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنَا أنا مَعَ النَّبِيُﷺفي حَرْثٍ، وَهُوَ مِتَّكِىءٌ عَلىَ عَسِيبٍ اِذْ مَرَّ الْيَهُودُ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ؟ فَقَالَ: مارابُكُمْ إلَيِهِ؟ وَقَالَ بَعْضُهُمْ لَا يَسْتَقْبِلُكُمْ بِشَيَ ءٍ تَكْرَهُوْنَهُ، فَقَالُوا: سَلُوهُ، فَسَألُوهُ عَنِ الرُّوحِ، فَأَمْسَكَ النَّبِيُ ﷺفَلَمْ يَرُدُّ عَلَيْهِمْ شَيْئًا، فَعَلِمْتُ أَنَّهُ يُوحى إلِيهِ، فَقُمْتُ مَقَامِي، فَلَمَّا نَزَلَ الوَحْيُ قَالَ: ''وَيَسْأَلُوْنَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ اَمْرِ رَبِّي وَمَا أُوتِيْتُمْ مِنَ العِلمِ إِلَّا قَلِيْلًا''۔ [طرفه في: ١٢٥]

"Allah's saying: "They ask thee concerning the soul (of inspiration).

Say: The soul (cometh) by command my Lord: of information it is only a little that is conveyed to you, (0 men)." (85)

4721- Abdullah Thu Mas'ood "Allah be satisfied with him" told: While I was going with The Prophet "Allah's benefits and comfort be upon him" through the ruins of Medina and he was positioned on a date-palm leaves stalk, some Jews passed by. Some of them said to the others:

"Ask him (The Prophet) about the spirit." Some of them said: "What is your need (to ask him this question)?" others said that they should not ask him that query as he might offer a reaction, which would displease them. But some of them insisted on asking and so one of them was stood up and asked: "O Abul'Qasim! What is the spirit?" The Prophet "Allah's benefits and Serenity be upon him'' stayed quiet. I considered he was being motivated Divinely. So I stayed until that situation of The Prophet "Allah's benefits and comfort be upon him" (while being inspired) was over. The Prophet "Allah's benefits and comfort be upon him" then said: "They ask thee concerning the soul (of inspiration). Say: the soul cometh) by command of my Lord: of details it is only a little that is communicated to you, (0 men)" (The Evening Trip "Al'isra" 85). (Sahih bukhari translated by Mehdi al Sharif, Chapter-65 The book of Commentary (on Qur'an), Vol. 5, pp. 452, 453).

This fact cannot be denied that Holy Prophet "SAW" was a mercy for whole humanity, his teachings are for all people and for all times. This can confer from the Hadith no 4721 in which some Jews asked a question from prophet "SAW" that "what is the spirit"? The prophet ''SAW'' did not reply because he was passing through the process of revelation at that time and the verse 85 of Surrah '' Al'isra was revealed. Allah said that say them that my knowledge is limited and I know only that for which I had bestowed by Allah. This Hadith shows Quran and Sunnah was not only appreciated Muslims for asking question but also people of other religion. One thing can also be extract from this hadith that sometime teacher have limited knowledge about something but instead of scolding students he should try to search for it and satisfied his student.

باب (اَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ المَوْت. إِلَى قَوْلِهِ وَنَحْنُ لَهُ مُسْلِمُوْنَ) [البقرة: ١٣٣]

٣٣٧٤ـ حدثنا إسحاق بن ابراهيم: سمع المعتمر، عن عبيد الله، عن سعيد بن أبي سعيد المقبري، عن أبي هريرة رضي الله عنه قال: قيل للنبيﷺ: من أكرم الناس؟ قال: (أكرمهم أتقاهم)ـ قالوا: يانبي اللهِ، ليس عن هذا نسألك، قال: (فأكرم الناسِ يوسفُ نبي الله، ابن نبي الله، ابن نبي الله، ابن خليل الله)ـ قالوا: ليسَ عَنْ هذا نسْأَلُكَ، قال: (فَعَنْ مَعادِنِ العَرَبِ تَسْأَلونِي)؟ قالوا: نَعمْ، قال: (فَخِيَارُكُمْ في الجاهِليَّةِ خِيَارُكُمْ في الإسْلَامِ، إِذا فقِ هُوا)ـ [طرفه في: ٣٣٥٣]ـ

"Allah's saying: "Were ye witnesses when Loss of life showed up before Jacob? Look at, he said to his sons: "What will ye praise. after me?" They said: "We shall praise thy God and the God of thy fathers, - of Abraham, Ishmael, and Isaac. The One (True) God: to Him we bow (in Islam)." (The Heifer 133)

"Abu'huraira "Allah be satisfied with him" narrated: Some individuals asked for The Prophet "Allah's benefits and comfort be upon him": "Who is the most decent amongst the people?' He replied: "The most decent among them is the one who is the most Allah-fearing." They said: "O Allah's Prophet! We do not ask about this." He said: "Then the most decent personal is Joseph, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's bosom friend." They said: "We do not ask about this." He said: "Then (did) you want to ask me about the Arabs' descent?" They said: "Yes." He said: "Those who were best in the pre-Islamic period, are the best in Islam if they comprehend (the religious knowledge)." (Sahih Al-Bukhari: Converted by Mohammad Mahadi Al'Sharif. Chapter-60 The book of Traditions of The Prophets Hadith no 3374 Vol. 4, , pp. 166, 167).

Holy prophet ''SAW'' always addressed his companions in friendly environment. He ''SAW'' encouraged them for asking questions. Never showed any anger or feelings of aggression if companions asked questions repeatedly as shown in Hadith no 3374 that once people asked about an honorable person amongst the people. They asked this question three times and prophet ''SAW'' replied each time with so patience and interest. He ''SAW'' tried his best to satisfied them instead of scolding them. According to him the honorable person is that who understand religious knowledge and follow it. On one of another occasion prophet's companion asked a question that if a person fights for earning some worldly things, or he fights for publicity or he fights only in way of Allah. In following Hadith (2810) Holy prophet ''SAW'' emphasized the importance and superiority of Jihad. Prophet ''SAW'' was always used to replied in very comprehensive manner. He "SAW" was a soft spoken person and expressed his views in very effective way that your teachings directly effect the hearts and minds of your listeners.

باب مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اللهِ هِيَ العُلْيَا.

٢٨١٠ـ حدثنا سليمان بن حرب: حدثنا شعبة، عن عمرو، عن أبي وائلٍ، عن أبي موسٰى رضى الله عنه قال: جاءَ رجُل إِلَى النبى ﷺ فقال: الرجل يقاتل للمغنم، والرجل يقاتل للذكر، والرجل يقتل ليرى مكانُهُ، فَمَنْ في سَبيل الله؟ قال: (مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اللهِ هِيَ العُلْيَا، فَهُوَ في سَبِيْلِ اللهِ) [طرفه في: ١٢٣]ـ

"Fighting for Allah's word to be superior

Abu'moosa "Allah be satisfied with him" reported: A man came to The Prophet "Allah's blessings and peace be upon him" and asked: "A man fights for war booty; another fights for popularity and a third fights for showing off which of them fights in Allah's Cause?" The Prophet "Allah's advantages and convenience be upon him" said: "He who fights for Allah's Phrase (Islam) to be excellent, battles in Allah's Cause." (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-52 The book of Witness (Holy War) Hadith no 2810 Vol. 3, pp. 452, 453).

باب مَا قِيلَ في شَهَادَةِ الزُّورِ

لِقول الله عزوجل: (وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ) [الفرقان: ٧٢]، وكتمان الشهادة لقولِهِ: (وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَّكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ) [البقرة: ٢٨٣]ـ

What was said concerning the false witness

This in view of Allah's saying: "Those who observe no falsehood, a" they successfully go by futility, they successfully go by it with respectable (avoidance)."(The Requirements "Al'furqan" 72)

And what about covering the witness according to Allah's saying "Conceal no evidence; for whoever covers it, his center is, discolored with sin Allah know eth all that ye do." (The Heifer "Al'baqara" 283). (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif Chapter-52 The book of Witness (Holy War). Vol. 3, pp. 340, 341).

In Quran and Sunnah mostly all the fields of life, every aspect of nature and all the maters related to human beings has been discussed. Like in Hadiths of Sahih Bukhari the matter of

witness has emphasized. Allah says in Surrat Al Furqan verse 72 that pious people never do any falsehood and if they pass through it they try to save themselves from it. In Surrah Al Badara verse (283) Allah ordered that never hide the real facts because who do this for any purpose commits a sin. And Allah knows what we do and what we think what is in our hearts and in our minds. There are several types of questions like open and closed questions, funnel questions, probing questions, leading questions and rhetorical questions. And all of these are highly distributed in Quran and Sunnah. Like other matters, sin of eating up an orphan's wealth is also mentioned in Quran Surrah Nisa and in Hadith 2766 Prophet ''SAW'' said the people to avoid the seven great sins. Then on asking of people Allah's apostil described these sins in which one is to eat up an orphan's wealth. In fact Allah send prophet ''SAW'' to teach the new faith and new religion, the path of virtue in order to purify the human beings. So if we go through teaching of Quran and Sunnah we see a multi Clementon mode of knowledge in it.

باب قول الله تعالىٰ: (إِنَّ الَّذِيْنَ يَأْكُلُوْنَ اَمْوَالَ الْيَتَامىٰ ظُلْمًا اِنَّمَا يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيْرًۢ) [النساء]

٢٧٦٦ـ حدثنا عبدالعزيز بن عبد الله قال: حدثنى سليمان بن بلال، عن ثور بن زيد المداني، عن أبي الغيث، عن أبي هريرة رضيَ الله عنهُ، عن النَّبِيﷺ قال: (اجتنبوا السبع الموبقاتِ) قالوا: يا رسول اللهِ، وماهُنَّ؟ قال: الشرك باللهِ، والسَّحرُ، وقتل النفس التي حرمَ اللهُ إلَّا بِالحقِ، وأكْلُ الربا وأكل مال اليتِيم، والتولي يوم الزحف، وقذف المحصناتِ المؤمِنَاتِ الغافِلَاتِ) [الحديث ٢٧٦٦. طرفاه في: ٥٧٦٤ـ ٦٨٥٧].

Allah's saying: "Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be sustained a high flame." (Women 10)

2766- ''Abu' Huraira Allah be pleased with him narrated: The Prophet'' Allah's benefits and comfort be upon him'' said: "Avoid the seven outstanding risky sins." The people enquire: "0 Allah's Apostle! What are they? "He said: "To associate others in worship along with Allah, to work out sorcery, to eliminate the way of life which Allah has prohibited except for a just cause,(according to Islamic law), to eat up usury, to eat up an orphan's wealth, to keep from the battle field at the time of fighting, and to accuse chaste females, A one who never even think of

anything touching chastity and are outstanding believers." (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-52 The book of Witness (Holy War), Vol. 3, , pp. 426, 427).

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باب يَفْعَلُ في العُمْرَةِ ما يَفْعَلُ في الحج

١٧٨٦ـ حدَّثَنا أبو نعيم: حدَّثَنَا هَمَّام: حدَّثَنَا عطاء قال: حدَّثني صفوان بن يعلى بن أُمية يعني عن أبيه: أنَّ رجلا أتى النَّبيﷺ وهو بالجِعْرانةِ، وعليه جبه، وعليه اثر الخلوق، أوْ قال: صفرة، فقال: كيف تأمرُني أن اصنع في عمرتي؟ فأنزل الله على النَّبيﷺ ، فَسُتِرَ بثوب، وَوَدِدْتُ أنّي قد رأَيتُ النَّبيﷺ وقدأنزل الله الوحي: قُلتُ: نعم، فرفع طرف الثوبِ، فنظرتُ إِلَيهِ له غطيط وأحسبُهُ قال: كَغَطِيطِ البكرِ، فلما سريَ عنهُ. قال: أين السائلِ عنِ العمْرةِ اخلع عنك الجُبَّةَ، واغسِل أثر الخلوقِ عنْك، وأنْق الصُّفرَةَ، واصنع في عُمْرتك كما تصنع في حَجِّكَ. [طرفه في: ١٥٣٦]

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One performs in Umra what he performs in Hajj

1789— Safwan Ibn Yali Ibn Umayya narrated from his father: "A man came to the Prophet while he was at Alji'rana, the man was dressed in in a cloak which had traces of perfume and yellow- color. The man requested (the Prophet (SAW)): "What do you order me to perform in my Umra?" So, Allah revealed to the Prophet and he was examined by a place of cloth. I suggested to see the Prophet being revealed. Omar said to me: "Come! Will you be pleased to look at the Prophet while Allah is revealing to him?" 1 reacted in the precious. Omar brought up one place of the cloth and I regarded the Prophet who 'was snoring. ('the sub—narrator regarded that he said: The snoring was like that of' a camel). When that situation was over, the Prophet asked: "Where is the questioner who requested for about Umra? Put off your cloak and clean away everything of perfume from your whole body and clean the yellow- colour and perform in your Umra what you perform in your Hajj (concerning circumambulation round Ka'ba and compassing round Safa and Marwa). (Sahih Al-Bukhari: Translated by Mohammad Mahad Al'Sharif. Chapter-30 The book of Pilgrimage The Lesser (Umra) Hadith no 1789 Vol. 2, , pp. 368, 369).

There are five pillars of Islam and two of them are fastening (Rozah) and Hajj. In chapter 26 the book of pilgrimage the lesser (Umer) Hadith no 1789 once a man enquired about Umra

the man was wearing a cloak had traces of perfume and yellowish colour on it. At that time Holy prophet ''SAW'' was going through the process of revelation so he could not answered but when the process had been completed then he ''SAW'' ordered the man to wash away the traces from his cloak. In verse 187 of Surrah Albaqara Allah gave the example of two threads of black and white. One of the companion of prophet ''SAW'' was unable to understand it. When he enquire about these threads from prophet ''SAW'' prophet ''SAW'' explained him that these white and black threads are day and night. Like in fastening condition one can drink and eat till the time when the darkness of night converts in to light of the day.

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باب قول الله تعالى:

(وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ) [البقرة: ١٨٧].

١٩١٦ حدَّثنا حجاج بن منهال: حدثنا هشيم قال: أخبرني حصينُ بنُ عبد الرحمٰن، عن الشعبي، عن عدي بنِ حاتِم رضي الله عنهُ قال: لمَّا نزلَت: (حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ)ـ [البقرة: ١٨٧] عمدت إلى عقال أسود وإلى عقال أبيض، فجعلتهما تحت وِسادَتي، فجعلت أَنْظُرُ في الليلِ فلا يستبينِ لي، فغدوْت على رسولِ اللهِﷺ فذكرت لهُ ذٰلِكَ، فقال: (إِنَّمَا ذٰلِكَ سَوادُ الليلِ وَبَيَاضُ النَّهارِ)ـ

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Allah's saying: "and eat and drink, until the white-thread of dawn-appear to you unique from its dark thread; then complete your fast till the night appears." (The Heifer "Albaqara" 187)

Adi lbn Hatim "Allah be pleased with him" narrated: When this verse was revealed: "Until the white-thread line seems to you, exclusive from the black thread" I took two strings, one black and the other white-colored, and kept them under my pillow and went on looking at them throughout the evening but could not make anything out of it. So, the next morning I went to Allah's Apostle "Allah's benefits and comfort be upon him" and advised him the whole story, He advised to me: "That darkness indicates the nights the evening and the whiteness of the down." (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-30 The book of Fasting Hadith no 1916 Vol 2, pp. 434, 435).

مُعاذِ بْنُ جبل رضِيَ اللهُ عنْهُ قال: بينا أَنا رديفُ النَّبيﷺ ، لَيسَ بَيني وبينهُ إلا أخِرةُ الرَّحلِ، فقال: (يَا مُعاذ)-
قلتُ: لَبَّيک رسول اللهِ وسعديک، ثُمَّ سار ساعة ثُمَّ قال: (يَا مُعاذ). قلتُ: لَبَّيک رسول اللهِ وسَعْدَيكَ، ثُمَّ سار
ساعة ثُمَّ قال: (يَا مُعاذ)قلتُ: لَبَّيک رسول اللهِ وسعديک، قال: (هَل تَدْري ما حقُّ اللهِ عَلَى عِبادِه). قلتُ: اللهُ
ورسولُ اَعْلَمُ، قال: (حقُ اللهِ علَى عِبادِه أَن يعبُدوهُ ولا يشرِكُوا بِهِ شيئاً). ثُمَّ سار ساعة ثُمَّ قال: (يَا مُعاذبن
جبل). قلتُ: لَبَّيک رسول اللهِ وسعديک، فقال: (هَل تدري ما حق العبادِ علَى اللهِ إذا فعلوه) قلتُ: اللهُ ورسولُ
أعلمُ، قال: حق العبادِ علَى اللهِ أَن لا يُعَذبَهُمْ)- [طرفه في: ٢٨٥٦].

"Anas narrated from Mu'adh Ibn Jabal: While I was riding behind 'the Prophet "Allah's blessing and peace be upon him", with only the back of the saddle between him and me, he said: "O Mu'adh!" 1 replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" then he proceeded for a while when he said once again: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" then he proceeded for sometime when he said (for the third time): "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best." He said: "Allah's right upon his slaves is that they should praise Him alone and not affiliate anything with him (in worship)." Then he started for a while and then said: "O Mu'adh Ibn Jabal!" I answered: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best." He said: "The right of the slaves upon Allah is that He will not penalize them." (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Ch-30 The book of Clothes, Hadith no 5967 Vol 7, pp. 158, 159).

Various traditions of prophet "SAW" indicates the use of heuristic method of teaching by the prophet "SAW" like in Hadith no 5967 of Sahih Bukhari, prophet "SAW" was accompanied by Mu'adh Ibn Jabal in one of his journey. He "SAW" called him three times and on each call Mu'adh was ready to respond his "SAW" call. On Mu'adh third response prophet (SAW) asked a question "Do you know what Allah's right upon His slaves".

It shows that Holy prophet (SAW) first draw the attention of Mu'adh towards himself and the importance of his (SAW) question and then answered him.

باب فَضْلِ صِلَةِ الرَّحِم

٥٩٨٢ـ حدثنا أبو الوليد: حدثنا شُعبة قال: أَخْبَرَنِي ابْنُ عثمانَ قال: سَمِعْتُ مُوسَى ابن طلحة، عن أَبِي أَيُّوبَ، قال: قِيلَ يَا رَسول اللهِ، أَخْبِرْنِي بعملٍ يدخلني الجَنَّةَ (ح). [طرفه في: ١٣٩٦]ـ

٥٩٨٣ـ حدثني عبد الرحمٰن: حدَّثنا بهز: حدَّثنا شعبة: حدَّثنا ابنُ عثمان بن عبد اللهِ ابن موهبٍ وأبُوهُ عثمانُ بنُ عبدِ اللهِ: أَنَّهُمَا سمعا موسَى بن طلحة، عن أَبِي ألأ نصاري رَضِي اللهُ عنهُ: أَنَّ رجلاً قال: يَا رسولَ الله، أَخبِرْني بعملٍ يدخلني الجَنَّةَ، فقال القومُ: ما لا مالهُ؟ فقال رسول اللهِﷺ: (أَرِبُّ مالهُ). فقال النبيﷺ: (تعبد اللهَ لا تُشرك بِهِ شيئًا، وتقيم الصلاةَ، وتُؤتِي الزَّكاةِ وتَصِلُ الرَّحِمَ، ذرها). قال: كأَنَّهُ كان علىٰ راحِلَتِهِ. [طرفه في: ١٣٩٦]ـ

"The virtue of keeping good relations with one's kith and kin

Abu'aiyub narrated that it was said to The messenger of Allah "Allah's advantage and serenity be upon him": "O messenger of Allah! Tell me of such action that might cause me to get into Heaven."

