

## **The Use Of Metaphors And Similes In Modern Class Rooms: An Applied Study In The Context Of Teaching Style Of The Prophet Muhammad (PBUH)**

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### **Abstract**

The importance of metaphors and similes in the learning process is above board. Recent studies have indicated the positive impact of use of metaphors and similes in teaching especially foreign languages. Prophet Muhammad (PBUH) has been regarded as role model for the Muslims. Every Muslim tries to follow him in every field of life. The Prophet used various metaphors and similes in his lectures to successfully transmit the required knowledge. For this it is important to study the metaphorical style of teaching of Prophet Muhammad and its application in the modern class rooms. The article focuses on the teaching pedagogies of the Prophet Muhammad and its application in the modern day class rooms.

**Keywords:** Metaphors, Similes, Pedagogies, Prophet Muhammad

### **Introduction**

The education process is very important for societal change. For its importance the Philosophers and thinkers of every age have presented their views to make this process more comprehensive and beneficial. The recent trends in educational research are aimed at finding the ways to enhance metacognition of students. To fulfill this objective a modern field of academic research is the use of similes and metaphors in teaching. The use of metaphors and similes in the study of language in known educational history has been witnessed since the time of Aristotle. Metaphors were used by writers and poets to simplify their poetry and prose, but later attention was drawn to its pedagogical use. In modern times, the study of metaphors has become a special topic for researchers, especially to make the teaching and learning process meaningful. Special attention has been paid to the use of metaphors in applied linguistics,

philosophy, scientific psychology and literature (Way, 1991).

Lakoff and Johnson (1980) highlighted the importance of the use of metaphors in modern teaching methods. According to Lakoff and Johnson, the use of similes and metaphors in conversation expands human comprehension. Human mind understands the unknown facts with the help of known facts in the form of parables and different concepts. Language in particular could be understood with the help of known metaphors and similes. Therefore, the role of pre-existing metaphors in the understanding of a new language is recognized. Now days, in educational context, metaphors are used to enhance metacognition of students rather than only beautifying the language and prose. According to Moser (2000), access to unknown facts and the process of socio-cultural understanding can be made possible through proverbs and similes. Similarly, Bullough and Gitlin (1995) have

advocated the use of metaphors to understand the cultural process and language complexities of any society. According to Gibbs & Cameron (2008), metaphors are not just associated with the understanding of abstract concepts through known facts, but also they play vital role on learners' emotions and sentiments. In nut shell, metaphors in education process are used beyond their conventional linguistic roles.

When the modern research in the field of education is compared with the teaching wisdom of the Prophet Muhammad (PBUH), it seems astonishing that the effectiveness and usefulness of the educational aspects that are being discussed today were the essential part of the teaching methodology of the Holy Prophet (PBUH). The class room (or the teaching circle whatever we call it), of the Holy Prophet (PBUH) was very interactive, comprehensive and constructive. Much has been written about the teaching status of the Holy Prophet (PBUH) and his teaching wisdom. Every aspect of the teaching style of the Prophet (PBUH) is a beacon for humanity.

### Literature Review

Various aspects of the teaching wisdom of the Holy Prophet (PBUH) come to our notice in various books of Hadith, but Mr. Naeem Siddiqui (2009) in his book "Islam ka Tezibi Nazriah" (Cultural Theory of Education) has not also collected the attributes of the teaching life of the Holy Prophet (PBUH) but also has analyzed them in the modern day teaching methods. Dr. Mushtaq-ur-Rehman Siddiqui (1998), in his book "Ta'lim-o-Tadrīs: Mabāhith-o-Masāil" (Education and Teaching: Discussions and Issues) has elaborated various aspects of the wisdom of the Holy Prophet (PBUH). In his book he has highlighted the use of similes and