5983- Abu'aiyub "Allah be satisfied with him" narrated: A man said to The Prophet "Allah's advantage and serenity be upon him: "Tell me of such a action as to cause me to get into Heaven." The people said: "What is the issue with him? What is the issue with him?" The Prophet "Allah's advantage and serenity be upon him" said: "He has something to ask." The Prophet "Allah's advantage and serenity be upon him" said: (In order to get into Paradise) "you should worship Allah and do not associate any partners with Him, offer prayer absolutely, pay the charity (Zakat) and keep outstanding connections with your Kith and kin." (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-78 The book of Good behavior, Hadith no 5983, Vol. 7, pp. 166, 167).

There are two types of rights in religion Islam. One is right of Allah and second rights of humans. In second one the rights of parents, children, wife, teacher and relatives all are included. In Sahih Bukhari, Hadith no 5983 is related to the virtue of keeping good relations with one's kith and kin. Once a man asked to Prophet "SAW" about a deed which enters him paradise. He "SAW" answered that worship only one Allah, pay Zakat and establish good relations with your

relatives. This Hadith shows that prophet "SAW" brought parallel the rights of relatives to faith Tohid, prayer and Zakat. It also shows that to strengthen his answer he "SAW" equalized the actions with each other.

In very few situations sometimes people also criticized Holy prophet "SAW" for his decisions but instead of getting angry he "SAW" always tried to satisfied them. Like once people criticized the leadership of Usama Ibn Zaid. But Holy Prophet "SAW" favored to Usama Ibn Zaid. So if a teacher confronts any critical situation in the classroom he should try to brief the students with real and good examples instead of losing temper.

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باب قول النَّبِيﷺ : (وَايم اللهِ)

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٦٦٢٧ـ حدَّثنا قتيبةُ بنُ سعيدٍ، عن إسماعيلَ بنِ جعفر، عن عبدِ اللهِ بنْ دِينارٍ، عن ابنِ عمر رَضِيَ اللهُ عَنْهُما قال: بعث رسولُ اللهِﷺ بعثا، وأمر عليهم أُسامة بن زيدٍ، فطعن بعض الناس في إمْرتِهِ، فقام رسولُ اللهِﷺ فقال : (إن كُنتم تطعنُونَ في إمْرَتِهِ فقدْ كُنتم تطعنُونَ في إمْرءَة أبيهِ مِنْ قبلُ، وايمُ اللهِ إن كان لَخليقا للإمارَةِ، وَإن كان لمن أحب الناس إليَّ، وَإن هذا لَمِنْ أحب الناس إلَيَّ بعدَهُ)ـ [طرفه في: ٣٧٣٠]ـ

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"The Prophet's swearing: "By Allah"

Abdullah Ibn Omar "Allah be satisfied with both" reported: The Prophet (SAW) sent an military under the control of Usama Ibn Zaid. When some individuals belittled his leadership, The Prophet (SAW) said: "If you are demeaning Usama's leadership, you used to criticize his dad's leadership before. By Allah! He was worth leadership and was one of the dearest people to me, and (now) this (Usama) is one of the dearest to me after him (Zaid)." (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-83 The book of Oaths and Vows Hadith no 6627, Vol. 7, , pp. 476, 477).

2.2.3 Story Telling Method and Related Researches

Like all other methods story telling method is also highly distributed in Quran and Sunnah. These stories are about previous nations and their prophets.

Aims of Quranic Stories

The key purpose of the stories is to learn the teachings, intelligence and moralities from what happens in the past and to build evidences of Allah oneness (Abu-Aleneen, 1985, Ahmed 1980, and Hamadi, 1987).

Children find it an pleasant method of teaching in diffident subjects (Musta beh, 2002).

Types of stories in the Holy Quran

There are different kinds of Quranic Stories like stories based on incidents related to life of the Prophet "SAW". These incidents includes the Night Journey to Jerulem, the migration to Madina and the Fights of Badr, Uhud, Hunayn and other connected happenings of his "SAW" life. (Jabar S, 1998).

The stories of Allah's prophets like "Noah, Ibrahim, Musa, Yousuf, and Isa (PBUH) on all of them. How these prophets sent, their objective to their individuals. The level of resistance of the competitors, the levels of their tasks and assessment, the compensate of the followers and the destiny of disbelievers (Abas 2000).

The stories of the pious people like Residents of the cavern, Maryam (Mary), Aasiya (Pharoah's wife).

Stories of the different animals like the auntie which discussed with the Prophet Soleman (Abu Sherakh, 2005). Ta-ha-20:49-54. In which there is warning by giving examples and lesson.

Quran's stories have characteristics of Godliness as it is revealed by Allah to his messengers.

Comprehensive and balanced knowledge, (Farhan et al, 1980).

باب (وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَ ارَحُبَتْ وَضَاقَتْ عَلَيْهِم اَنْفُسُهُمْ وَظَنُّوا اَنْ لَّا مَلْجَأَمِّنَ اللهَ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوا إِنَّ اللهَ هُوَ التَّوَّابُ الرَّحِيْمُ) [١١٨]

٤٦٧٧ـ حدثني محمد: حدثنا أحمد بن أبي شُعيبٍ: حدَّثنا موسٰى بنُ أعين: حدَّثنا إِسْحاق بنُ راشدٍ: أَنَّ الزَّهريَّ حدَّثَهُ قال: أخبرني عبد الرحمٰن بن عبدِ اللهِ بنِ كعبِ بنِ مالكٍ، عن أبيهِ قال: سمعتُ أبي

كعبَ بن مالكٍ ، وهو أحدُ الثلاثة الذينَ تِيبَ عَليهم: أنَّهُ لم يتخلف عن رسولِ اللهِ ﷺ في غزوةٍ غزوا ها قط غير غزوتين: غزوة العسرة وغزوة بَدْرٍ ، قال: فأجمعتُ صِدق رسولِ اللهِ ﷺ ضُحَى، وَكان قَلَّما يقدم من سفرٍ سافرة إلا ضحى، وكان يبدأ بالمسْجِدِ، فيركعُ ركعتينِ ونهى النَّبِيﷺ عن كلامي وكلامِ صاحبي، ولم ينهَ عن كلام أحدٍ من المتخلِّفِينْ غيرِنَا، فاجتنبَ النَّاسُ كلامنا، فلبثتُ كَذْلِكَ حَتَّى طالَ عَلَي الأمْرُ، وما مِنْ شَيءٍ أَهَم إِلَي مِن أن أموت فلا يُصلي علي النَّبِيﷺ، أو يموتَ رسولُ اللهِ ﷺ فأكُونَ مَنَ النَّاسِ بِتِلْكَ المنزِلَةِ فَلَا يُكَلِّمُني أحد مِنْهُمْ وَلا يُصلي عَلَي، فَأنزلَ اللهُ توبتَنَا عَلَى نَبِيْهِ ﷺ حِيْن بَقِيَ الثلُث الآخِر مِنَ الليلِ ، ورسولُ اللهِ ﷺعِند أُمِ سلمَةَ، وَكانت أُمُّ سلمة محسِنَةَ في شأني، معنِيَّةٌ في أمْرِي، فقالَ رسولُ اللهِﷺ : (يَا أُمَ سلمة، تيبَ علَى كعبٍ). قالت: أَفلا أُرْسِل إليهِ فابشره، قال: (إِذا يحطمكُمُ الناس فيمُنعونكُم النوم سائرِ الليلَةِ). حَتَّى إذا صلَّى رسولُ اللهِﷺ صلاة الفجر آذن بتوبة اللهِ عَلَيْنَا، وَكان إِذا استبشر استنار وجهُهُ، حَتَّى كَأَنَّهُ قِطْعَة مِنَ القمرِ، وكُنَّا أَيُّها الثَّلاثة الذين خُلِّفُوا عن الأمْرِ قبل من هؤُلاءِ الاذين اعتذروا، حِيْن أنزلَ اللهُ لنا التوبَة، فَلَمَّا ذُكِرَ الذينَ كَذَبُوا رسول اللهِﷺ مِنَ المتخلَّفِينَ واعتذروا بالباطلِ، ذُكِروا بِشر ما ذُكِرَ بِهِ أحدٌ، قال اللهُ سُبحانَهُ: (يَعْتَذِرُوْنَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَّا تَعْتَذِرُوا لَنْ نُّؤْمِنَ لَكُمْ قَدْنَبَّأَنَا اللهُ مِنْ أَخْبَرِكُمْ وَسَيَرَى اللهُ عَمَلَكُمْ وَرَسُوْلُهُ).

"Allah's saying: "(He rotated in kindness also) to the three who were left behind; (they left guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful." (118)

4677 "Abdullah Ibn Ka'b narrated. I observed Ka'b lbn Malik who was one of the three who were pardoned, saying that he had never stayed behind The CourInstitute of Education and Research of Allah "Allah's advantage and serenity be upon him" in any sacred fight which he had battled except two sacred battles: that of Problems (Tabuk) and that of Badr. He further said: I made the decision to tell the fact to The CourInstitute of Education and Research of Allah "Allah's advantage and serenity be upon him" in the forenoon. He hardly came returning from a trip except in the forenoon, He would go first to the mosque and offer a two-rak'a prayer. The Prophet "Allah's advantage and serenity be upon him" forbade others to talk with me or to my two partners, but he did not prevent discussing to any of those who had stayed behind other than

us. So the individuals prevented discussing to us. I stayed in that condition until I could no more keep it. But the only factor that involved mc was that I might die and

The Prophet "Allah's advantage and serenity be upon him" would not Provide you with the memorial prayer for me, on the CourInstitute of Education and Research of Allah "Allah's advantage and serenity be upon him" might die and I would be remaining in that public position among the individuals that nobody would talk with me or provide the memorial prayer for me. But Allah exposed his Absolution for us to The Prophet 'Allah's advantage and serenity be upon him" in the last third of the evening while The CourInstitute of Education and Research of Allah "Allah's advantage and serenity be upon him" was with ' Ommu'salama, Ornrnu'salama was involved with mc in my catastrophe. The CourInstitute of Education and Research of Allah (PBUH) said:

"O Ommu'salama! Ka'b has been forgiven!" She said: "Would I deliver someone to provide him the excellent tidings?" He said: "If you did so. the individuals would not let you rest the relax of the evening." So after The Prophet "Allah's advantage and serenity upon him' had conducted the Fajr prayer, he declared Allah's Absolution for us. His experience would seem as bright-as a product of the (full) heavenly satellite tv whenever he was pleased. When Allah revealed His Absolution for us, we were the three whose scenario had been delayed while the purpose offered by those who had apologized had been approved (by The Prophet). But when those who had advised The Prophet "Allah's advantage and serenity he upon him" can be found and stayed behind (the fight of Tabuk) and had given incorrect justifications, were described (in the revelation), they were shown with the more intense information which might ever be linked to any one. Allah said: "They will current their explanations to you when ye come coming back to -them. Say thou: "Present no excuses: we shall not believe you: Allah hath already recommended us of the actual situation of problems concerning you: it is your actions that Allah and His Mail will observe: in the end will ye be cut coming back to Him Who knoweth what is unseen and what is open: then will He describe to you the simple reality of all that ye did." (94) (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-60 The book of Commentary (on Quran), Hadith no 4677, Vol. 5, pp. 412, 413, 414, 415).

A qualitative research has been conducted by Intisar G Mustafeh, the research topic is stories in the Quran. Aims, Characteristics, types and educational importance in school of

education-Yarmout University, Jordan. The aim of this research paper is to explore the types, characteristics and aims of Quranic stories. The researcher collected the data from previous literature and also interviewed to Islamic education teachers. Researcher asked the three questions about how did they used Islamic stories? Do they think these stories and interesting and enjoyable?

And What educational aim you up with Islamic stories the views of teachers for these questions are they use different stories according to their need. Stories improves character and morals and also give pleasure. According to teachers the educational principles of Quranic stories are to develop proper Muslim and human being.

Who believe only in Allah, inculcate love for Islam in students personality, to know the best part design, to adhere to, to designed Islamic principles and morality, to help learners in getting information in different areas, deals with teachers according to their individual difference and motivate and complement them.

باب قوله﴾ اَسۡرَىٰ بِعَبۡدِهِ لَيۡلاً مِنَ الۡمَسۡجِدِ الۡحَرَامِ) [١]

٤٧٠٩ـ حدَّثنا عبدان: حدَّثنا عبدالله: أخبرنا يُونُسُ (ح). وحدَّثنا أَحۡمَدُ بنُ صالح: حدَّثنا عنبسة: حدثنا يونس، عنِ ابنِ شِهابٍ: قال ابنُ المُسَيَبِ: قال: أبُو هُريرَة: أُتِيَ رسولُ اللهِﷺ ليلة أسري بِهِ بإيلياءَ بقدحَينِ مِنۡ خَمۡرٍ ولبنٍ، فنظر إلَيۡهِمَا، فأخَذ الّبن، قال جبريل: الحمدُ لِلهِ الذي هداك للفطرةِ لو أخذت الخمر غوت أُمَّتُكَ. [طرفه في: ٣٣٩٤].

"Allah's saying: "Glory to (Allah) who did take his servant for a journey by night from the sacred Mosque to the farthest Mosque, whose precincts we did bless, in order that we might show him some of our Signs: for he is the one who heareth and seeth (all things)." (1) (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Ch-60 The book of Commentary (on Quran), Vol. 5, pp. 444, 445).

٤٧١٠ـ حدَّثنا أحمد بن صالح: حدَّثنا ابن وهبٍ قال: أخبرني يُونُسُ، عَنِ ابنِ شِهابٍ: قال؛ أبُو سلمة: سمعت جابر بن عبدِ اللهِ رَضِيَ اللهُ عَنهُما قال: سمعتُ النَّبِيّﷺ يقولُ: (لَمَّاكَذَّبني قريش، قمتُ في الحجرِ، فجلَّى اللهُ لي بَيتَ المقدِس، فطفِقۡتُ أُخبِرُهُمۡ عن آياتِهِ، وَأَنا أنۡظُرُ إلَيۡهِ).

4710- Jaber ".Allah be satisfied with him" narrated: The Prophet "Allah's advantage upon him" said: "When the people of Quraish did not believe mc (regarding the story of my Night Journey), I was status up in The Hijr and Allah proven Jerusalem at the top part side of me. Then I began describing it to them while 1 was looking at it." (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-60 The book of Commentary (on Quran), Hadith no 4710 Vol. 5, pp. 444, 445).

باب : (وَإِذْ قَالَ مُوسْى لِفَتَاهُ لَا اَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ وَأَمْضِيَ حُقُبًا) [٦٠]، زماناً

وَجَمْعُه أحقاب.

٤٧٢٥ـ حدثنا الحميدي: حدثنا سفيانُ: حدثنا عمرو بنُ دينارٍ قال أَخْبَرَني سعيدُ بن جبيرٍ قال: قلتُ لابن عباس: إِنَّ نوفا البكالي يزعم أَنَّ موسى صاحب الخضر لَيسَ هو موسى صاحب بَني إِسرائيل، فقال ابن عباسٍ: كذب عدُوُّ اللهِ: حدثني أُبَي بن كعبٍ: أَنـه سمع رسول اللهﷺ يقول: (إن مُوسْى قام خطيباً في بَني إسرائيلَ، فَسُئِلَ: أي النَّاس أعلمُ؟ فقال: أنا، فعتب اللهُ عَلَيـه، إذ لَم يَرُد العلم إِليهِ، فَأوحى اللهُ إِليهِ إِنَّ لِي عبدا بِمَجْمَعِ البَحْرَينِ هو أعلمُ منكَ، قال موسى: يَاربُّ فكيف لِي بِهِ؟ قال: تأخذ معك حوتا فتجعلُهُ في مكتلٍ، فحيثما فقدت الحوتَ فهو ثُمَّ، فَأخذ حوتاً فجعلهُ في مِكْتلٍ، ثُمَّ انطلق وانطلق معه بفتاه يوشع بنِ نونٍ، حَتَّى إذا أتيا الصَّخْرَة وضَعَا رُوُسَهُما فناما، واضطرب الحوتُ في المكتل فخرج منهُ فسقطَ في البحر، فاتَّخذ سَبِيلَهُ في البحر سَرباً، وأمْسَكَ اللهُ عنِ الحوتِ جِزْيَةَ الماءِ فصارَ عَلَيهِ مِثْل الطَّاقٍ، فلما استيقظ نَسِيَ صاحِبُهُ أَن يُخْبِرَهُ بالحوتِ ، فانطلقا بَقِيَّةَ يوْمِهِمَا وَليلتِهِما، حَتَّى إذا كان مِنَ الغد قال مُوسْى لفتاه: آتِنا غداءَنا، لقد لقِينا من سفرِنا هذا نصبا، قال: ولم يجد موسى النصَب حَتَّى جاوزا المكان الذي أَمَرَ اللهُ بِهِ، فقال فتاه: أرأيت إذ أوينا إِلَى الصخرةِ، فَإِنِّي نَسِيتُ الحُوتَ، وَما أنسانِيهِ إِلا الشيطان أَن أذكرهُ، واتخذ سَبِيلَهُ في البحر عجباً، قال: فكان للحُوتَ سربًا، ولموسى ولفتاه عجباً، فقال موسى: ذلِكَ مَاكُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثارِهِمَا قَصَصاً، قال: رَجَعا يقُصَّانِ آثارَهُما حَتَّى انتهيا إِلَى الصخرَةِ، فَإِذا رجل مُسَجَّىَ ثوبا، فَسَلَّم عليه موسى، فقال الخضرُ: وأنى بأرضِكَ السلام؟ ! قال: أنا موسى، قال: موسى بني إسرائيل؟ قال: نعم، أَتَيْتُكُ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْداً، قَالَ: اِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، يَا موسى إِنِّي عَلَى عِلم مِنْ عِلم اللهِ عَلَّمَنِيهِ لا تعلمُ أنت، وأنت عَلَى علم من علم اللهِ عَلَّمكَ اللهُ لا أَعْلَمُهُ، فقال موسى: سَتَجِدُنِي إِنْ شَاءَ اللهُ صَابِراً وَلا أَعْصِيْ لَكَ أَمْراً، فقال لـه الخضِرُ: فَإِن اتَّبَعْتَنِي فَلا تَسْأَلنِيْ عَن شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْراً، فَانطَلَقَا يمشِيَانِ عَلَى ساحِلِ البَحرِ، فَمَرَّت سَفِينةٌ فَكَلَّمُوهُم أن يحمِلُوهُم، فعرفوا الخضر فحمَلُوه بِغير نَولٍ، فَلَمَّا رَكِبَا في السَّفِينَةِ لَمْ يفجأ إلا والخضرُ قَدْ قَلَعَ.

"Allah's saying: "Behold, Moses and to his attendant, I will not give until 1 reach the junction of the two seas or (until) I spend years and years in travel," (60)

4725" Sa'eed .Ibn Jubair narrated: I said to Ibn Abbas: 'Nawfal Al'bakali statements that Moses, the partner of Al'khadir was not Moses (The Prophet) of the kids of Israel, but another Moses." Ibn Abbas said: "Allah's attacker (Nawfal) was a liar. Obai Ibn Ka'b informed us that The Prophet (SAW) said: "Once Moses was standing up and resolved Banu Israel. He was requested who was the most discovered man amongst the individuals. He said I'm." Allah held responsible him since he did not feature the overall information to Him (Allah). Because of this, Allah said to him: "Yes, at the 4 way quit of the two sea there is a Slave of My own who is more found than you." Moses said: "0 my Lord! How can 1 meet him?"

Allah said: ".Take a fish and put it in a large bag and you can find him at the place where you will decrease the fish." Moses took a fish, put it in a present bag, and began along with his (servant) boy, Yusha Ib Mid-day, until they achieved the stone where they set their leads (and slept). Moses rested, and the seafood, shifting out of the basket; dropped into the sea. It took its way into the sea (straight) as in a canal. Allah ceased the circulation of h2o over the seafood and it became like an posture. When they got up, his partner didn't remember to tell him of what the seafood had done. They journeyed the relax of the evening,, and the next day Moses said to his boy (servant): "Give us our foods, for indeed, we have knowledgeable much fatigue in this journey Of ours." Moses did not encounter tired until he exceeded that place which Allah had asked for him to look for after. His boy (servant) said to him: "Do you know that when we were sitting beside that rock, I didn't keep in mind the fish, and none but The demon designed me neglect to tell (you) about it; and it took its course into the sea in an amazing way." So it was a route for the fish and, an wonder for them. Moses said: "That was what we were looking for after." So, both of them retraced their activities until they obtained to stone.

There they saw a man Soothing secured with a outfits. Moses accepted him and he reacted saying: "How do people welcome each other in your land?" Moses said: "I am Moses'' the man asked: "Moses of Banu Israel?'' Moses said: ''Yes, I have come to you so that you may inform mc from what Allah has qualified you." He said: "But you will not be able to keep personal with me. O Moses! I have some of the Details of Allah which Allah has qualified me, and which you do not know, while you have some of the Details of Allah which Allah has

qualified you and which I do not know." Moses said: "thou wilt find out me, if Allah so will, (truly) patient: nor shall I disobey thee in aught" Al Khadir said "If then thou wouldst follow me ask me no question about anything until I myself discuss with thee concerning it.

So, both of them set out walking along the sea-shore, where a boat accepted by them whose group they requested for to take them on board. The group determined Al' Khadir and so they took them on board without take a position up. Then immediately Al' Khadir took an adze and selected a forest. Moses did not notice it until he had selected a forest with the adze (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-60 The book of Commentary (on Quran), Hadith no 4725, Vol. 5, , pp. 4564, 457).

باب. (كَلَّا سَنَكْتُبُ مَا يَقُوْلُ وَنَمُدُّلَهُ مِنَ الْعَذَابِ مَدَّاً) [٧٩]

٤٧٣٤ـ حدثنا بشربن خالد: حدثنا محمد بن جعفر، عن شعبة، عن سليمان: سمعت أبا الضحى يحدث عن مسروق، عن خباب قال: كنت قينا في الجاهلية، وكان لي دين على العاصِي بن وائلٍ، قال: فأتاه يتقاضاهُ، فقال: لا أُعطيك حَتَّى تكفر بحمدٍﷺ، فقال: واللهِ لا أكفر حَتَّى يميتك اللهُ ثم تبعث، قال: فَذرِني حَتَّى أموت ثم أُبعث، فسوف أوتى مالا وولداً فأقضيك، فنزلت هزه الآية: (أَفَرَأَيْتَ الَّذِئ كَفَرَ بِآيَاتِنَا وَقَالَ لأُ وتَيَنَّ مَالاً وَوَلَداً) [٧٨]ـ

"[5] Allah's saying: "Nay! We shall record what he says, and we shall add and add to his punishment." (79)

4734 "Khabbab "Allah be satisfied with him" narrated: I was a blacksmith inthe Pre-Islamic interval of ignorance; and Al'ass Ibn Wa'il due me some cash, and I went to him to need it returning. He said (to me): "I will not pay you unless you disbelieve in Mohammad." I said: "1 will not disbelieve until Allah loss you and then you get raised from the dead." He said: 'Then keep me until I die and get raised from the dead. Then I will be given achievements and kids and I will pay you your debts." On that event it was exposed to The Prophet: "Hast thou then seen the (sort of) man who decreases our Symptoms, yet Says: I shall certainly Be given achievements and children?" (77) (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Ch-60 The book of Commentary (on Quran), Hadith no 4734, Vol. 5, pp. 468, 469).

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

سورة (اَلَمْ تَرَ)ـ الفيلـ ١٠٥

قال مجاهد: (اَبَابِيْلَ) [٣] مُتَتَابِعَةَ مُجْتَمِعَةَ.

وَقال ابن عباس: (مِنْ سِجِّيْلٍ) [٤] هِيَ سَنْكِ وَكِل.

"Allah Almighty said: "Seest thou not how thy 1ord dealt with the Companion of the Elephant? Did He not make their treacherous plan go astray? And He sent against them Flights of Birds, Striking them with stones of baked clay. Then did He make them like, an empty field of stalks and straw, (of which the corn) has, been eaten up. (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Ch-60 The book of Commentary (on Quran), Vol. 5, pp. 672-673).

قال: واخبرنا معمر، عن همام: حدثنا أبو هريرة، عن النبيﷺ : نحوه.

٣٤٠٨ـ حدثنا أبو اليمانِ: أخبرنا شعيب، عن الزهري قال: أخبرني أبو سلمة بن عبدِ الرحمٰنِ وسعيد بن المسيبِ: أنَّ أبا هريرة رَضِيَ اللهُ عنهُ قال: استب رجل منَ المسلمين ورجل من اليهود، فقال المسلم: والذي اصطفَى محمداﷺ على العالمين، في قسم يقسم بِهِ، فقال اليهودي: والذي اصطفى موسى على العالمين، فرفع المسلم عند ذلك يَدَهُ فلطم اليهودي، فذهب اليهودي إلى النبيﷺ فأخبرهُ الذي كان من أمرِهِ وَأمرِ المسلم، فقال: (لا تخيروني على موسى، فَإنَّ الناس يصعقون، فَأكونُ أَوَّلَ من يفيق، فإذا موسى باطش بجانبَ العرش، فلا أدري أكان فِيمَنْ صَعِقَ فَأَفَاق قبلي، أوْ كان مِمَّن استثنٰى اللهُ). [طرفه في: ٢٤١١].

3408-".Abu'huraira "Allah be satisfied with him" narrated: A Islamic and a Jew quarreled. The Islamic said as swearing: "By he, Who has recommended Mohammad "Allah's advantage and serenity be upon him" whole people!" The Jew said: "By he, Who has recommended Moses over all people!" The Islamic brought up his side and smacked the Jew who came to The Prophet (SAW) to notify him what had occurred between him and the Islamic. The Prophet "Allah's advantage and serenity be upon him" said: "Don't provide me brilliance over Moses, for the individuals will gush (on the Day of Judgment) and I with be the first to obtain awareness to see Moses status and having a part of Allah's Throne. I do not know if he has been among those individuals who have dropped in a gush, and that he has gained

48

consciousness before me, or he has been amongst those whom Allah has excused" (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-60 The book of Traditions of the Prophet, Hadith no 3408 Vol. 4, , pp. 190, 191).

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باب حديث ابرص وأعمى وأقرع في بنى اسرائيل:

٣٤٦٣ـ حدثني أحمد بن إسحاق: حدثنا عمرو بن عاصم: حدثنا هَمّام: حدثنا إِسحاق بن عبد اللهِ قال: حدثني عبدالرحمٰن بن أبي عمرة: أنَّ أبا هريرة حدثَ: أنَّه سمع النبيﷺ(ح). وحدثني محمد: حدثنا عبدالله بن رجاءٍ: أخبرنا همام، عن إِسحاق بن عبدِ الله قال: أخبرني عبد الرحمٰنِ بنُ أبي عمرةَ: أنَّ أبا هريرة رَضِيَ اللهُ عنْهُ حدثْهُ: أنَّهُ سمع رسول اللهِ ﷺ يقول: (إنَّ ثَلاثَةَ فِيْ بَنِيْ إِسْرَائِيْلَ: أبرص وأَقرع وأَعمى، بدا لِلهِ أن يبتليهُمْ، فَبعَثَ إِليهم ملكا، فأتَى الابرص فقال: اي شيءٍ أحب إِليك؟ قال: لون حسن، وجلد حسن، قد قذِرَني الناسُ، قال: فمسحہ فَذهب عنہ، فأعطِيَ لونا حسناً، وجلداً حسناً، فقال: اي المال أحب إِليك؟ قال: الإبلُ. أوْ قال: البقر، هو شك في ذٰلِكَ: إنَّ الابرص والأقرع: قال: أحدُهُما الإبلُ، وقال الآخر البقرُ. فأعطِيَ ناقةَ عشراءَ، فقال: يُباركُ لكَ فِيها. وأتى الأقرع فقال: أي شيءٍ أحب إِليك؟ قال: شعر حسن، ويزهب عني هذا، قد قَذِرَني الناسُ، قال: فمَسحہ فذهب، وأعطِيَ شعرا حسنا، قال: فأي المالِ أحبُ إِليك؟ قال: البقرُ، قال: فأعطاه بقرة حاملاً، وقال: يباركُ لك فيها. وأتى الأعمى فقال: أي شيءٍ أحب إِليك؟ قال: يرُد اللهُ إِلَي بصري، فأبصر بہ الناس، قال: فمسحہ فرد الله إِليہ بصرهُ، قال فأي المال أحبُ إِليك؟ قال: الغنم، فأعطاهُ شاة والداً، فأنتج هذان وولد هذا، فكان لهذا واد من إِبلٍ، ولهذا وادٍ من بقر، ولهذا وادٍ من الغنم، ثم إنَّهُ أتى الأبرصَ في صورتہِ وهيئتِہ، فقال: رجل مسكين، تقطعت بِي الحبال في سفري، فلا بلاغ اليوم إِلا بِاللہ ثم بِكَ، أسْألُك بِالذي أعطاك اللون الحسنَ والجِلدَ الحسنَ والمالَ، بَعِيرا أتبلغ عليہ في سفري. فقال لہُ: إِنَّ الحقوق كثيرة، فقال لہُ: كأني أعرِفُكَ، ألَم تكن أبرص يقذرك الناس فقيراً فأعطاك اللهُ؟ فقال: لقد ورِثْتُ لكابِر عن كابِر، فقال: إن كنت كاذباً فصيرك الله إِلَى ماكنت. وأتى الأقرع في صورتہِ وهيئتہِ، فقال لہ مثل ما قال لهذا، فرد عليہ مثل مارد علیہ هذا، فقال: إِن كنت كاذباً فصيرك اللهُ إِلَى ماكنت. وَأتى الأعمى في صورتہ، فقال: رجل مسكين وابن سبيل، وتقطعت بِيَ الحبال في سفرى، فلا بلاغ اليومَ إِلا بِاللہ ثم بك، أسألُكَ بِالذي رد عليك بصرك شاة أتبلغ بها في سفرى، فقال: قد كنت أعمى فرد الله بصري، وفقيراً فقد أغناني، فخذ ماشئْت، فو الله لا أجهدُك اليوم بشيءٍ أخذتہُ لِلہ، فقال: أمسك مالك، فإِنَّما ابتليتم، فقد رَضِيَ اللهُ عنك، وسخط عَلَى صاحبَيْك).

[الحديث ٣٤٦٤ـ طرفہ في: ٦٦٥٣]ـ

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The Story of the Leper, the Blind Man, and the Bald-Headed Man

3464- .Abu'huraira"Allah be satisfied with him" read that he observed Apostleof Allah (SAW): "Allah desired to analyze three Israelis who were a leper, a sightless man and a bald-headed man. So, he sent them an angel who came to the leper and said: "What factor do you like most?" He replied: Excellent color and good epidermis, for the individuals have a impressive aversion to me." The angel moved him until his illness was managed, and he was given an excellent colour and awesome epidermis. The angel requested for him:

"What type of residence do you like best?" He replied: "Camels." (or creatures, the narrator was in question as to any of the two: the leper or the bold-headed man recommended the camels and the other recommended the cows) So he was given a expecting she-camel, and the angel said (to him): "May Allah thank you in it."

The angel then went to the bald-headed man and said: "What element do you like most?" He said: "I like excellent locks and wish to be managed in this illness, for the individuals experience hate for me," The angel moved him until his illness, was managed, and he was given excellent locks. The angel requested for (him): "What type of residence do you like best'?" He replied: "Cows." The angel offered him a expecting cow and said: "May Allah thank you in it." The angel went to the sightless man and asked: "What element do you like most?" He said: (I hope) that Allah may recover my viewpoint to me so that I may see the individuals." The angel moved his perspective and Allah offered him returning his viewpoint. The angel requested for for him: "What type of residence do you like best?" He replied: "Sheep." The angel offered him a expecting lamb. Afterwards, all the three expecting creatures offered younger ones, and enhanced and offered forth so much that one of the (three) men had a herd of camels stuffing a position, and one had a herd of Livestock stuffing a position, and one had a go of lamb stuffing a position. Then rim angel, unseen in the type and overall look of a leper, went to the leper and said: "1 am a bad, man, who has dropping all indicates of income while on a journey. So none will fulfill my need except Allah and then you. In the Name of Him who has given you such awesome colour and awesome epidermis, and so much residence, I ask you to provide me a camel so that I may achieve my position." The man replied: "I have many responsibilities (so I cannot give you)." The angel said: "I think I know you; were you not a leper to whom the individuals had a impressive aversion? Were not you a bad man, and then Allah offered you (all

this property)?" He replied: "('No), I got this residence through bequest from my fore-fathers." The angel said: "If you are liar, then let create you as you were before."

Then the angel, unseen in the type and overall look of a hairless man, went to the hairless man and said to him the same as he recommended the first one, and he too resolved the same as the first one did. Te angel said: "If you are liar, then let Allah create you as you were before."

The angel, unseen through a sightless man, went to the sightless man and said :"I am a bad man and a visitor, whose indicates of income have been tired while on a trips I have nobody to help me except Allah, and after Him, you ,yourself. I ask you in the Name of Him Who has given you returning your viewpoint to provide me a lamb, so that with its help, I may finish my Trip." The man said: "No question, I was sightless and Allah offered me returning my eyesight; I was inadequate and Allah developed me rich; so take whatever you wish from my residence. By Allah, I will not Avoid you from getting anything (you need) of my residence, which you may take for Allah's benefits." The angel replied: "Keep your residence with you. You (the 3men) have been tested; and Allah is satisfied with you and is frustrated with your two affiliates." (Sahih Al-Bukhari: Translated by Mohammad MahadiAl'Sharif. Chapter-60 The book of Traditions of the Prophet, Hadith no 3464, Vol. 4, pp. 220, 222, 223).

٣٤٨١ـ حدثني عبد الله بن محمد: حدثنى هاشم، عن الزهري، عن حميد بن عبدالحمٰن، عن أبي هريرة رضِيَ اللهُ عنهُ، عن النبيﷺ قال: (كان رجل يسرف على نفسِه، فلما حضرهُ الموت قال لبنيهِ: إذا أنا متُ فأحرِ قوني، ثم اطحنوني، ثم ذروني في الريح، فو اللهِ لئن قدر علي ربي لَيعذبني عذابا ما عَذَّب أحداً، فلما مات فُعِلَ بِه ذٰلِكَ، فأمر اللهُ الأرضَ فقال: : اجمعي ما فِيكِ منِه ففعلت، فإ هو قائم، فقال: ما حملك على ما صنعت؟ قال: يا ربُ خشْيتِك، فغفر لـه). وقال غيرهُ: (مخافتكَ يَا رب).

3481- ".Abu'Huraira "Allah be satisfied with him" narrated: The Prophet "Allah's advantage and serenity be Upon him'' said: "A man used to do sinful actions. When loss of life came nearer to him, he said to his sons: "After my loss of life, get rid of me, then grind me, and spread the powdered in the air, for by Allah, if Allah has management over me, He will provide me such a penalties as He has never given to anyone else." When he passed away, his Kids did accordingly. Allah requested the world saying: "Gather what you have of his contaminants." It did so. Behold! There he was (the man) status. Allah asked (him): "What triggered you to do

what, you did?" He replied: "O my Lord! I feared You." So Allah forgave him. (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-60 The book of Traditions of the Prophet, Hadith no 3481 Vol. 4, pp. 232, 233).

[٢٠] مطبقة، أصدَ الباب وَأوْصَدَ. (بعثناهم) [الكهف: ١٩] أحييناهم. (أزكَى) [الكهف: ١٩] أكثر ريعا. فضرب الله على آذانهم فناموا (رجماً بالغيب) [الكهف: ٢٢] لم يستبن. وقال مجاهد: (تقرضهم) [الكهف: ١٧] تتركهم.

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باب حديث الغارِ

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٣٤٦٥ـ حدثنا إسماعيل بن خليلٍ: أخبرنا علي بن مسهرٍ، عن عبيدِ الله بنِ عمر، عن نافعٍ، عن ابن عمر رَضِيَ الله عنهما: أنَّ رسول اللهِﷺ قال: (بينما ثلاثة نفرٍ ممن كان قبلكم يمشون، إذاً صَابَهُمْ مَطرٌ، فَأوَوْا إِلَى غارٍ فانطبق عليهم، فقال بعضهم لبعضٍ: إنَّ واللهِ يا هؤُلاءِ، لا ينجيكم إلا الصدقُ، فليدع كل رجلٍ منكم بما يعلم أنهُ قد صدَق فيه، فقال واحدٌ منهم: اللهم إن كنت تعلم أنه كان لي أَجير عمل لي على فرق من أُرْز، فذهب وتركهُ، وأَني عمدتُ إلى ذٰلكَ الفرقِ فزرعتهُ، فصار من أمرهِ أني اشتريت منهُ بقراً، وأنه أتاني يطلب أجره، فقلت: اعمد إلى تلك البقرِ فسقها، فقال لي: إنما لي عندك فرق من أرز، فقلت لهُ: اعمدْ إلى تلك البقرِ، فَإنها من ذلك الفرقِ، فساقها، فإن كنت تعلم أني فعلت ذلك من خشيتك ففرج عنَّا، فانساحت عنهم الصخرة. فقال الآخرُ: اللهم إن كنت تعلم كان لي أبوانِ شيخانِ كبيرانِ، فكنت آتيهما كل ليلةٍ بلبن غنم لي، فأبطأت عليهما ليلةً، فحبئْت وقد رقدا، وأهلي وعيالي يتضاعون من الجوع، فكنت لا أسقيهم حَتَّى يشرب أبوايَ، فكرهت أن أوقظهما وكرهت أن أدعهما فيستكنا لشربتهما، فلم أزل أنتظر حَتَّى طلع الفجر، فإن كنت تعلم أني فعلت ذلك من خشيتك ففرج عنا، فانساحت عنهم الصخرة حَتَّى نظروا إِلَى السَّماءِ. فقالَ الآخر: اللهم إن كنت تعلم أنه كان لي ابنة عم، من أحب الناس إلَيَّ، وأني راودتها عن نفسها فأبت إلا أن آتيها بمئنَة دينارٍ، فطلبتها حَتَّى قدرتِ فأتيتها بها فدفعتها إليها فأمكنتني من نفسها، فلما قعدت بين رجليها، فقالت: اتق اللهَ ولا تفُض الخاتمَ إلا بحقهِ، فقمت وتركت المائة دينارٍ، فإن كنت تعلم أني فعلت ذٰلك من خشيتك ففرج عنا، ففرج الله عنهم فخرجوا). [طرفه في: ٢٢١٥]ـ

"54 Allah's saying: "Or dost thou reflect that the companions of the cave and of the inscription were wonders among our Signs?" (Chapter Kahf)

3465- "lbn Umar ".Allah be satisfied with both" narrated: The CourInstitute of Education and Research of Allah "Allah's advantage and serenity be upon him" said: 'Once three individuals (from the past nations) were traveling. Instantly it began pouring and they took protection in a cavern. The entry of the cavern got shut while they were within. They said to each other: "O you! Nothing can preserve you but the fact. So each of you should ask Allah's Help by making reference to such a action as he believes he did genuinely (just for Allah's Pleasure)." So one of them said:

"O Allah! You know that 1 had a worker who proved helpful for me for a Faraq (three Sas) of grain, hut he remaining, without getting it (his wages). I sowed that Faraq of grain and with its generate 1 purchased cattle (for him). Later on when, he came to mc asking for his income, I said (to him): "Go to those animals and generate them away." He said to me: '"But you owe me only a Faraq of nourish." I said to him: "Goto those animals and take of them, for they are the item of that Faraq (of rice)." So he forced them, 0 Allah! If you consider that I did that for worry of You, then please eliminate the stone." The stone moved a bit from the oral cavity of the give.