metaphors in the teaching methodology of the Prophet (PBUH). Fazal Elahi (2013) in his book "Hazoor (PBUH) bahaithiat-e-Moalim" (The Holy Prophet (PBUH) as a Teacher) has clarified the various aspects of his teaching methods with the help of sound and authentic collection of relevant traditions of the Holy Prophet (PBUH). A study of the teaching life of the Holy Prophet (PBUH) makes it clear that he gave due place in his teaching to all those aspects which can make the learning process beneficial and understandable to his audience. He was trained under the direct supervision of Allah Almighty Himself, therefore, he adopted the teaching strategy with Divine Insight, which Allah Almighty Himself used in his Holy Book i.e., Qur'an. A closer look at the Qur'anic style reveals that the Creator of the universe used eloquent language, metaphors, and examples of everyday life to draw attention of readers and listeners to the eternal truths. The Holy Prophet (PBUH) also performed his teaching responsibilities keeping in view these principles. Mr. Naeem Siddiqui (2009) has observed that in the Qur'an, the teaching responsibility of the Holy Prophet (PBUH) is limited to eloquent speech. According to this principle it is the responsibility of every teacher to convey the message clearly and to pay attention to comprehension of the contents delivered. The Prophet (PBUH) used various effective methods to draw the attention of his audience to his speech. For example, sometimes he started with a shocking thing, sometimes he started a conversation with a question, and sometimes he would put a surprising scene in front of his mind. A prominent feature of the teaching life of the Holy Prophet (PBUH) appears to make the subject matter attractive with the help of similes, parables and metaphors. This particular aspect of the teaching individuality of the Holy Prophet (PBUH) has been mentioned in this article. The use of similes and metaphors by the Holy

Prophet (PBUH) and its application in the modern pedagogies will be discussed in this article.

### **Metaphorical Teaching Pedagogy**

Metaphor in English language is a figure of speech. It basically means to give an example. According to Merriam-Webster Online dictionary: "a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them (as in drowning in money)" (Merriam-Webster Online Dictionary). It is used for rhetorical effect, and refers to one thing by pointing out another. From a lexical point of view, metaphor means similitude, allegory, and likening one thing to another. Look at the "All the world's a stage" monologue from the famous play of William Shakespeare (2014):

"All the world's a stage,

And all the men and women merely players;

They have their exits and their entrances ..."

The above mentioned quotation is the best example of metaphor since the world literally is not a stage, and all the humans necessarily are not actors or actresses performing their roles. The world is represented with the simile of the stage to represent varying behaviors of people and the processes and dynamics of the world. In this way a metaphor imparts clarity of or recognizes obscure resemblance amid two apparently dissimilar objects or thoughts. In rhetorical terms, to liken one thing to another in terms of a particular attribute or common feature is called metaphor. For example, calling a beautiful child a moon would be a metaphor based on the fact that the beauty of the moon is accepted to all. Although the child could have been called simply beautiful, however, comparing him with moon expresses the intensity of the

beauty of the kid. The main purpose of using metaphor is to describe a particular attribute such as good looks, bravery, generosity, stinginess, cowardice or ugliness, as well as the severity of that attribute.

According to Anatoly Liberman (2019), "the use of metaphors is relatively late in the modern European languages; it is, in principle, a post-Renaissance phenomenon". For this reason, the use of metaphors in modern English language based teaching pedagogies is new to the field. However, in Arabic language the use of metaphors in linguistics is centuries old phenomenon. The Glorious Qur'an uses metaphors and similes in various verses. For example, in the Glorious Qur'an (Al-Qur'an, 2:17), the Allah Almighty says: "Their parable is that of one who lighted a torch, and when it had lit up all around him, Allah took away their light, and left them sightless in a manifold darkness." Similarly, it is stated in Surah An-Noor (Al-Qur'an, 24: 35): "Allah is the Light of the heavens and the earth. The parable of His Light is a niche wherein is a lamp—the lamp is in a glass, the glass as it were a glittering star— lit from a blessed olive tree, neither eastern nor western, whose oil almost lights up, though fire should not touch it. Light upon light. Allah guides to His Light whomever He wishes. Allah draws parables for mankind, and Allah has knowledge of all things." In the above verse, the radiance of the chandelier is likened to a shining pearl. And according to some traditions, it has been used as a metaphor for the Prophet Muhammad (PBUH) (Khazin, 2018: 353/3).

Imam Ibn al-Qayyim al-Joziyyah (2008: 150/1), while mentioning the meaning of similitude and example, says that to compare one thing with another thing in judgment i.e., to make an abstract thing close to a material thing by putting rule of one thing over the other is called a

metaphor or simile. According to Imam Ibn al-Qayyim (2008: 151/1), due to the similitude of something perceived through the known material thing becomes closer to reason and understanding. For this reason it is believed that the use of metaphor in speech helps in enhancing comprehension ability among learners. This ability of metaphor makes it important for the educational purposes.