The second one said: "O Allah, You know that I had old parents whom I used to offer with the dairy of my lamb every evening. One evening was late and when I came, they had comfortable, while my associate and kids were, weeping and moping with starvation. I used not to let them (my family) eat before my parents consumed first. Loathing to awaken them up and also loathing that they would rest without getting it, I kept on with tolerance with consideration patiently waiting (for them to wake) until it dawned. 0 Allah! If You consider that I did that for worry of you, then please eliminate the stone." So the stone moved and they could see the sky through it.

"The (third) one said: "O Allah! You know that I had 'a paternal relative who was most dearest to me and whom I recommended to attract, but she rejected, unless I compensated her one wide range of Dinars. So I gathered the quantity and provided tit to her, and she provided herself to me. But when I sat between her feet, she said: "Be scared of Allah, and do not deflower me but lawfully." I got up and remaining the wide range of Dinars (for her). U Allah! If

You consider that I did that for worry of you than please eliminate the stone." So Allah stored them and they came out (of the cave)." (Sahih Al-Bukhari: Transformed by Mohammad MahadiAl'Sharif. Chapter-60 The book of Traditions of the Prophet, Hadith no 3465 Vol. 4, pp. 224, 225).

2.2.4 Direct Method of Teaching

There are various modern methods of teaching and every teacher uses these methods according to the need of present situation. In these methods one of important method is also direct method of teaching. Direct method is most commonly used in teaching of languages . This method is defined by Joyce, Weil and Calhoun in their information "Models of teaching " as a style of teaching that include teacher's explaining new concepts to the students , having them evaluate their understanding by training under trainer path and encouraging them to keep practice under teacher guidance(guided practice). In direct instructional model there are five phases of activities like alignment, presentation, organized exercise, advised exercise and independent exercise. In first phase of alignment instructor determines content, objectives and procedure of the session and also review the student 's previous learning. In second phase of presentation , teacher explain new skill or concept and checks student's understanding .In third phase of organized exercise , instructor leads learners through exercise, examples, learner responds to questions while instructor provides remedial reviews for mistakes and strengthen learners to make improvements. In fourth stage advised exercise is based on student's semi-independent exercise in which instructor just move around and compliment learners. In fifth stage of separate exercise student exercise individually at home or in class. (Joyce, Weil. Calhoun(2011).

As we know there are two fundamental sources of religious knowledge Quran and Sunnah. The keen observation of these two sources describes that direct method is highly distributed in teaching of both these sources. In fact all the text of the Quran is revealed directly by Allah to Prophet(SAW) . In this regard we can observe the verses of Quran and Hadith of Prophet (SAW) like in Surah Inam verse no 153 Allah says (And Allah also enjoins ,"This way alone is My right Way "Therefore you should follow this way and should not follows other ways lest they should you astray from His way).(surah Inam 153).In surah Inam different aspects of the major articles of the Islam like Touhid, life here after, prophets and practical application of

religious principles to human life are mainly discussed . In verse 153 Allah decimates the right path from the wrong one and said that only the path of Allah is right and totally virtuous one while all the others are wrong . So Allah orders His believers to follow the right way. Direct method is also called natural method like when one see something he understand and learn it. Allah creates so many things in this world. And as far as human is concern, human is a great creature of Allah. Because Allah bestowed him with brain and it makes him superior over all the creatures Allah gives senses to all human beings but only few of them used it properly. Like in surah Al- Hajj Allah says that "Have they not gone about in the land so as to make their hearts think and ears hear? The fact, however, is that it is the hearts in the breast and not the eyes."Surah –Al –Haj verse 46.

In the above mentioned verse Allah gives description of disbelievers who have thinking hearing and seeing power and they also move in the land. But infact they have just these senses but they do not use it properly. Allah created the nature for human being who can learn a lot from it. But only those who want to learn and Allah give them sense of right way. So the nature is direct source learning for human being.

Allah revealed Holy book Quran to Prophet (SAW) and text of Quran is multidimensional. A great account of its knowledge is deal with pillars and faith of Islam, information about previous Prophets and their nations, different aspect of nature and some content about different subjects and fields of life. That's why it is known as a complete code of life. Allah put the responsibility of Quran's teaching on the shoulders of Prophet "SAW" .and the Prophet "SAW" was going to be teach the Quran content to the people of different gender , age, tribes and religions. So in order to dealt with different styles of students Prophet "SAW" used different kind of methods . In these methods one of method was direct method too. In various hadiths of Sahih Bukhari one can find the direct method in teachings of Prophet "SAW" like in hadith no 6008 prophet "SAW" said that

باب رحمة الناس والبهائم

٦٠٠٨ـ حدثنا مسدد: حدثنا إسماعيلُ: حدثنا أيوب عن أبي قِلابَةَ، عنْ أبي سليمان مالِ بنِ الحُويرثِ قال: أتينا النَّبيﷺ ، ونحن شَبَبَةُ مُتقارِبونَ، فأَقمنا عنده عشرين ليلةٍ، فظنَّ أنا اشتقنا أهلنا. وسألنا عمن تركنا في أهلنا،

فأخبرناهُ، وكان رفيقاً رحيماً، فقال: (ارْجِعُوا إلى أَهليكُمْ، فعلموهم ومروهم، وصلوا كما رأيتموني أُصللي، وإذا حضرتِ الصلاةُ، فلْيُؤَزن لكم أحدكم، ثم لِيؤمكم أكبركم). [طرفه في: ٦٢٨]-

"The Mercy of People and Animals"

"Abu'sulaiman Malik Ibn Al'howairith "Allah be pleased with him narrated: I came to The Prophet "Allah's blessing and peace be upon him' with some men from my tribe and stayed with him for twenty nights When he realized our longing for our families, he asked us about those whom we left behind; and we told him. He was kind and merciful to us. He Said to us; "Go back and stay with your families, teach them the religion and order them (to do good). Moreover, you should offer the prayer in the same way as you saw me praying. But if the prayer's stated fixed time becomes due, one of you should pronounce the call (Adhan) for the prayer, and the oldest one amongst you should lead the prayer" (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Hadith no 6008,Vol 7, Ch-78 The book of Good behavior, pp. 178, 179).

Prophet "SAW" taught various things and aspect of life to people. This hadith is about teaching of good behavior to his companions. When some men stayed with him for long time and prophet (SAW) realized about their long stay. So advised them to follow the ways of his prayer and to deliver the religious knowledge to their families. This hadith also shows the mercy and kindness of Prophet "Saw" for their companions. In this hadith He "SAW" also instructed them for "Adan" before prayers and preferred the elder person leadership in prayer.

Being like a good teacher Prophet "SAW" had possessed the quality that while teaching he also used the gestures. An article "Prophet SAW a teacher to mankind" is produced by Ghulam Nabi Falahi. He precisely discussed the teaching methodology of Prophet "SAW" .Like he encourage His companions for questions, appreciate them, give examples, structure of material , actions and visible stimulating elements. Gesturing was a typical exercise of Prophet" SAW" for example when he said:" Actual disgrace is here(-pointing to his chest),'Restrain this (-touching his tongue) (Ghulam Nabi flahi).

There is hadith In chapter 81 the book Riqaq of Sahih Bukhari that:-

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باب قولِ النبيﷺ : ‘‘بعثت انا والساعة كهاتين’’

(وَمَا أَمُرُ السَّاعَةِ، إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللهَ عَلَى كُلِّ شَيٍ قَدِيْرُ)

۶۵۰۳ـ حدثنا سعيد بن أبي مريم: حدثنا أبو غسان: حدثنا أبو حازمٍ، عن سهلٍ قال: قال رسولُ اللهﷺ: ‘‘بعثت أنا والساعة هَكذا’’ ـ ويشير بِإصبَعَيِهِ فيمدُ بهما.

۶۵۰۴ـ حدثني عبدُ اللهِ بن محمدٍ هو الجعفي: حدثنا وهب بن جرير: حدثنا شعبة، عن قتادة وأب النَّيَّاحِ: عن أنسٍ، عن النبيﷺ قال: ‘‘بعثت والساعة كهاتين’’

</div>

The Prophet's saying: "I was sent down and '[he Hour (is as near) as those two (fingers)

Allah Almighty said: "To Allah belongeth the key of the air and the globe. And the option of enough time (of judgment) is as the glimmering of an eye, or even quicker: for Allah hath power over all aspects." (Bees 77) 6503- Sahil "Allah be pleased with him" narrated: The messenger of Allah "Allah's benefits and comfort be upon him" said: "1 was sent and The Time (is as near) as these two" showing and breaking his two convenience. (Sahih Al-Bukhari: Transformed by Mohammad Mahadi Al'Sharif. Chapter-81 The book of Riqaq, Hadith no 6503 Vol. 7, , pp. 420, 421).

In this hadith Prophet "SAW" tried to illustrate that the time of the day of judgment that how soon it will be come. For this purpose he showed and separated his two fingers. If a teacher uses gestures while teaching can get fruitful result of his teachings.

The direct method in language teaching is explained by Soner Kalan on April 19,2012. In this article Soner defined its principles, techniques and comparison with grammar translation method. According to Soner the direct method is also called the reform, natural, anti-grammatical or Berlitz method. From the books of education it is confer that this method is developed in 19th century by Maximilian Berlitz as a reaction to the grammar translation method. In this method there is direct connection of meaning with the target language. Without any translation into native language. The fundamental argue of this method is that a foreign language can be taught without translation .There is no translation by the teacher in this method .but only

meaning association through action and demonstration. In this method text book is mostly replaced by students and teachers activities question answer exercises, fill in the blanks etc., (Soner Kalan (2012).

For the purpose of emphasis the Prophet "SAW" also used to swear by Allah. Here is a hadith of Sahih Bukhari which is one of the good example of direct method of teaching.

باب من حلف على الشي ءٍ وإن لم يحلف

۶۶۵۱ـ حدثنا قتيبةُ: حدثنا الليث، عن نافع، عن ابن عمررَضِيَ اللهُ عنهما: أنا۔ رسول اللهﷺ اصطنع خاتماً من ذهب وكان يلبسہ، فيجعل فصہ في باطن كفہ، فصنع الناس، ثم إنّہ جلس علَى المنبر فنزعہ، فقال: ''إني كنت ألبس ہزا الخاتم، وأجعل فصہ من داخل''۔ فرمى بہِ ثم قال: ''واللہِ لا ألبسُہُأبداً''۔ فنبذا الناس خواتيمهم۔ [طرفہ في: ۵۸۶۵]۔

"When One swears not to do something

Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" had a gold ring made for him, which he wore, placing its Stone towards the palm of his hand. The people started wearing such gold jewellery. After the prophet "Allah's benefits and comfort be upon him" sat on the pulpit and took it off, saying: "I used to put on this group, developing its stone towards the part of my part," He then used it away and said: "By Allah, 1 will never use it." Consequently, all the people used away theirs. (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-83 The book of Oaths and Vows Hadith no 6651 Vol. 7, pp. 486, 487).

Thishadith shows that Prophet (SAW) had a gold ring which he wore. But when Prophet "SAW" realized that his companions were following him so he (SAW) then threw it and said that he will never use it again. His companions also did the same. In research article " Education and method of teaching in Islam in the Era of Az-Zaroon Ji" Khalid-al-Khalidi different methods of Holy prophet "SAW" has been highlighted . According to him "the prophet's teaching method included practice and repetition. He "SAW" used to pray while standing on the rostrum and his companions prayed after him." When learner repeats the taught material the teacher is enable to know how much he learn. And he can make correction (Khalid-al-Khalide-)

There is also another amazing example of direct method in teachings of Prophet(SAW) like in chapter 81 The book of Raqiq in Sahih Bukhari hadith no 6417 it is reported by Abdullah that:

حَدَّثَنا صدقةُ بنُ الفضلِ: أخبرنا يحيى، عن سُفيان قال: حدثني أبي، عن منذر، عن ربيع بن خثْيم، عن عبد الله رضيَ اللهُ عنهُ قال: خط النبيﷺ خطا مربعاً، وخط خطا فى الوسط خارجا منهُ، وخط خططاً صغاراً إلَى هذا الذي في الوسط من جانبه الذي في الوسط، وقال: ''هذا الإنسان، وهذا أجلهُ محيط بهِ أو: قذ أحاط بهِ وهذا الذي هو خارج أملهُ، وهذه الخطُطُ الصَّغارُ الأَعراضُ، فإن أخطأهُ هذا، بهشهِ هذا، و إن أخطأه هذا، نهشَهُ هذا''.
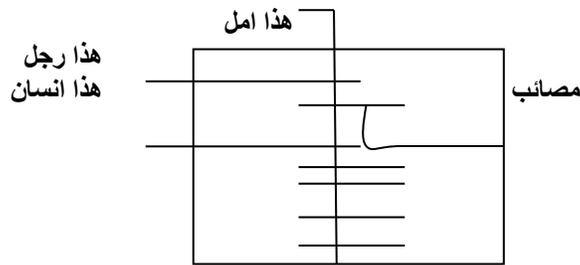
Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" drew a square in the middle of which he drew a line, letting it improve outside the rectangular shape. Then he drawn several little selections linked with that primary variety, and said: "This is the human being, and this (square) in his lease of life, encircles (or has encircled) him from every part. This (line), which is outside (the square), is his wish. These little variety are the mishaps and issues (which may drop upon him). If one misses him, another will just snap him, and if the other looks over him, a third will just click him".

In this hadith Prophet (SAW) describe an outstanding fact of way of life and one of the important believe in Islam. That one day the life of every individual will be completed. He faces difficult and dangerous situations in his life and Allah saves him from them but it is not so always. One day every soul shall have taste of death.

As it is described former that Prophet: SAW" taught a vast text to his followers. This text was varied in form and nature but was based on pillars and faith of Islam. Faith of Islam includes believe in only one and true Allah, on His Angles, books, prophets, fate and life

hereafter. While pillars of Islam are Kalma Tayyab, Namaz(prayer), fastening, Hajj and Zakat. He "SAW" greatly stressed on both pillar and faith of Islam. Because theses plays the role of backbone for the religion. Muhammad "SAW" tried his best to explain each aspect of new faith by his sayings and actions. There are two hadith of Sahih Bukhari which provides detail about prayer and fastening.

باب من لم يَتَطَوَّعْ في السفر دُبُر الصلاةِ وقبلها

١١٠١ـ حدثنا يحيى بن سليمان قال: حدثني ابن وهب قال: حدثني عمرو بن محمدٍ: أنَّ حفص بن عاصمٍ حدثَهُ قال: سافر ابن عمر رَضِيَ اللهُ عنهُمَا فقال: صَحِبت النبيﷺ ، فلم أرَهُ يسبح في السر، وال الله جل ذِكْرُهُ: (لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسوُ حَسَنَةٌ)ـ

One might not offer voluntary prayers after the obligatory ones on journeys

1101- "Ibn Omar "Allah be pleased with both" narrated: "I accompanied The Prophet 'Allah's blessing and peace be upon him: who did not offer optional prayers during the journey. Indeed, Allah says: "Ye have indeed in the Mail of Allah a amazing style (of conduct) for any one whose wish is in Allah and the Last Day, and who includes much in the enhance of Allah." (The Confederates "Al' Ahzab" 21). (Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Hadith no 1101 Vol 2, Ch-18 The book of shortening the prayer, pp. 22, 23).

باب يفطرُ بما تيسر عليه، بالماءِ وغيره

١٩٥٢ـ حدثنا مسدد: حدثنا عبدُالواحدِ: حدثنا الشيباني قال: سمعت عبدالله بن أبي أوفى رَضِيَ اللهُ عنهُ قال: سرنا مع رسولِ اللهﷺ وهوَ صائمٌ، فلما غربتِ الشمس قال: ''انزل فاجدح لنا''ـ قال: يا رسول اللهِ لو أمسيت! قال: ''انزل فاجدح لنا'' قال: يَا رسولَ اللهِ، إن عليك نهاراً، قال: ''انزل فاجدح لنا'' فنزل فجدح، ثم قال:''إِ ذَارَأَيْتُم الليلَ أقبل من ها هُنا، فقدْ أفطر الصائمِ''ـ وأشار بِإصبعِهِ قبل المشرقِ. [فرطہ في: ١٩٤١]ـ

One could break fasting with whatever is available such as water

1956 Abdullah Ibn Abu Awfa "Allah be pleased with him" narrated: we were in the company of the prophet "Allah's blessing and peace be upon him" on a journey and he was

fasting. When the sunset, he addressed somebody: o so-and-so, get up and mix milk with water for us. "he replied:" O Allah apostle! (will not you wait) till it is evening?" The prophet "Allah's blessing and peace be upon him" said: "Get down and mix milk with water for us. "He replied" O Allah's apostle! (will not you wait) till it comes evening?" The Prophet "Allah's blessing and peace be upon him" said again: Get down and mix milk with water for us." He replied: "it is still daytime." The prophet "Allah's blessing and peace be upon him" said again: Get down and mix with water for us." He got down and mixed milk with water for them. The prophet "Allah's blessing and peace be upon him" drank it and then said: when you see night falling from this side, the fasting person should break his fast."(Sahih Al-Bukhari: Translated by Mohammad Mahadi Al'Sharif. Chapter-30 The book of Fasting, Hadith no 1956 Vol. 2, pp. 454, 455).

Hadith no 1101 provides information about first obligatory duty (prayer) that prophet Muhammad "SAW" escaped the optional prayer while in journey. But as far as witar prayer and 2 rakat sunnah of the Fajr prayer are concern, He "SAW" greatly emphasized its importance. Companions of Prophet "SAW" directly followed Prophet "SAW" in all his action. Once Hazrat Umar "RA" was on a journey and then went to sit in his tent. But he saw some people who were offering optional prayers. Then he said if he could pray optional prayer then I should have prayed the complete fard "compulsory prayer". So he totally condemn then by saying Abu Bakr and Uthman also practiced the same on their journey. So we should follow the ways of Prophet "SAW" directly because his life is a best and enough example for us. In fact Islam is a practical way of life and phenomenon. Shortening prayer in journey is that Allah facilitate His believers in difficult situations of journey and made things easy for them.

In hadith No 1956 prophet "SAW" directly taught the time of breaking fast. When the darkness of night appears then one should breakfast and any halal eatable can be used at this time even it can be a water.

The second obligatory duty in Islam is fastening during the month of Ramdan. The word sawn means "to abstain" e.g., abstaining from all lawful eatables and lawful sexual relations day time. The purpose of Ramadan is to relate the social responsibility to a religious postulate and to make human being self-discipline.

2.3 RESULTS OF THE CURRENT STUDY RELATED TO THE PREVIOUSLY DONE RESEARCHES

1. The results of the Ph.D thesis on teaching methods of Prophet (SAW) (1998) of Dr. Mohammad Numan shows that teaching method of Quran and Sunnah are more effective, long lasting and interesting. These method make possible students active involvement in teaching learning process.

2. An essay on teaching methodologies used by Prophet Mohammad "SAW" was produced by Lubaina Shahid (June 2011) which support the current research like prophet "SAW" used different methods on several occasions and the purpose of there methods were to test the knowledge of people, attract their attention, observed the action of people in his surroundings while addressing than and made correction when it was needed. (2011,06) teaching methodologies used by the Prophet (SAW).

3. The educational methods of our Prophet (SAW) was produced by Vahap Gultekin on 9-11-2012 in the pen magazine. The author shed light on how successfully Prophet (SAW) used these methods like reward and appreciation of positive behaviours, use of suitable examples to provides practice opportunities, explanation by drawing things, repetition of things and positive criticism. So if todays teacher apply these method in educational activities can make his teachings more effective.

4. A research study was conducted by Lutfur Rehman Lutfi in 2000 on topic "A problem into Question Answer Technique in the light of Quran and Sunnah." The results of the study shows that the question technique makes the lesson effective and interesting. It encourages shy students to participate in the class. It is also a source of close collaboration between the teacher and students.

5. In 2000 Abdur Rehman and Maseehul Islam conducted a research on "The teaching Methods of Holy Prophet (SAW). They discussed four teaching methods i.e. Education through examples, question answer method demonstration method, story telling and lecture method. The result of research study shows that use of examples enable the students to understand basic concepts, the question answer method helps in determination

of the effectiveness of teaching methodology, demonstration make the teaching learning process more effective and fruitful. Through story telling method a teacher can make teaching learning process more effective while through lecture method a teacher can impart more knowledge to the student in less period of time.

6. Allah Noor (2012) recommends that through interactive strategies in teaching of English students take opportunity of sharing ideas with others students and learn more from their peers. The finding is supported by Istiaq (2005) that direct teaching method is more effective in teaching of English than traditional method. But there is need of more training opportunities for teachers to understand and learnt this proper application of these methods in teaching learning process.

7. Naseer Saleh. Al Mansoor (2011) conducted a research study on "The effect of teacher's story telling aloud on the reading comprehension of Saudi elementary stage students". The result of the study shows that there is a good and positive effect of aloud reading by the teacher on learner's reading and comprehension.

8. Awad Sulaiman Keshta (2013) tried to articulate in his research article on using story telling in teaching English in Pakistan schools: perceptions and difficulties that there is a need of paying attention towards the teachers' training on the use of storytelling technique as it is one of the important technique of students' learning understanding, memorization and interest. Not only that put it also inculcate the prediction skills in students.

CHAPTER – 3

RESEARCH METHODOLOGY

This chapter provides information about the design and method of research. It is related to find the effectiveness teaching methods of Quran and Sunnah at Secondary level. For this purpose these methods are applied in teaching of English grammar to secondary class students. There is a precise discussion about population, sampling, instrument, design of research study and method of the study. There is also a brief explanation about the analysis of data. The detail of this chapter is below.

3.1   POPULATION

There are separate schools for male and female students in Khyber Pakhtunkhawa province. The researcher selected the female schools for conducting the research because the researcher is female and having 10 years experience of teaching English at secondary school level in KPK Government School, so the secondary level students of Government Girls High School Peshawar session 2011-2012 make the target population of the study.

3.2   SAMPLING

a. The selection of the sample was made through purposive sampling and GGHS Tarnab farm was selected as a sample for conducting the experimental study.

b. There were two sections of class 9th and each section contained 60 students.

c. 30 students were selected from one section as control group and 30 students were selected from the other section as experimental group. The new draw method technique (Allah Noor 2012) was applied randomly for the selection of the students of both the groups.

d. One SST was selected to teach the both groups. Each day she taught both the groups in separate periods. In first period, she taught the controlled group through traditional method and after a short break, she then started her lesson in section selected as experimental group. In that class she used to teach through four methods of Quran and Sunnah which were lecture method, Question Answer method. Direct method, and

storytelling method. The researcher administered two tests one before starting teaching while the other on the completion of the required teaching material through selected methods. The total time period of experiment was 48 working days. And total duration of each period was 40 minutes. The teacher used to teach each group daily for one period.

3.3   RESEARCH TOOLS

The detail description about research tool is given below:

a. There were two tests administered in the subject of English for secondary level. One was pretest as the name indicates administered before teaching through selected methods. And the other was post-test which was administered after 48 days teaching to both the groups controlled and experimental.

b. Three basic tenses present, past and future with its sub classes, and parts of speech (English Book-1 for class-IX) of Khyber Pakhtunkhwa Text Book Board Peshawar.

c. Story Writing and composition

d. Lecture method, Direct method, Question Answer method and storytelling method of Quran and Sunnah.

e. Observation Schedule.

f. Some basic instructions for teacher

g. Two attitude scales one for control group and other for experimental group. Each scale comprised of 10 questions. For control group the attitude scale contained questions about traditional method. While for experimental group attitude scale contained questions about teaching methods of Quran and Sunnah.

3.4   RESEARCH TOOLS (PREPARATION AND VALIDATION)

3.4.1   Achievement Tests

There were two achievement tests constructed as the pretest (appendix-B) and the post test (Appendix-C). In order to check the knowledge and understanding level of secondary class students towards English subject the pretest was constructed, for construction of pre-test fifty items related to Question answers, rearrangement of spellings, words meaning, words sentences,

arrangement of sentences in proper order, essay on favorite season, articles, words opposite, and form of verbs.

The objective of posttest construction and administration was to check the students achievement in English grammar including tenses, parts of speech, story writing and composition.

3.4.2   Validity of Pre-Test

In order to ensure the equal level of students of both the groups at start of the experiment a pre-test was constructed and administered. Two steps were taken for the purpose of measuring its validity. At first, team of experts (appendix-F) critically analyzed the test and omitted 15% items. After its administration to 20 students of class 9th of GGHS LALA village 35% items were also dropped.

3.4.3   Reliability of Pre-Test

Experts in University of Peshawar, SSTS in GGHS and GGHSS of KPK were personally consulted in ordered to determine the pre-test reliability and finally a reliable instrument based on 50 items was approved for administration.

3.4.4   Post Test Validity

Same like pretest, the validity of post test was also measured through exerts opinions and 20% items were dropped. After that the post test was administered to 20 students of class 9th in Government Girls High School Lala Village and further 30% items were eliminated from it.

3.4.5   Post Test Reliability

 The reliability of post test was determined by consulting experts inPeshawar University, Army College of education and Government Girls Schools of KPK. And the post test based on 50 items was finally approved for administration.

The post test was based on four major questions. Question No.1 was related to parts of speech and contained 20 items (one mark for each item), Question No.2 was about tenses. It

contained 15 items. Question No. 3 was related to story writing with the help of out lines while question No. 4 was about composition.

3.5   ATTITUDE SCALES

3.5.1   Preparation of The Attitude Scale

First of all the researcher collected all the related statements about the research topic and then stepwise ordered these statements on the basis of its need and importance. Each statement was constructed in simple and precise form. These statements were directly emphasized the feelings and attitude but not fact or information. The whole process done with the help and guidance of supervisor. Other related researches were also consulted for the purpose of guidance.

3.5.2   Validation of Attitude Scale

Two attitude scales one for control group and other for experimental group based on 20.20 items were developed. There were three responses in front of each item. These scales were critically analyzed by the experts. And finely two valid and reliable scales each based on 10 items each were selected for administration (Appendix-D), (Appendix-E). The Cronbach's Alpha of attitude scale for control group was found, 75 and for experimental group was found 87.

3.6   DIFFERENT ASPECTS OF ENGLISH GRAMMAR

The teacher was guided by the researchers about different aspects of grammar like tenses, parts of speech, story writing and comprehension. (Grammar section of secondary class English course Book in Khyber Pakhtunkhwa).

1. **Tenses**
    - Present indefinite, continuous, perfect and perfect continuous.
    - Past indefinite, continuous, perfect and perfect continuous.
    - Future indefinite, continuous, perfect and perfect continuous.
2. **Parts of speech.**
    a. Noun
    b. Pronoun
    c. Adjective

       d. Verb

       e. Adverb

       f. Preposition

       g. Conjunction

       h. Interjections

3.   Story.

    1.   The Farmer and his sons.

    2.   The king and the spider

    3.   Mercury and the wood cutter.

    4.   The Hare and the Tortoise

    5.   A Shepherd Boy and the wolf.

    6.   The Arab and his Camel.

4.   Comprehension

    1. My village

    2. My favourite personality

    3. A cricket Match.

    4. A Jouney by Bus

    5. Female Education.

    6. My Favourite Book.

3.6.1 Lesson Plans and Activities:

There were lesson plans for teaching of each topic. These lesson plans contained all the material and process of teaching learning based on teacher and students participation.

3.6.2 Observational Schedule

The total time was divided into three parts for the purpose of observation. The study was conducted in 48 days. While time duration of one period was 40 minutes. The time division was as following.

1. Time utilized by the teacher.

2. Time used by teacher and students.

3. Time used by students while performing self-activities.

3.6.3   Instruction for the Teacher

The researcher selected a teacher with the help and permission of principal GGHS Tarnab Farm. The selected teacher was responsible to teach both the groups control and experimental. Before starting experiment the researcher discussed the objective of study and explained her how to teach control group through traditional method and experimental group through methods of Quran and Sunnah.

a.   Oral Instruction

The researcher discussed all the important things with the teacher orally.

1. Total period of teaching 48 days.
2. Selected traditional method of teaching for control group and Quran and Sunnah method for experimental.
3. Administration and scoring of both the pre and post test.
4. Filling of the observational schedule.
5. The administration of two attitude scales one for control and other for experimental group.

b.   Written Instructions.

The researcher provided lesson plans and different activities to the teacher. All this written material was based on English grammar like tenses, parts of speech, stories and composition. The researcher also guided the teacher how to use the available material in successful and proper way.

3.7   RESEARCH STUDY DESIGN

This research study was experimental in nature and "The pre-test-post-test equivalent group design" was applied (adopted from watanable, hare and Lomax, 1984 cited by Allah Noor Khan 2012).

$RO_1 X O_2$ X gain = $O_2 - O_1$

$RO_3 X O_4$ C gain= $O_4 - O_3$

Where:

R = Random assignment of subject to groups.

X= Exposure of a group to an experimental

(Treatment) Variable

C= Exposure of a group to the control condition.

O_1, O_3 = pre-test

O_2, O_4 = post-test

There were two tests conducted in this research study. First was pre-test which was conducted for the purpose to determine the equal level of both the groups at the beginning of the study. While the administration of Posttest was made after completion of 7 weeks teaching of English grammar to both the groups. The above mentioned design is popular and mostly used by the other researcher. Ishtiaq (2005) and Gillani (2005) used the same research design in their doctoral research work. Wood (1998), Raja and Zia (2007) and Ali.S. (2008) also followed the same method.

3.7.1 Procedure

a. Pre-Test

There were two sections of class 9th containing 60 students each. The researcher selected 30 students from section A and 30 students from section B randomly by new draw method technique. Student of section A were considered as control group while students of section B as experimental group. The already constructed valid and reliable pre-test contained 9 question, first eight questions carried 5 marks and question No. 9 carried 10 marks was administered. The total time duration for pre-test was 2 hours. The main objective of pre-test was to ensure the equivalent level of both the groups at the beginning of the experiment.

b.   Treatment

One teacher was responsible to teach both the experimental and control group. But method of instruction was different for both the groups. English grammar included tenses parts of speech, stories and composition were selected as taught material for both the groups the teacher used traditional methods of teaching for control group while Quran and Sunnah teaching method for experimental group. These methods included question answer method, lecture method, storytelling method and direct method of teaching. The duration of experiment was 40 days. Each day one period (40 minutes) teaching to control group and one period (40 minutes) teaching to experimental group.

C.   Post-Test Administration And Scoring

The teacher taught both the group for forty days as an experiment. After that the approve post test was taken from both the experimental and control group and scored by the selected teacher.

D.   Scoring criteria

a. Pre-Test: There were 9 questions in pre-test First eight questions were subdivided in to 5 items and each item carried one mark while question No. 9 was about a short easy on favorite season and this question carried 10 marks. So total marks were 50. Two hours were given to students for attempting the pretest.

b. Post-Test: The post test consisted of four main questions. Question No. 1 was related to parts of speech. And is further subdivided in to four question. Each question was based on 5 items and each item carried mark. So total marks of question No. 1 was 20. The sub questions of question no.1 are as following.

a.   Fill in the blanks with suitable prepositions.

b.   Select the suitable conjunctions.

c.   What are underline words according to grammar rules for parts of speech.

d.   Fill in the blanks with interjections.

2.   Question No. 2 was related to Tenses and consisted of two sub questions. Each sub question contained five items carried one mark and total marks for question No.2 were 10.

3.   Question No. 3 was related to story writing and carried 7 marks.

4.   Question No. 4 was related to composition an essay on my favourite personality. This question carried 8 marks.

3.8   VARIABLES

a.   Independent Variables

There were two teaching methods; traditional teaching method and Quran and Sunnah teaching method as independent variables for this experimental research study.

b.   Dependent Variables

Whereas performance and attitudes of both control and experimental groups are dependent variables. Post-test scores in English grammar achievement at secondary level

c.   Controlled Variables

i.   Course content (English) grammar included parts of speech, tenses, stories and composition.

ii.   Students, level to be taught (secondary level class 9th).

iii.   Physical facilities in the class room.

iv.   One teacher for teaching both the control and experimental group.

v.   Gender variation (only girls were selected for the study).

vi.   Sample size and selection (total strength of students were 60, 30 for control group and 30 for experimental group.

d.   Organism Variables

These variables are also called attribute variable and it includes age, sex, and race. These variables may not be considered in the study.

3.9   DETAILS OF STATISTICS AND THE DATA ANALYSIS

3.9.1   Pre and Post Achievement Test

The analysis of obtained data was made through SPSS version 17 on computer. For this purpose t-test was applied in order to obtain means, standard deviation, degree of freedom, and p-values. Hypothesis of the research study was tested through t-test and criterion for rejection of the nul hypothesis was the difference between means scores of the two groups.

3.9.2   The Attitude Scales

Data was also collected through two attitude scales one for each group. These scales contained three categories yes, undecided and no. while there were 10 questions in each scale. The data obtained through these scales were analyzed by percentage.

3.9.3   The Schedule

Time schedule was based on the major parts. One was time utilized by teacher during delivery of new material, secondly mutual use of time by teacher and students and thirdly time utilized by student while performing learning activities given by teacher. The percentage was applied to analyzed the collected data about time in three parts. The analyzed data was used to state the findings, conclusion and the recommendation at the end.

CHAPTER – 4

ANALYSIS OF DATA

This section deals with the analysis of the data. The researcher presented the analyzed data in different tables. Analysis of data was done through the statistics package of social science (SPSS) version 17. In step one, the data was entered properly. And t-test was applied on two independence groups while mean, slandered deviation t and p values were achieved.

The total numbers of tables in this chapter is 27. these tables are divided in three parts. Part one consists of six tables which provides information about analysis and interpretation of pretest and posttest. There are 20 tables in part two, ten tables for each group. These tables provide data analysis and interpretation students attitude towards both the traditional method of teaching and teaching method of Quran and Sunnah in teaching of English grammar at secondary level. Part III provides information about the time schedule. The proportion of time is calculated in three parts (a), time utilized by the teacher in presentation of new material in the class (b). Time utilized by both teacher and students in the class and (c), time utilized by the students while performing activities given by the teacher in the class at the end.

Table 1: **Pre-Test Mean scores of experimental and control group**

Group	N	Df	Mean	SD	T-value	P-value
Experimental	30	58	22.37	7.717	.773	.443
Control	30	57.935	20.80	7.980		

Sign: .443

Significant at 0.05 level.

T-tabulated value at 0.05 is 1.96

Table 1: Shows results related to degree of freedom, means and standard deviation of experimental and control group are 58,22:27, 7.717 and 57.935, 2080, 7.980 and mean difference is significant at the level of 0.05. The p-value is .443 which is greater than .05 level. The calculated t-value is .773 that is less than 1.96. The first null hypothesis that there is no significant difference between the mean pre-test scores of both the groups is accepted. Which shows the equal level of both the groups of starting the experiment.

Table 2:   **Post-Test mean scores (parts of speech English grammar) of experimental and control group**

Group	N	Df	Mean	SD	T-value	P-value
Experimental	30	57.970	13.27	2.434	4.718	.000
Control	30	58	10.27	2.490		

<div align="right">Sig: .000</div>

Significant level: 0.05

T-Tabulated value: 1.96

Table 2: Shows that degree of freedom, mean and standard deviation of the experimental and control group are 57.970, 13.27, 2.434 and 58, 10.27 and 2.490. The above results shows significant difference between the two means 0.05 level of significance. The tabulated P-value is 0.000 which is significant at 0.05 level. While the calculated t-value is 4.718.which is greater than the tabulated value (1.96). It shows the good performance of the students of experimental group with special reference in English grammar parts of speech. The second null hypothesis in this case is therefore rejected.

Table 3:   **Post-Test mean scores (-Tenses English grammar) of experimental and control group.**

Group	N	Df	Mean	SD	T-value	P-value
Experimental	30	58	6.40	1.070	7.239	.000
Control	30	58	4.40	1.070		

Significant level: 0.05

T-Tabulated: 1.96

Table-3: Indicates that the degrees of freedom, mean and standard deviation of the experimental and control group are 58,6.40, 1.070 and 58, 4.40, 1.070 respectively. The p.value is .000 which is significant at 0.05 level. The calculated "t" value is 7.239. It indicates the difference between the two means is significant at 0.05 level. And the student of experimental groups shows better performance as compare to control group in the post test of English grammar tenses. So the third null hypothesis is also rejected.

Table 4:   **Post test score Story English Grammar of experimental and control groups.**

Group	N	Df	Mean	SD	T-value	P-value
Experimental	30	50.804	5.00	.910	3.250	.002
Control	30	58	4.03	1.351		

Significant level: 0.05

T-Tabulated value: 1.96

Table 4 portrays that the difference between the means of scores of post test in respect of English grammar story writing. In table the degree of freedom, means and standard deviation of experimental and control group are 50.804, 5.00, .910 and 58, 4.03, 1.351. The p.value is .002 while the calculated t-value is 3.250 which is greater than 1.96 (tabulated value of t 0.05 level. So the difference between the two groups is significant at 0.05 level the tabulated value shows good performance of experimental group than control group English grammar story writing therefore the fourth null hypothesis is also rejected.

Table 5:   **Post test score (English Grammar composition) of experimental and control group.**

Group	N	Df	Mean	SD	T-value	P-value
Experimental	30	56.785	5.70	1.055	3.165	.002
Control	30	58	4.77	1.223		

Significant at 0.05 level

T-Tabulated value at .05 is the 1.96

Table 5 indicates that the degree of freedom, means and standard deviation of experimental and control group is respectively 56.785, 5.70, 1.055 and 58, 4.77, 1.223. The p-value is 0.02 less then .05 and the calculated t-value is 3.165 which is greater the t-tabulated value 1.96 level. So the difference between the two groups is significant at 0.05 level. In posttest of English grammar composition, the experimental group shows good performance than control group. So the 5th null hypothesis is also rejected.

Table 6:   **Post test mean score of experimental and control group**

Group	N	Df	Mean	SD	T-value	P-value
Experimental	30	57.95	30.37	3.586	7.342	0.000
Control	30	58	23.47	3.693		

Significant at 0.05 level

T-Tabulated value at .05 is the 1.96

Table 6 indicates that the degree of freedom, mean and standard deviation of the experimental and control group is 57.95, 30.37, 3.586 and 58, 23.47, 3.693. The p.value is .000 which is significant at 0.05 level. And the calculated t-value is 7.342 which is greater them t-tabulated value 1.96. So, the difference between the two groups is significant at .05 level. So, the students of experimental group shows good performance in English grammar parts of speech, tenses, story and composition as compare to control group. Therefore the 6th null hypothesis is also rejected.