The personality of the teacher plays a key role in the meaningfulness of the teaching process. Along with other personal qualities of a teacher, the quality of eloquence enhances his effectiveness as a teacher. A good teacher is a marquee of respect, compassion, love and wisdom. At the same time, the fluency of the language, the proportionate structure of the sentences, the style of expression, the fluctuations of the accent and the poetic harmony of the speech also plays a key role in making the teaching process efficient and successful. According to Islamic teaching principles the teacher's job is not only to transfer information, train students and create an impression of his ideal character upon them, but also to pass on the information to the students in an interesting way. A good and well-versed teacher knows the art of conveying solid facts to the students in a colorful and beautiful way through eloquent, enjoyable and interesting style of expression. Therefore, it is important for a good teacher to equip his lessons and lectures with appropriate metaphors so that the objectives of teaching can be nurtured.

### **Use of Metaphors in the Teaching Pedagogies of the Prophet (PBUH)**

In Islam, the teaching process is not the name of an insensitive, static and mechanical process that transmits the required information through any communication means such as radio, TV, or social media. The teacher has a very important and lofty position in the Islamic

education system and if properly analyzed, it feels as if the teacher dominates everything else in the educational process like a sacred spiritual feeling. A closer look at human history reveals that it is difficult to find a single example of a book that has revolutionized the lives of individuals and nations. No book has the miracle that it can significantly increase the mental and physical abilities of masses through its writing alone. Every revolution we see in human history is result of the ideal life of a leader. All the genius human beings who changed the lives of nations, in fact, came before humanity as a practical interpretation of certain principles. If these principles were merely written in books and their practical interpretation was not seen in the lives of individuals, then the revolutions that appear in this world might not have taken place. Those familiar with human nature are well aware that the change that has taken place in human life through the practical teachings of the leaders could not have been achieved by books alone. Maulana Maududi (1992: 229) has beautifully explained the importance of the teacher for the usefulness of book education. He writes that man's nature has occurred in such a way that he cannot derive any extraordinary benefit from a single biblical teaching. Along with knowledge, humans also need a human teacher and mentor who, through his education, inculcates knowledge in the minds and hearts of learners and becomes a role model and source of inspiration for his students. This is the real purpose of teacher in teaching process. It is hard to find a single instance in the entire human history where a single book has revolutionized the mindset and life of a nation without the guidance and education of a human teacher. In Islamic perspective most influential book in human history has been the Glorious Qur'an and the most influential personality has the Prophet Muhammad (PBUH). When Ayesha (R.A, wife of the

Holy Prophet) was asked about the blessed morality of the Holy Prophet, she said that the morality of the Holy Prophet (PBUH) is the Qur'an (Ahmad bin al-Hanbal, 2009: Hadīth No. 11171). That is, the Holy Prophet (PBUH) was not merely reciting the verses of the Glorious Qur'an, but was himself a complete practical example of the teachings of the Qur'an. This is the basic principle that makes a teacher very effective and unique.

The fact is that education process consists of three essential constituents i.e., predefined objectives, curriculum and teaching strategy. The importance of the first two components, the objectives and the curriculum, is obvious, but the success of both depends more on the wisdom of the teacher. For the reason, a skillful teacher is indispensable to attain the proposed benefits of the education process. As a citizen of an independent Islamic country and an individual of Muslim society, it is the duty of the Muslim Ummah to make its education system a means of building a generation that is molded by Islamic thought and practice in the midst of atheism and materialism. The teacher is the center and axis of this great movement and in order to play its full role in the present age, it will have to adopt the teaching pedagogies of the Prophet Muhammad (PBUH) as a source of inspiration (Siddiqui, 1998).