Part 2

There is presentation of analysis of the responses of students towards the statement of the attitude scale of experimental group. The whole data of experimental group is presented in ten tables in percentage form. The responses of the control group towards the statement are also presented in ten tables in percentage form.

a. Attitude scale for experimental Group

Table 7:   Students like to do class work through Quran and Sunnah Methods.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	30	100%	-	-	-	-

Table-7 Shows that 100% of the students like to do class work through Quran and Sunnah methods. While no one opposed the view.

Table 8- It is easy to understand and follow these methods.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	25	83.33	2	6.67	3	10

Table 8-Portrays that 83.33% of the students find it easy to understand and follow these methods, 6.67 percent of the students are confused whether these methods are easy to follow or not while 10% oppose the view.

Table 9- Learning through these methods is more effective and long lastion.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	27	90%	3	10%	-	-

Table 9- Portrays that 90% of the students agree that learning through these methods is more effective and long lasting. While remaining 10% percent of the students could not decide about the good and long lasting effects of these methods.

Table 10- Make possible students active involvement in teaching learning process.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	27	90%	1	3.33	2	6.67

Table 10- indicates that 90 percent of the students think that Quran and Sunnah's methods make possible for students to involve actively in teaching learning process, while 6.67 percent of the students oppose the view. Remaining 3.33 percent are undecided about it.

Table 11- A source of sharing ideas among teacher and students.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	29	66.67	1	3.33	-	-

Table 11 – demonstrates that 96.67 percent of the students favour the statement that these methods are a source of sharing ideas among teacher and students while remaining 3.33 percent are not clear in their decision and no one oppose the view

Table 12 -   Repetition of words and use of examples make the lesson effective and interesting.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	25	83.33%	2	6.67	3	10%

Table 12 – demonstrates that 83.33 percent of the students favour the statement that repetition of words and use of examples make the lesson effective and interesting 6.67 percent of the students could not decide in this respect. While remaining 10 percent oppose the statement.

Table 13 –   **Cooperates more in learning of tenses, different parts of speech, story writings and composition**

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	26	86.67	2	10%	1	3.33%

Table 13 –indicates that 86.67 percent students are agreed that these methods cooperates more in learning of tenses, parts of speech, story writings and composition 3.33 percent of students hold the opinion against the statement while rest of the 10 percent could not decide about it.

Table 14 – Provides opportunities of practice newly learning to students in the classroom.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	24	80%	3	10	3	10

Table 14 – demonstrates that 80 percent of the students think that Quran and Sunnah's methods provide opportunities of practice newly learnt skills to the students in the classroom. In rest of 20 percent, 10 percent of students oppose the statement, while remaining 10 percent could not decide about it.

Table 15 – A time consuming process to adopt these methods in the classroom.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	20	66.367	7	23.33	3	10

Table 15 – Indicates that 66.67 percent students accepted the statement, that it is a time consuming process to adopt these methods in the classroom. In rest of the students, 10 percent of the students oppose the statement, while 7 percent of the students are not clear about it.

Table 16 – Can help in better understanding and learning of language in the classroom

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	26	86.67	4	13.33	-	-

Table 16 –Shows that 86.67 percent of the students agree that these methods can help in better understanding and learning of language in the classroom. Remaining 13.33 percent could not decide about the statement.While no one oppose the statement.

Attitude sealer for control group.

Table 17 – Student like to be done class work through traditional method of teaching.

Number of student	Yes Responses	Percentage	No	%	Undecided	%
30	3	10	22	73.33	5	16.67

Table 17 – portrays that 73.33 percent of the students dislike class work to be done through traditional method of teaching, while 10 percent of the students like it. Remaining 16.67 percent of the student are not clear about the statement.

Table 18 – Easy to understand and follow traditional method.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	8	60	5	16.67	7	23.33

Table 18– demonstrates that 60 percent of the students accept the statement, that it is easy to understand and follow traditional method, 16.67 percent of the students are undecided about it and remaining 23.33 percent of the students dislike the statement.

Table 19 – Learning Through Traditional Methods is More Effective and Long Lasting.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	1	3.33	3	10	26	86.67

Table 19 – Indicates that 3.33 percent of the students agree that learning through traditional method is more effective and long lasting, while 10 percent are not clear about it and rest of 86.67 percent of the students opposed the statement.

Table 20 – Traditional method makes possible student active involvement in teaching learning process.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	-	-	2	6.66	28	93.34

Table 20 – Indicates that 93.33 percent of the students opposed the view that traditional method makes possible for students to take active involvement in teaching learning process, while no body accept it. The remaining 6.66 percent of the student are undecided about it.

Table 21 – A source of sharing ideas among teacher and students in the classroom.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	1	3.33	3	10	26	86.67

Table21 – Shows that 86.67 percent of the students disagree with the statement that this method is a source of sharing ideas among teacher and students in the classroom while only 3.33 percent accept the statement and rest of 10 percent are undecided about it.

Table 22 –   Words repetition and use of examples make the lesson more effective and interesting.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	28	93.34	2	6.66	-	-

Table 22 – portrays that 93.34 of the students favour the statements that use of words of repetition and examples make the lesson more effective and interesting. Remaining 6.66 percent of the students are not clear about it.While no one opposed the statement.

Table 23–　　Cooperates more in learning different parts of speech, tenses, comprehension and composition.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	2	6.67	1	3.33	27	90

Table 23– indicates that 86.67 percent of the students disagree with the statement, that traditional method cooperates more in learning of tenses, parts of speech, story writings and composition. While remaining 3.33 percent are undecided about the statement. And 6.67 percent of the students accepted the statement.

Table 24 – provides opportunities of practicing newly learnt skill in the classroom.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	-	-	1	3.33	29	96.67

Table 24 –portrays that 96.67 percent of the students disfavor the statement, that traditional method provides opportunities of praetor newly learnt skills in the class room, and 3.33 percent of the students are not clear about it, and no one favoured the statement.

Table 25 – A time consuming process to adopt this method in the Classroom

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	2	6.66	3	10	25	83.33

Table 25– Shows that 6.66 percent of the students accepted the view that, traditional method is a time consuming process and 10 percent are not clear about it. While 83.33 percent of the students disfavor the statement.

Table 26 – it helps in better under standing and learning of language.

Number of student	Yes Responses	Percentage	Undecided	%	No responses	%
30	3	10	1	3.33	26	86.67

Table 26– shows that 10 percent of the students accept the view that it helps in better understanding and learning of language, 3.33 percent are undecided about the statement. While 86.67 percent of the students opposed the view.

Part 3

The Observation Table

   a. Time taken by the teacher during teaching new materials.

   b. Time taken by teacher and students

   c. Time taken by students.

Table 27   time utilization in experimental and control group.

Group	Day	Total	Time utilized by the teacher		Time utilized by teacher and student		Time utilized by the students	
			Hours	Percentage	Hours	Percentage	Hours	Percentage
Experimental group	48	1920 mins	740 mins	38	537 mins	28.6	643 mins	33.4
		32 hrs	12 hrs 20 mins		8 hrs 501 mins		10 hrs 43 mins	
Control group	48	1920 minutes	1120	58	437	23	363	19
		32 hrs	18 hrs 40 minutes		7 hrs 17 minutes		6 hrs 3 minutes	

Table-27 Portrays the time distribution of experimental and control group according to table results. Teacher uses 38% time in experimental group while 58% time in control group. Teacher and students utilize 28.6% time in experimental group and 23% time in control group. Where as in remaining time, students of experimental group utilizes 33.4% time in doing self-activities

given by teacher and students of control group utilizes 19% of time in doing self-activities. The above mentioned data shows that, in experimental group teacher utilizes less time as compare to control group, while students of experimental group has more opportunities of doing practice and participation as compare to control group.

CHAPTER – 5

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATION

5.1 SUMMARY

The at hand work of research is "The Critical Analysis of the Effectiveness of Teaching Methods of Quran and Sunnah at Secondary level". The focus of the study is to explore the effectiveness of teaching methods of Quran and Sunnah in teachings of English grammar parts of speech, tenses, stories and composition at secondary level.

The population of the study based on female students of class 9th Govt Girls High School Tarnab Farm district Peshawar Khyber Pukhtunkhwa Pakistan was selected as sample of the study through purposive sampling. There were two sections of class 9th in the selected school and each section consisted of 60 students. The requirement of the study was two groups (experimental and control) of students. So from these two section 30,30 students were selected randomly through new draw method technique. One SST was selected from the same school in order to teach the students of both the groups. The researcher discussed and briefed the objectives of the study with the selected teacher. Full guidance was provided to the teacher by the researcher about the teaching methods of Quran and Sunnah. The researcher also provided timetable, stopwatch and planned lesson related to teaching material for daily use. The role of principal of the selected school was also positive and appreciative. The tools of research study were based on two tests; pre and post as achievement test. The pretest consists of 40 items carried one mark each and one essay carried 10 marks prepared by the critical analysis of team of experts and pilot testing and further made reliable by Cornbrash alpha. The same process of experts review and pilot study was applied on posts test for the purpose of validation and reliability. Then both of these tests were applied on the specific and proper time before and after the completion of experiment according to the requirement of experiment. As for as organism variables (age race and IQ level) were concern not considered in the study, the pre-test was given to both the experimental and control groups in the beginning of experiment in order to find out the equality level of students at start of experiment. The pre-test was then checked by the

concern teacher and score was analyzed by the researcher through SPSS version 17, and obtained p value .443 and t value .773 by application of t-test. These values are not significant at .05 level which shows the acceptance of first null hypothesis. These values also show the equal level of both the groups at beginning of the experiment. After wards both the groups were taught through different methods of teaching. The traditional method of teaching was used for control group while teaching methods of Quran and Sunnah (includes lecture method, direct method, storytelling method and question answer method) were used for experimental group. The total time span of study was spread over 8 weeks and one day (48 working days). Weekly six days used for teaching while Sunday was excluded due to holiday. Same like the pre-test, post-test was also scored by teacher and then analyzed by researcher through SPSS version 17, in order to measure difference of the significance level between the means of two groups t-test was applied and for the rejection of null-hypothesis significant at 0.05 level was seen as the criterion. The results of post test scores indicates the calculated p-value was 0.000 which was significant at 0.05 level of significance hence the second null hypothesis was not accepted. Both the groups indicated dissimilar performance according to post test results. The students of experimental group were comparatively good and efficient in English grammar; i.e. parts of speech, tenses, stories and composition than the control group. After administration of posttest, two attitude test were given to experiment and control group in order to know their views about teaching methods of Quran and Sunnah and traditional method of teaching. Each of these tests were comprise of ten question with three categories of yes, no and undecided. The data collected through attitude test was analyzed through percentage. For the purpose of validation and reliability of aptitude scales for both the groups, these were critically reviewed by experts and Cronbach's alpha was also applied. The Cronbach's alpha for control group was .75 and for experimental group was .87. Attitude scale related to experimental group was to explore the views of students about the effectiveness of Quran and Sunnah methods of teaching at secondary level while attitude scale related to control group was got their view points about traditional method of teaching at secondary level. The students of experimental group showed comparatively more encouraging, positive and appreciative views about teaching methods of Quran and Sunnah than control group for traditional method. The time was also scheduled in three main parts for the conduction of the experiment. In part I, time utilized by teacher, part II time utilized by both teacher and students and part III, time utilized by students in doing self activities in the class room. The results related

to time shows, that in experimental group teacher utilized less time than the students, while in control group greater part of time was utilized by the teacher than the students. So the students of experimental group got more opportunities of practice and participation as compare to control group. On the basis of results of the study it is recommended to adopt the teaching methods of Quran and Sunnah at secondary level because of its effectiveness.

5.2   FINDINGS /DISCUSSION

1. According to the results of research study, the first finding is that the students of experiment group were equal to the students of control group at the beginning time of experiment. The p-value is .443 which is not significant at 0.05 and the calculated t-value is .773, which is less than t-tabulated value at .05 level, therefore the first null hypothesis (that there is no significant difference between the mean score of both the groups) is accepted.

2. In respect to the second hypothesis," between the mean score of (English grammar Parts of speech) of both the experimental and control group are not significantly different. SPSS version 17 was applied on post test score of both the groups and p-value .000 significant at .05 level and calculated t-value 4.718 is obtained which is greater than 1.96, the t-tabulated value at 0.05 level. So according to results of table no. 2, the second null hypothesis also rejected. Because the experimental group showed good performance and improvement through teaching methods of Quran and Sunnah in grammar parts of speech as compare to control group through traditional method of teaching.

3. The third null hypothesis stated that there is no significant difference between the posttest mean scores (of English grammar tenses) of the experimental and control group. As experimental group was taught by teaching methods of Quran and Sunnah and control group was taught by traditional method. On the basis of the results of table No. 3, it is found that understanding level of experimental group for English grammar tenses was high than control group and experimental group gave positive result in this respect. The same view is extracted from the table-3 results like p-value is .000 significant at .05 level where as calculated t-value is 7.239 greater than 1.96 the t-tabulated value. So the third null hypothesis is rejected too.

4. The forth finding of the study according to table No. 4 is that, the p-value and calculated t-value is .002significant at 0.05 level and 3.250 greater than 1.96. The tabulated values shows

good performance of experimental group than control group in English grammar story writing which indicates the rejection of fourth null hypothesis.

5. The fifth hypothesis stated that there is no difference between the post test mean score of experiment and control group. The results of table 5 portrays that the p-value is .002 significant at .05 level while the t-value is 3.165 greater than 1.96 (T-tabulated value at .05. These p and t values indicates a great and significant difference in achievement, learning and understanding of (English grammar composition) between the experimental and control group. As the experimental group showed good performance than control group. So the fifth null hypothesis is also rejected.

6. The sixth finding according to table-6 results is that over all the performance of experimental group is comparatively better in learning and understanding of English grammar parts of speech, tenses, stories and composition than the control group. As the experimental group was taught through teaching methods of Quran and Sunnah and the control group was taught through traditional method. So the real learning and understanding was done through Quran and Sunnah's teaching method because of the outstanding performance of students in posttest while the learning through traditional method was not so fruitfull and effective. So the 6th main hypothesis of the thesis is accepted.

Students, Attitude towards the teaching methods of Quran and Sunnah and the traditional method of teaching.

1. The first finding about the attitude of students towards Quran and Sunnah teaching methods and traditional method is that, 100% of the students of experimental group were liked to do work through Quran and Sunnah teaching methods; while 10% of control group students like traditional method, 73.33 did not like it and remaining 16.67 were undecided about it. So difference between the percentage of yes responses is (100-10) 90%. It shows that in students view teaching method of Quran and Sunnah is more effective and helpful at secondary level.

2. The second finding is that, 83.33% of students of experimental group found it easy to understand and follow teaching methods of Quran and Sunnah, while 60% students of control group found it easy to understand and follow the traditional method of teaching. So (83.33-60) 23.33% of the students appreciate and welcome the teaching method of Quran and Sunnah in this respect.

3. The results of table 9 of experimental group and 19 of control group indicates that, 90% of experimental group accepted that learning through Quran and Sunnah methods is more effective, while 3.33% of control group agreed with the effectiveness of traditional method of teaching. So, (90-3.33) 97.33% of students favoured that teaching method of Quran and Sunnah are more effective and long lasting.

4. The data collected in respect of students active involvement in teaching learning process, 90% of experimental group agreed but none of student of control group favoured the traditional method for the students active involvement in teaching learning process. So 90% of the students favoured the positive role of Quran and Sunnah teaching methods, which encourages students involvement and make interesting teaching learning process.

5. 66.67% of the students of experimental group favoured that, Quran and Sunnah teaching methods are a source of sharing ideas among the teacher and the students. While 3.33% student of control group favoured this for traditional method of teaching. So (90-3.33) 87.33% of the students welcomed the teaching methods of Quran and Sunnah in this respect.

6. Table 12 and 22 portrays that 83.33% of experimental group favoured that the repetition of words and use of examples make the lesson effective and interesting. While 93.34% of the control group students favoured the statement. It shows that the students of control group felt the lack of repetition and examples in traditional method and liked its addition in teaching learning process.

7. It is also found that 86.67% of students of experimental group were of the opinion, that teaching methods of Quran and Sunnah cooperates more in learning of tenses, different parts of speech, stories and composition. While 6.67% of the students of control group accepts that the traditional method cooperates more in learning different parts of speech, tenses, stories and composition. So, (86.67-6.67) 80% of the students appreciated the positive and effective role of teaching methods of Quran and Sunnah in this respect.

8. According to 80% of students of experimental group, Quran and Sunnah teaching methods provides opportunities of practice newly learnt skill to students in the classroom while non of student of control group favoured the positive role of traditional method in provision of practice opportunities to the students in the classroom. It indicates that 80% of students favoured the teaching methods of Quran and Sunnah.

9. It is found about the statement "It is a time consuming process to adopt these method in the class room" 66.37% of experimental group favoured for the Quran and Sunnah methods of teaching for this, while 6.66% of control group favored it for traditional method. The difference between two percentages is (66.37-6.66) 60.3. So, the current research study favours that Quran and Sunnah teaching methods are time consuming process to adopt in the classroom.

10. Table 16 and 26 portrays that, among the students of experimental group, 86.67 welcomed the statement about teaching methods of Quran and Sunnah which can help in better understanding and learning of language in the class room as compare to traditional methods. As the traditional method is favored by 10% of students of control group. So the difference between 2 percentages is (86.67-10%) 76.67. It shows positive and effective role of teaching method of Quran and Sunnah at secondary level.

Time Utilization In Control and Experimental Group

There were three parts of time distribution.

a. Total time used by the teacher in delivering new material.
b. Time utilized by both teacher and students.
c. Students utilized the time while performing self-activities given by the teacher.

Total classes: 48

Time duration per class: 40 minutes

Total time of working hours: 32 hours or 1920 minutes

Time distribution of experimental group

Teacher utilized time: 740

Percentage: 38

Teacher + students utilized time: 537

Percentage: 28.6

Students utilized time: 643

Percentage: 33.4

Time distribution of control group

Teacher utilized time: 1120

Percentage: 58

Teacher + students utilized time: 437

Percentage: 23

Students utilized time: 363

Percentage: 19

On the basis of above mentioned information, it is found that the teacher for experimental group utilized 12 hrs and 20 minutes, while for control group 18 hrs and 40 minutes which indicates that, teacher utilized 6 hrs and 20 minutes more for control group than experimental group. Teacher and students utilized 8 hrs and 57 minutes in experimental group, while in control group 7 hrs and 17 minutes. Here the time difference is 1 hr and 40 minutes. It shows that in experimental group, time was more utilized by teacher and students than control group.

Then the time utilized by the students of experimental group was 10 hrs and 43 minutes. While in control group, students utilized 6 hrs and 3 minutes. Here the time difference is 4 hrs and 40 minutes. So these results shows that in experimental group students got more opportunities of doing activities and practicing newly learnt skills. It can also help the students to understand and learn the new material in most effective and long lasting way.

5.3 CONCLUSION

The current research study was to critically analyze the effectiveness of the teaching methods of Quran and Sunnah at Secondary level. The time span of the experimental study was spread over 48 working days. The pre-test was administered before starting the experiment and

on the completion of teaching task then post test was administered. Furthermore the data about the student views were also collected through attitude scale.

On the basis of analyzed data, the following conclusions are extracted.

1. The pre-test mean score indicates that, the equal level of both the groups at the beginning time of experiment. So this is the first conclusion of the current research study.

2. The results of post-test scores of English grammar parts of speech drawn the conclusion that students level of achievement is high through teaching methods of Quran and Sunnah as compare to traditional method.

3. The research work in hand concludes that, learning and understanding of English grammar tenses is more effective and students of experimental group indicated good performance than control group, which emphasis the positive role of teaching methods of Quran and Sunnah in this regard.

4. The experimental group also showed outstanding achievement in stories and composition of English grammar and most of the student according to results welcomed the Quran and Sunnah methods of teaching, while a very small number of control group welcomed the traditional method in this respect.

5. The results derived from analysis of data achieved through both attitude scales of experimental and control group concludes that 100% of the student liked, appreciated and preferred the teaching methods of Quran and Sunnah on traditional method at secondary level.

6. Most of the students were also of the opinion that as compare to traditional method, Quran and Sunnah teaching methods are easy to understand, more effective, long lasting and make possible students' involvement in teaching learning process.

7. These methods are a source of sharing ideas among teachers and students while the repetition of words and use of examples are the main characteristics of these methods, which make the lessons more interesting and fruitful.

8. On the basis of students opinion, this conclusion is also drawn, that the Quran and Sunnah teaching methods cooperates more in learning different aspects of English grammar includes parts of speech, tenses, stories and composition. It is also confer from the students' opinion, that these methods provide opportunities of practicing newly learnt skills.

9. The research study also proves that most of the students think that it is a time consuming process to adopt Quran and Sunnah teaching methods in the class but besides this better understanding and learning can also be achieved through these methods as compare to traditional method.

5.4 RECOMMENDATIONS

The research study recommends the following suggestions:

1. On the basis of positive results of the study, it may be recommended guidance and encouragement of the teachers of High schools for the application of teaching methods of Quran and Sunnah in teaching of English grammar at secondary level.
2. The heads of all the secondary schools may also play integral role to motivate the teacher for adopting teaching methods of Quran and Sunnah in teaching English grammar at secondary level.
3. These methods may also corporate in the development of English subject curricula at secondary level.
4. These methods may also be used in teaching of other subjects in order to create interest and participation of the students.
5. The pre-service teacher training institutes includes elementary colleges, institutes of education and research, PITE and RITE colleges may add these methods in detailed description in order to aware the pre-service and in service teacher about the proper uses and benefits of Quran and Sunnah teaching methods at secondary level.
6. These methods may also be introduced to teachers at district and provincial level through distance education.

5.5 SUGGESTIONS FOR FUTURE WORK

1. The study may be replicated to the other high schools of Khyber Pakhtunkhwa.
2. The study may be extended to the higher secondary level.
3. The study may be replicated to further research in teaching of English reading and translation, vocabulary and comprehension.

As the current research study is based only on four methods of Quran and Sunnah (direct method of teaching, Lecture method, storytelling method and question answer method), so further research may be carried on remaining teaching methods of Quran and Sunnah.

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COVER LETTER TO TEACHERS

Respected Madam:

Assalam-O-Alaikum

It is stated that I am a research scholar at Institute of Education and Research, University of Peshawar. My research topic for Ph.D is "A Critical Analysis of Effectiveness of Teaching Methods of Quran and Sunnah at Secondary level".

This research study is required to be conducted in the partial fulfillment for the degree of Ph.D

Make it sure that the data obtain with be kept confidential and will only be used for research purpose.

I hope and looking forward for your positive role in this research study.

Thanking You,

Yours Sincerely,

FarzanaBukhari

Email:

ACHIEVEMENT TEST FOR 9TH CLASS (PRE TEST)

Students Name:_____ Father Name: :_____

Class#_____ Subject: _____

Session:_____ Date :_____

Time: 2 Hours   **Total Marks: 50**

Q.1 Answer the following questions.   **(05)**

i) What is meaning of Al-Amin?

ii) Who is our natinoal poet?

iii) Name any one property of food?

iv) What are different parts of computer?

v) Do you think smoking is harmful?

Q.2 Re arrange the following letters to make meaningful words.   **(5)**

i. utisses   _____

ii) etop   _____

iii) rapasete   _____

iv) niamtiv   _____

v) neragetion   _____

Q.3 Draw a line between words and their meanings. (5)

Words	Meaning
Well planned	Very Remarkable
Captured	Given Information
Evidence	With a good design
Defended	Protection from an attack
Wonderful	Take Prisoners

Q.4 Arrange the following sentences in proper order and write them in given space. (5)

i) Islam I follow to a message the.

ii) Conquered the by rulers Taxila was Greek.

iii) Muslim nice to good everyone is one who always is.

iv) Hindukush mountains located Chitral the is the in.

v) Eyes like pearl and teeth like stars.

Q.5   Write the second and third degree of following. (5)

	1st	2nd	3rd
i)	Good		
ii)	Strong		
iii)	Big		
iv)	Tall		
v)	Long		

Q.6 **Read the words and draw a line to their respected opposites.** **(5)**

	Words	**Opposites**
i)	Narrow	Unknown
ii)	Bound	Wide
iii)	Majority	Non-Muslim
iv)	Famous	Open
v)	Muslims	Minority

Q.7 **Write down the 2nd and 3rd form of verbs.** **(5)**

	1st	**2nd**	**3rd**
i)	Lead		
ii)	Make		
iii)	Build		
iv)	Drink		
v)	Complete		

Q.8 **Punctuate the following.** **(5)**

i) We are close friends

ii) Are you busy today

iii) I have finished my work

iv) He is honest intelligent strong and hardworker

v) Will they help you

Q.9 **Write ten lines on your favourite season** **(10)**

ACHIEVEMENT TEST FOR CLASS 9TH (POST TEST) IN ENGLISH GRAMMAR

Students Name:_____   Father Name:_____

Class#_____   Subject:_____

Section:_____   Date:_____

Time Two Hours   **Total Marks: 50**

Q.1   This question is related to parts of speech and is divided into 4 parts. Each part carry 5 marks.   (20 Marks).

i.   Fill in Blanks with suitable preposition.   5

b.   The Train will start _____3pm

c.   Little jack Horner sat _____a corner.

d.   Your are angry _____me.

f.   There is a bridge _____the river.

g.   I met him _____chance.

ii.   Choose the right conjunction.   5

1.   I did not come_____ you did not call me.

    a.   Because   b.   Else   c.   And

2.   You will get the prize _____you deserve it.

    a.   till   b.   for   c.   if

3.   Do you work_____ I shall punish you.

    a.   but   b.   or   c.   and

4.   There dwelt a miller hale _____ bold.

    a.   and   b.   Before   c.   When

5.   They are poor _____ contented.

    a.   yet   b.   or   c.   and

iii.   Fill In The Blanks With Suitable Interjection.

1.   _____! Our side has won.

2.   _____! Our side has lost.

3.   _____! I hear someone coming

4.   _____ Abid! Well hit.

5.   _____ Hullo, Zahid! How are you?

iv.   According to grammar rules of part of speech what are the underline words. Write in blocks.   5

1.   <u>Javed_____</u> wrote a letter to his father.

2.   He was <u>kicked</u> by a horse

3.   Akbar was a <u>wise_____</u> king

4.   The servant is paid <u>__monthly_____</u>

5.   <u>You___</u> have done your lesson.

Q. 2   This question is related to tenses and is divided into 2 parts. Each part carry 5 marks.

1.   Do as Directed.   5

a.   Ali is playing cricket.   (Change into future continuous Tense)

b.   They have finished their work.   (Change into past perfect Tense)

c.   He has been running this school for 2 year.   (Change in negative sentence)

d.   You sang a song.   (Change in Interrogative)

e.   I will not be applying for a job.   (Past continuous tense)

3.   Circle the correct form of the verb.   5

a.   She (talk/talks) to me.

b.   They Have (apply /applied) for job.

e.   The gardener (does not/do not) water the plants.

f.   Gambling has (destroyed/destroy) many.

g.   did they (complete/completed) the task.

Q3.   This question is related to develope the story

       "Honesty is the Best Policy".   7

Q4.   This question is related to composition

       Write an essay on "My favorite Personality"   8

ATTITUDE SCALE FOR CONTROL OF GROUP

Name:_____ Class:_____Date:_____

Instruction:- Tick mark ( ) the answer of your choice.

S. No	Statements	Yes	Un-decided	No
Q1	Do you like your class work to be done through traditional method of teaching.			
Q2	It is easy to understand and follow traditional method of teaching.			
Q3	Do you feel that learning through this method is more effective and long lasting.			
Q4	Is traditional method make possible the students active involvement in teaching learning process.			
Q5	Is this method a source of sharing ideas among teacher and students in the classroom.			
Q6	Do repetition of the words and use of examples make the lesson more effective and interesting.			
Q7	Do you think traditional method cooperates more in learning of Tenses, different parts of speech, story writings and compositions and composition.			
Q8	Do you think this method provide opportunities of practicing newly learn skill in the class.			
Q9	Do you think it is a time consuming process to adopt traditional method in the classroom.			
Q10	By adopting traditional method in the classroom can help better understanding and learning of language.			

ATTITUDE SCALE FOR EXPERIMENTAL OF GROUP

Name:_____ Class:_____Date:_____

Instruction:- Tick mark (   ) the answer of your choice.

S. No	Statements	Yes	Un-decided	No
Q1	Do you like your class work to be done through teaching methods of Quran and Sunnah.			
Q2	It is easy to understand and follow these methods.			
Q3	Do you feel that learning through these methods is more effective and long lasting.			
Q4	Are these methods make possible the students active involvement in teaching learning process.			
Q5	Are these methods a source of sharing ideas among teacher and students in the classroom.			
Q6	Do repetition of the words and use of examples make the lesson more effective and interesting.			
Q7	Do you think these methods cooperates more in learning of Tenses, different parts of speech, story writings and compositions and composition.			
Q8	Do you think these methods provide opportunities of practicing newly learn skill in the class.			
Q9	Do you think it is a time consuming process to adopt these methods in the classroom.			
Q10	By adopting these methods in the classroom can help better understanding and learning of language.			

Team of Experts

S. No	Name	Address
1	Dr. Muhammad Neman	Ph.D (Arabic), Director, INSTITUTE OF EDUCATION AND RESEARCH, University of Peshawar
2	Munir Ahmad	Ph.D in Education (UK), Asstt. Prof., INSTITUTE OF EDUCATION AND RESEARCH, University of Peshawar
3	Amjad Riba	Ph.D in Education, (University of Peshawar), Lecturer, INSTITUTE OF EDUCATION AND RESEARCH, University of Peshawar
4	Dr. Zahid Shah	Ph.D in Ulum-e-Sharia, (Karachi), Interpreter Provincial Assembly, Peshawar, KPK
5	Hanif Rasool	Assistant prof. (English) Edward College Peshawar
6	Irum Afridi	Asstt. Prof. Army College of Education, Peshawar, KPK.
7	Naseema Akhtar	Headmistress, GGHSS, Jogiwara, Peshawar, KPK
8	Shoukat Raheem	Headmistress, GGHS, Tarnab Farm, Peshawar KPK
9	Parveen Zaib	Vice Principal, GGHSS, Jogiwara, Peshawar, KPK
10	Asma Ayub	SST, GGHS, Tarnab Farm, Peshawar KPK
11	Mohsina	Headmistress, GGHS Cantt 2, Peshawar, KPK
12	Mussarat Jabeen	Lecturer in English, FG College for Girls, Khanpur, Punjab

Pre-Test Score of Control and Experimental Group

S.No	Control Group	Experimental Group
1.	25	23
2.	28	17
3.	20	30
4.	17	12
5.	08	07
6.	12	14
7.	27	18
8.	30	25
9.	15	20
10.	33	28
11.	29	30
12.	35	35
13.	12	33
14.	20	25
15.	25	27
16.	14	15
17.	16	23

18.	28	06
19.	30	19
20.	25	30
21.	23	31
22.	30	20
23.	15	26
24.	17	15
25.	11	09
26.	35	27
27.	20	15
28.	26	11
29.	30	18
30.	15	15

Post Test Scores of Control and Experimental Group

S.No	Parts of Speech CG	Tenses CG	Story CG	Essay CG	Pars of Speech EG	Tenses	Story EG	Essay EG
1.	11	4	4	3	15	8	6	7
2.	8	3	2	5	13	7	5	6
3.	8	6	5	4	14	6	6	7
4.	14	4	2	5	12	8	6	5
5.	9	5	4	3	13	6	5	4
6.	10	5	4	5	9	6	5	7
7.	13	4	3	5	11	6	4	5
8.	8	3	5	4	15	6	6	7
9.	12	5	4	6	7	5	5	6
10.	9	5	4	5	14	6	6	4
11.	14	5	4	5	12	4	3	5
12.	13	3	6	7	16	6	5	7
13.	13	6	3	4	12	7	4	5
14.	10	4	6	3	17	6	4	6
15.	10	5	4	5	16	8	5	6
16.	6	3	4	6	15	7	5	5

17.	7	4	4	5	10	6	6	5
18.	9	4	3	2	16	7	4	7
19.	12	5	4	5	15	6	4	7
20.	8	3	6	7	13	5	6	6
21.	14	7	5	3	12	6	5	4
22.	11	4	6	5	11	8	5	6
23.	7	3	5	6	16	6	5	4
24.	8	3	2	4	10	5	6	6
25.	12	5	4	6	15	8	6	7
26.	10	4	5	6	14	7	3	4
27.	7	6	1	4	15	8	6	6
28.	15	5	6	5	11	6	5	6
29.	11	4	4	6	13	5	4	5
30.	9	5	2	4	16	7	5	6

Post Test Score of Control and Experimental Group

S.No	Control Group	Experimental Group
1.	22	36
2.	18	31
3.	23	33
4.	25	31
5.	21	28
6.	24	27
7.	25	26
8.	20	34
9.	27	23
10.	23	30
11.	28	24
12.	29	34
13.	26	28
14.	23	33
15.	24	35
16.	19	32
17.	20	27

18.	18	34
19.	26	32
20.	24	30
21.	29	27
22.	26	30
23.	21	31
24.	17	27
25.	27	36
26.	25	28
27.	18	35
28.	31	28
29.	25	27
30.	20	34

Tim Observation Schedule of Control Group

1.	**Wednesday**	**10-04-2013**	Pre-test		
2.	Thursday	11-4-2013	20	15	5
3.	Friday	12-4-2013	25	5	10
4.	Saturday	13-4-2013	18	12	10
5.	Sunday	14-4-20163	-	-	-
6.	Monday	5-4-2013	27	10	03
7.	Tuesday	16-4-2013	25	10	05
8.	Wednesday	17-4-2013	30	06	04
9.	Thursday	18-4-2013	20	15	05
10.	Friday	19-4-2013	25	05	10
11.	Saturday	20-4-2013	28	02	10
12.	Sunday	21-4-2013	-	-	-
13.	Monday	22-4-2013	30	05	05
14.	Tuesday	23-4-2013	20	15	05
15.	Wednesday	24-4-2013	29	04	07
16.	Thursday	24-4-2013	20	10	10
17.	Friday	26-4-2013	25	10	05

18.	Saturday	27-4-2013	27	4	09
19.	Sunday	28-4-2013	-	-	-
20.	Monday	29-4-2013	24	10	06
21.	Tuesday	30-4-2013	25	05	10
22.	Wednesday	01-5-2013	-	-	-
23.	Thursday	02-5-2013	18	12	10
24.	Friday	03-5-2013	25	05	10
25.	Saturday	04-5-2013	20	10	10
26.	Sunday	05-5-2013	-	-	-
27.	Monday	06-5-2013	28	06	06
28.	Tuesday	07-5-2013	30	07	03
29.	Wednesday	08-5-2013	25	10	05
30.	Thursday	09-5-2013	20	10	10
31.	Friday	10-5-2013	15	15	10
32.	Saturday	11-5-2013	19	15	06
33.	Sunday	12-5-2013	-	-	-
34.	Monday	13-5-2013	15	11	04
35.	Tuesday	14-5-2013	20	15	05
36.	Wednesday	15-5-2013	27	10	03

37.	Thursday	16-5-2013	25	05	10
38.	Friday	17-5-2013	24	08	08
39.	Saturday	18-5-2013	15	15	10
40.	Sunday	19-5-2013	-	-	-
41.	Monday	20-5-2013	28	10	02
42.	Tuesday	21-5-2013	25	10	05
43.	Wednesday	22-5-2013	15	15	10
44.	Thursday	23-5-2013	24	04	12
45.	Friday	24-5-2013	20	15	05
46.	Saturday	25-5-2013	21	09	10
47.	Sunday	26-5-2013	-	-	-
48.	Monday	27-5-2013	18	06	16
49.	Tuesday	28-5-2013	25	05	10
50.	Wednesday	29-5-2013	30	06	04
51.	Thursday	30-5-2013	23	03	17
52.	Friday	31-5-2013	30	08	02
53.	Saturday	01-6-2013	20	10	10
54.	Sunday	02-6-2013	-	-	-
55.	Monday	03-6-2013	25	09	06

56.	Tuesday	04-6-2013	29	05	06
57.	Wednesday	05-6-2013	18	10	12
58.	Thursday	06-6-2013	15	15	10
59.	Friday	07-06-2013	15	15	10
60.	Saturday	08-06-2013	19	15	06
Total			**1120**	**437**	**363**

Time Observation Schedule of Experimental Group

1.	**Wednesday**	**10-04-2013**	**Pre-test**		
2.	Thursday	11-4-2013	20	10	10
3.	Friday	12-4-2013	18	12	10
4.	Saturday	13-4-2013	20	5	15
5.	Sunday	14-4-20163	-	-	-
6.	Monday	5-4-2013	15	5	20
7.	Tuesday	16-4-2013	17	13	10
8.	Wednesday	17-4-2013	20	5	15
9.	Thursday	18-4-2013	15	10	15
10.	Friday	19-4-2013	20	10	10
11.	Saturday	20-4-2013	20	10	10
12.	Sunday	21-4-2013	-	-	-
13.	Monday	22-4-2013	10	15	15
14.	Tuesday	23-4-2013	7	15	18
15.	Wednesday	24-4-2013	10	20	10
16.	Thursday	24-4-2013	10	10	20
17.	Friday	26-4-2013	15	5	20
18.	Saturday	27-4-2013	05	20	15

19.	Sunday	28-4-2013	-	-	-
20.	Monday	29-4-2013	08	12	20
21.	Tuesday	30-4-2013	20	15	05
22.	Wednesday	01-5-2013	-	-	-
23.	Thursday	02-5-2013	15	10	15
24.	Friday	03-5-2013	17	10	13
25.	Saturday	04-5-2013	11	19	10
26.	Sunday	05-5-2013	-	-	-
27.	Monday	06-5-2013	10	15	15
28.	Tuesday	07-5-2013	20	5	15
29.	Wednesday	08-5-2013	10	12	18
30.	Thursday	09-5-2013	11	17	12
31.	Friday	10-5-2013	-	-	-
32.	Saturday	11-5-2013	-	-	-
33.	Sunday	12-5-2013	-	-	-
34.	Monday	13-5-2013	20	5	15
35.	Tuesday	14-5-2013	20	10	10
36.	Wednesday	15-5-2013	15	15	10
37.	Thursday	16-5-2013	10	12	18
38.	Friday	17-5-2013	11	08	21

39.	Saturday	18-5-2013	12	15	13
40.	Sunday	19-5-2013	-	-	-
41.	Monday	20-5-2013	20	05	15
42.	Tuesday	21-5-2013	15	15	10
43.	Wednesday	22-5-2013	20	10	10
44.	Thursday	23-5-2013	20	10	10
45.	Friday	24-5-2013	18	12	10
46.	Saturday	25-5-2013	14	15	11
47.	Sunday	26-5-2013	-	-	-
48.	Monday	27-5-2013	15	10	15
49.	Tuesday	28-5-2013	14	10	16
50.	Wednesday	29-5-2013	19	12	09
51.	Thursday	30-5-2013	20	15	05
52.	Friday	31-5-2013	10	08	22
53.	Saturday	01-6-2013	20	15	05
54.	Sunday	02-6-2013	-	-	-
55.	Monday	03-6-2013	15	05	20
56.	Tuesday	04-6-2013	13	15	12
57.	Wednesday	05-6-2013	20	10	10
58.	Thursday	06-6-2013	15	10	15

59.	Friday		20	10	10
60.	Saturday		20	05	15
Total			**740**	**537**	**643**

LESSON PLANS 1 FOR EXPERIMENTAL GROUP

Subject:	English	**Topic:**	Verb
Class:	9th	**Method:**	Lecture

Period + Time: 1st, (8:15-855) 40 Minutes

Objective:

To enable the students to know.

1. Definition of verb.
2. Use of verb in sentences.
3. Different kinds of verb.

Headings	Matter and Methods		B.B. Work
Previous knowledge Test: (5 Min)	In order to check the previous knowledge of the students the teacher will ask some question.		
	Question	**Expected Answer**	
Q1	What is sentences	A1-It is a group of words which give some meaning	
Q2	What are different kinds of sentences?	A2-kinds of sentences are statement command and interrogative	
	How the sentence is constructed?	A3- The sentence is constructed by subject verb	

Q3		and object	
Declaration of the Topic:	On the basis of last question the teacher will declared the topic.		The Verb
Presentation: **(20 Min)**	The teacher will delivered the lecture on verb. While starting lesson on the topic "The Verb" the teacher will write two sentences on the board. The teacher will asked from students a question about the underline words.		
Q1	What shows the underline words kicks, and singing?	A: The underline words show an action	1. Ali <u>Kicks</u> a ball. 2. Girls is<u>singing</u> a song.
Repetition by the teacher	Then the teacher will explained the action in context of grammar. In grammar an action word is called a verb. A verb is a word verb which denotes action about a person or thing.		Which denote an action
Repetition by the student	Example: 1. He drives a car. 2. Mother is cooking food 3. The doll sings a song.		

	For the purpose of students involvement teacher will tell the students to give examples.

After students example teacher will again starts to explain the function of the verb. | |
| **The function of verb**

Example by Teacher | The function of the verb is to denote something. The verb is the most important part of a sentence. We cannot make a sentence without it. A verb is not always one word. It often consists of more than one word as.

1. Aslam is playing.
2. You were kicked by a horse.
3. The copy has been found.
4. The children were happy.

Here the words is, were and has been help to show an action. So these words are also called verbs. | **The function of verb** |
| **Headings**

Place of verb in a sentences | **Matter and Methods**

The teacher will define the place of verb in a sentence with the help of chart. The verb always comes after the subject and before the object. It means in a sentence the place of verb is between subject and object.

After giving examples the teacher will invite the students to give example.

Charts

Subject   verb   object | **B.B Work** |

	He plucks a flower	
	You have Write a letter	
	I wash clothes	
	They flied kites	
	He has been working since morning.	
	The teacher will again define the verb with examples. The function of verb and its place in a sentence.	
Repetition Of Definition By Teacher:		
Practice	In order to check the students comprehension level the teacher will give some activities to the students in the classroom.	
Activity 1:	Pick out the verbs in the following sentences. 1. He recites Holy Quran. 2. The girl walks quickly. 3. The picture hangs on the wall. 4. They lost their books. 5.	

Headings	Matter and Methods	B.B. Work
	6. The old man lines all alone. 7. The girl stood on a burning. 8. Cock crows in the morning. 9. Cat drinks milk. 10. Stage runs very fast. 11. You tried to run.	
Activity 2:	Make sentences on the following verbs. Caught, gone, watered, seek, bring.	
Homework Task:	Write down ten sentences and underline the verb in each sentence.	Adverb
Future Target Setting		

LESSON PLAN 2

Subject: English   **Class: 9th**

Method

Questions and Answer

Period + Time

Headings	Matter and Method		B.B. Work
Previous Knowledge Test (5 Min)	In order to check the previous knowledge of the students and to motivate them for new learning knowledge the teacher will also ask some questions in the beginning.		
Q1.	When Pakistan came to into being.	Ans. Pakistan came into being on 14 August 1947.	
Q3.	Who is on the top among Muslim leaders in struggles for freedom	Ans. Quaid-e-Azam is on the top among Muslim leaders in struggle for freedom	
Declaration:	On the basis of last question the teacher will declared the topic and write on the board. Essay "Quaid-e-Azam Mohammad Ali Jinnah"		

Presentation (20)		
Headings	**Matter and Method**	**B.B. Work**
Stage 1:	The teacher will develop stage 1 with the help of question and answers.	
	1. Who was Quaid-e-Azam?	Ans. Quaid-e-Azam was a great Muslim leader and founder of Pakistan.	
	2. When and where was he born?	Ans. He was born on 25th December 1876 in Karachi.	
	3. What do you know about the family of Quaid-e-Azam?	He had two family members, one was his father Poonja Jinnah and the other was his younger sister Fatima Jinnah. His father was a wealthy merchant of Karachi.	
	4. What was the educational background of Quaid-e-Azam.?	He got his early education from primary to secondary in Karachi. After passing matriculation examination he was sent to England for studying law. After four years he became barrister and started his practice in Karachi.	
	5. Did he continued his practice in Karachi till	Ans. No, but he then moved to Bombay and proved himself as	

	end?	a successful lawyer.	
Summary	Quaid-e-Azam was a great Muslim leader and founder of Pakistan. He was born on 25th December 1876 in Karachi. He had two family members, one was his father Poonja Jinnah and the other was his younger sister Fatima Jinnah. His father was a wealthy merchant of Karachi. He got his early education from primary to secondary in Karachi. After passing matriculation examination he was sent to England for studying law. After four years he became barrister and started his practice in Karachi. No, but he then moved to Bombay and proved himself as a successful lawyer.	

Stage 2:	6. What do you know about personality of Quaid-e-Azam?	Quaid-e-Azam was an honest, intelligent and hard working person. Physically he was a thin and tall man having strong emotions.	Intelligent hard working think tall man
	7. How his attention turned towards politics?	In 1905 he came in close contact with Gopal Krishna the president of the Indian national congress. He joined the same party and started politics.	Gopal Krishna
	8. Why did he leave the congress party?	He realized after sometime that congress party was not sincere with Muslims so he left it and joined the Muslim league.	
	9. What was the result of efforts of Quaid-e-Azam and after Muslim leaders?	After the great struggle and hardships under the leadership of Quaid-d-Azam Muslims of	

		sub-continent won a separate home land Pakistan and Quaid was its first governor general.	
	10. When was he died and where is his tomb?	He was died on 11 September 1948 and his tomb is in Karachi.	11 Sept
Summary No: 2	Quaid-e-Azam was an honest intelligent and hard working man. He was a tall and thin person. Emotionally he was very strong. In 1905 when he come closer to Gopal Krishna who was the president of the Indian national party. He joined the same party and took part in politics. On some occasions when he realized that congress was not sincere with Muslims he left it and joined Muslim league. After wards he started a great struggle for freedom of Muslims of sub-continent and under the leadership of great Quaid Muslims of subcontinent got a separate homeland Pakistan for themselves and Pakistan came into being on 14 Aug 1947. Quaid-e-Azam was died on 11th September 1948. His tomb is in Karachi.	
Activity:	Column A with B and write the correct answer in column C. (15 Min)	

S. No	Column A	Column B	Column C	
	Gopal Krishna	President of National Congress		
	Quaid-e-Azam closed to Gopal	1905		
	Tomb of Quaid	Muslims League		
	Muslim Political party	Karachi		
	Quaid died on	1948		
Activity 2 (5 Min)	Write your opinion about Quaid-e-Azam emotions.			
5.	**Production Oral: Question asked from the students about the topic taught.(5 Min)**			
	Question			**Expected Answer**
Q1	Who was Quaid-e-Azam?			Quaid-e-Azam was for founder of Pakistan
Q2	When was he born?			He was born on 25th December 1876.
Q3	When did he die?			He died on 11 September 1948.

Home work written	Write views of Quaid-e-Azam about students and education.	
Future Task	Allam Mohammad Iqbal.	

LESSON PLAN-3

Subject:-English   Topic: The Farmer and his sons

Class: 9ᵗʰ   Group: Experimental

Period and time: 1ˢᵗ, (8:15 am – 8.55)

Learning Objectives:-

At the end of the story "The farmer and his sons" the students will be able to.

1.   Narrate the story with the help of outline.

2.   Arrange their ideas and thoughts in a logical order.

3.   Develop the composition with the help of charts.

4.   Develop the moral values.

Resources	Equipments	A.V. Aids
Teacher	Black Board	Charts, Flesh Cards
Text Book	Duster, Coloured Chalks	Pictures

Method of Teaching

Story telling method of teaching.

Learning Activities

1. Develop the complete story by arranging the flash cards.
2. Form a new word from the last alphabet of the given word.
3. Act the complete story in front of the class.

Achievement of students / Evaluation Oral and Written

0	Matter and Method	B.B Work
1-Preparation **(5 mins)**	In order to test the previous knowledge of the students and to motivate them for new learning, some easy questions will be asked.	

	Questions	Expected Answers	
Q1	How do you spend yoursparetime?	**A1-**We spend our spare time in watching T.V, Reading, listening music and cooking etc	
Q2	How many of you are fond of reading books? What kind of stories do you like to read**?**	**A2-**(2 or 3 students will give answer.	
Q3		**A3-** We like horrors, suspense, romantic, and moral stories	
Declaration of the Topic **2-Presentation** **(20 mins)**	One the basis of the last question asked the topic of the story will be declared and written on the board. **"The farmer and his sons"** The teacher will divide the story into four stages and tell itone by one to the students		**The farmer and his sons**
Headings	**Matter and Method**		**B.B Work**
	Questions	**Expected Answers**	
	Q1-How many characters in the story?	A1- There arefour characters in the story, the farmer and his three sons.	Four characters
	Q2-What was the behavior of his sons?	A2-They always quarreled with one another.	
	Q3-He advised them for what?	A3-He advised them not to quarrel.	

	Q4-Did they listen to him?	A4-No they did not listen to him.	
	Q5-What was the effectof their disobedience on the farmer?	A5- Their disobedience pained him very much.	
Outline	A farmer _____They __ _____ On another. He advised _____ But they would This_____ very much.		
Oral narration by the teacher	The teacher will narrate the first stage with the help of outline.		
Practice oral narration by the students	Two or three students will be asked to narrate the story with the help of out line		
Stage-2	The second stage will be developed with the help of pictures.		
	Questions	**Expected Answers**	
	Q1What was happened to him one day? Q2What did he do? Q3What did he ask them when they came? Q4What did the farmer do with	A-One day he fell seriously ill. A-He sent for his sons. A-When they came he asked them to bring some sticks	Seriously ill

	sticks?	A-The farmer tied the sticks into a bundle.	Some sticks
			Tied sticks into a bundle
Heading	**Matter and Method**		**B.B Work**
Outline	One day he_____ill. He sent ___ _____when they came _____ to bring _____ The farmer_____into _____		
Oral narration by the teacher	The teacher will narrate second stage of the story with the help of outline.		
Practice Oral Narration by students.	Two or three students will narrate the second stage with the help of outline.		
Stage 3	The third stage will be developed with the help of pictures.		
	Question	**Expected Answers**	
Q1	What did he then asked them?	A- He asked them to break the bundle.	
Q2	Did they success in breaking it?	They tried one by one but failed?	To break the bundle.
Q3	What was the action of farmer on their failure?	A-He united the bundle.	Untied the bundle.

Q4	What did he give them and why?	A-He gave one stick each of them to break.	
Outline.	He asked _____bundle. They _____but failed. He untied _____and gave _____ each of them _____		
Oral narration by the teacher.	The teacher will narrate the 3rd stage with the help of outline		
Practice Oral Narration by the student	2 or 3 students then narrate the 3rd stage with the help of outline.		
Stage4	Stage 4 will be developed with the help of pictures.		
	Questions	**Expected Answers**	
Q1	What happened to the sticks?	A-Each broke the stick easily	
Q2	He advised them for what?	A-He advised them if they were untied like the sticks, no one would harm them.	
Q3	Did They act upon his advice?	A-Yes they acted upon his advice.	
Q4	How did they acted upon his	A- They live peacefully.	

Heading	Matter and Method	B.B. Work
	advice?	
Outline	Each of them_____easily. He ____ _____if they_____sticks, no one would _ _____. They acted _____and _____.	
Moral	1- 2- Union is strength	
Oral narration by the student	The teacher will narrate the whole story with the help of complete outline.	
Practice oral narration by the teacher	2 or 3 students will narrate the whole story with the help complete outline.	
Practice	Students level of comprehension will be judged through the following activities.	
Activities 1 **(4 Mins)**	Students will develop the complete story by arranging the sequence of the flesh cards.	
Activity 2 **(3 Mins)**	The class will be divided into two teams. The first team will be given a word and they will speak a new word formed by the last alphabet of the spoken word e.g. Quarrel – Live – Eat – True	
Activity 3 **(3 Mins)**	A group of four students will be asked to act the story in front of the whole class.	
Evaluation Oral	Students level of comprehension will be judged through the following questions:-	

(2Mins)			
	Questions	**Expected Answers**	
Q1	What was the name of the story?	A-The name of the story was the farmer and his sons.	
Q2	How many characters were there in a story?	There were four characters in the story.	
Q3	What was the moral of story?	The moral of the story was "Union is strength"	
Written **(3 Mins)**	Each student will give the dictation of the following words. 1-Farmer 2- Quarrel 3-Sticks 4- Bundle 5-Break 6-Union 7-Strength		

Future Target setting

Mercury and the wood-cutter story.

LESSON PLAN – 2nd

Subject: English Grammar   **Class:** 9th

Method: Direct Method of Teaching

Topic: Present Indefinite Tense

Heading	Material and Methods	B.B. Work
1. Orienting Students to the lesson and stating objectives	There are three basic tenses present past and future. And each of these tenses are further divided into continuous perfect and perfect continuous tense. Continuous tense shows ongoing actions, perfect tense shows the action completed while perfect continuous tense indicating completion of any action on specific time. Structure of each tense consists of subject, verb and object.	
2. Lesson out line is:	1. Simple Present Tense. 2. Affirmative Sentences. 3. Negative Sentences. 4. Interrogative Sentences After this lesson the students will be able to:	
3.Objectives	i. Understand the basic grammar rules of present indefinite tense. ii. Describes the different situations in	

	which present indefinite tense is used.	
	iii. Conversion of affirmatives present indefinite tense into negative form.	
	iv. Conversion of negative present indefinite into affirmative form.	
	v. Use the correct form of verb in present indefinite tense.	
	vi. Make Correct the given sentences by using correct verb.	
	i. The person who performs any action is known as what?	
	ii. What is objet give any example.	
	iii. How can you describe "Verb".	
	iv. Give three forms of verbs: catch, sing, lead, bring, eat.	
	v. What is pronoun?	
	vi. Ongoing time is known as what?	
	a. Explaining the grammar rules for simple present indefinite tense.	
	b. Affirmative Sentences:	
2. Reviewing Pre-requisites (2 Min)	Subject + Verb + Object I Write a letter	

	He/She/It/name eats meal We/you/they sing a song Examples: 1. I drive a car (acting by teacher). 2. Ali plays cricket 3. The doll sings a song. 4. Car runs very fast. 5. We play football. 6. Children make a noise. (action by students) 7. You help the poor. In order to check the understanding of students an activity is given to students. **Correct the Following Sentences According to present indefinite Tense Verb** 1. He fly a kite 2. We plays cricket. 3. I sang a song There are different situations in which present indefinite tense is use these situations are as following. a. Unchanging repeated or reoccurring situations	
2. Presenting new material. 8 Min)		

4.Conducting Learning Problems	For Example:　　1. The city Peshawar is big and overcrowded. 　　　　　　　2. The school open at 8 am and closed at 1 pm. b. The action happens all the time or habitually for Example:　　1. I have classes two days a week. 　　　　　　　2. My father sends me dry fruit each winter. c.　Present indefinite tense with always/never/often/sometimes usually. For Example: 1. I always drink milk in breakfast. 2. Ali usually wear, Qamees Shalwar. 3. They sometimes quarrel with each other. 4. If offense the weather cloudy. d. Present indefinite tense with true statements. For Example: 1. Two and two makes four. 2. The sun rises from the east.	

| | e. Description of verb at present time.

For Example:

1. Mother cooks food and Shabana washes dishes.

2. We are both good friends.

3. She writes a letter while I sits idol.

During the lesson in order to check student understanding:

1. Give example when the situation is always true.
2. Give example when the action is unchanging.
3. Give example when the verbs describe any action?
4. Give example when an action taking place in the present?
5. Use always with simple present tense.
Negative Sentence

Subject + DO/Does +Not + Verb + Object

You   do not   go to school

We   do not   play foot ball | |

Conducting learning problem.	He,She,It/name does not fly
	        a kite
	
	They do not
	      speak English
	
	You do not
	      catch the thief
	
	For the purpose of checking student's
	
	Understanding an activity is given to student.
	
	Correct the following sentences according to present tense grammar rules.
	
	1. I does not drink milk
	    He does not drink mild.
	2. We do not tells a lies
	    we do not tell a lie.
	3. He do not swim in the river
	    he does not swim in river.
	4. You does not play cards
	    you do not play cards
	5. She does not walks slow
	    she does not walk slow
	Interrogative Sentences: in present indefinite tense question sentences always starts from do/does.
	
	Do/Does + Subject +
	     Verb + Object?	

Do you sing a song? Do we speak English? Does he/she/it/name drive a car? For the purpose of understand students learning level about the present indefinite tense the teacher will asked some questions at the end of the lesson. A: Following are the sentences of present indefinite tense. Read carefully and write which form of these sentences (affirmative, interrogative and negative). 1. Both of we are good friends. 2. Do you play cricket? 3. We do not take breakfast? 4. Ayesha plays with doll. 5. Todays is very hot. 6. He does not write a letter. 7. Gambling destroys many. 8. The gardener does not water the plants. 9. Do they recite the Holy Quran? 10. Salma plays with doll.	

	Providing guided practice:	
	a: Make correction in the following sentences.	
	1. Cobbler mend shoes.	
	2. The teacher do not deliver the lecture.	
	3. The school open at 8 O'clock.	
	4. Does you like to take tea?	
	5. I does not swim in the river/	
	6. She apply for the job.	
	7. You always helps the poor.	
	8. Do mother cook food?	
	9. The weather is never pleasant in spring.	
	10. Some bacterias grows at 100 ^{O}C.	
	b: Circle the correct form of the verb.	
	1. She (talk/talks) to me.	
	2. The sun (rise/rises) from the east.	
	3. Does Aly (Play/Plays) football?	
	4. She (does/do) not draw a picture.	
	5. We (love/loves) our country.	
	6. They (belong/belongs) to a respectable family.	
	c: converting the following into interrogative.	
	1. You tell a lie.	
	2. We make a noise.	
	3. He plucks flower.	

Conducting learning probs	Convert the following into negative sentences. 1. They get up early in the morning. 2. The teacher scolds the students. 3. He hits me. 4. She gives charity. 5. You perform well.	
Future task	**Present continuous tense**	

Home Work Sheet

A: convert the sentences according to given instruction for each sentence.

1. He plays football. (Negative).
2. She does not love me (Affirmative).
3. I live in Peshawar. (Interrogative).
4. He knows me well. (Negative).
5. Do they go to school (Affirmative).

B: use the follow verbs in sentences with given pronouns in front of these.

a. Teach (He, they)
b. Quran (She, I)
c. Rain (It)
d. Learn (She, you)
e. Drive (We)