Glorious Qur'an has provided enduring guidance to the Holy Prophet (PBUH) at various places regarding da'wah, preaching and teaching. For example, in Surah An-Nahl (Al-Qur'an, 16: 125) it is ordained: "Invite to the way of your Lord with wisdom and good advice and dispute with them in a manner that is best. Indeed your Lord knows best those who stray from His way, and He knows best those who are guided." This particular verse of the Holy Qur'an and other similar verses which are not mentioned here for the

sake of avoiding longevity of the paper; serve as guiding antecedents in determining the teaching methods of the Holy Prophet (PBUH). The gist of these verses is that the teacher should convey his message to the addressee in reasonable arguments and in a polite manner. The teacher and mentor should possess quality of bearing difference of thoughts and attribute of mutual positive dialogue. He must be clear in his thoughts and delivery so that the person with whom the conversation is taking place may have an understanding of his thoughts. It is the duty of a good teacher and mentor to open the door of the heart of the addressee and bring the truth into it and try his best to bring him on the right path. The teacher's job is not to overwhelm his listener with the power of arguments, but his main responsibility is to show the correct way of learning. The job of a teacher and mentor is to feed his or her audience so that they can be healed from wrong and false beliefs and ideas. These are the general guidelines in the transmission of information that every teacher and preacher must follow. In this context, the style of teaching of the Holy Prophet (PBUH) is beacon for all followers (Siddiqui, 1998).

The Prophet Muhammad (PBUH) used to ensure all the requirements of an effective lesson in his educational gatherings. Important requirements for effective communication include taking care of students' mental level and teaching time. While teaching, Prophet Muhammad (PBUH) used to take special care of the physical and mental abilities of the audience. At the same time, he took special care of the teaching time, conditions and environment. He used to deliver the sermon after the morning prayers. It is a fact human mind is re-energized and invigorated each morning and becomes ready for accepting fresh information. Keeping all these issues in mind, he formulated his teaching style

and methods. Considering human potential, he often avoided giving lengthy lectures. He offered short sermons keeping in view the conditions of the audience in a very moderate manner. He used to change his teaching methods keeping in view the educational and training needs of the people, the psychology of the people, the specific environment and the regional background. In his academic and training congregations, he gradually took care of what was needed to be communicated first and what later. In the same way, he used to keep in mind the mental and regional background of the audience in the use of words, techniques and proverbs. The objective of all these endeavors was effectiveness of the lessons and sermons and the achievement of the desired educational goal (Naeem Siddiui, 2009).

The Holy Prophet (PBUH) used to make the strategy effective by using appropriate proverbs and similes in the gatherings. It is narrated from Hazrat Jundab that the Holy Prophet (PBUH) said: The example of a scholar who teaches people goodness but forgets himself is like a lamp that gives light to people but burns itself (Tabrāni, 2018: Hadīth No. 1681). In this hadīth, the Holy Prophet (PBUH) has warned the inactive teachers with a tangible and observant example that they should teach others as well as adopt good deeds themselves.

The Prophet (PBUH) used simile and analogy in order to satisfy the questioner. Imam Ibn Habbān and Imam Hākim have narrated from Hazrat Abu Hurayrah in which a questioner asked the Holy Prophet (PBUH) that when the width of Paradise is equal to that of the heavens and the earth, say where is (Hell) fire? He replied: Tell me, the night covers everything, so where is the day? He said: "Allah knows best." He said: "Thus Allah does what He wills." (Hākim, 2008: 36/1). In this blessed hadīth, the Holy Prophet (PBUH) drew the attention of the

questioner to something which he knew well and likened the case in question. Moreover, there is a tradition in Sahih Bukhari in which a Bedouin denied his son because of his black complexion, so the Holy Prophet (PBUH) gave him the example of camels that sometimes red camels give birth to grey children, in the same manner sometimes white parents give birth to color kids. Imam Bukhari has also established the title of comparing one known matter with another clear matter so that the questioner may be understood and the Prophet (PBUH) has stated the ruling of both (Bukhāri, 1999: Hadīth No. 7314). Similarly, in other traditions of Sahih Bukhari, the Prophet (PBUH) likened the vow of obligatory fasting on the vow of payment of the obligatory debt (Bukhāri, 1999: Hadīth No. 7314). In the same manner he (PBUH) vowed the payment of the obligatory fasts on the vow of debt upon the deceased. In this way the Prophet (PBUH) used metaphors and similes as a symbol to the students so that the subject matter becomes in their mind through this symbol. A famous hadīth in this regard is narrated from Hazrat Abdullah Ibn Masood: The Prophet (PBUH) (peace and blessings of Allaah be upon him) drew a line and said: This is the way of Allaah. Then he drew a line to the right and to the left of it. ... " (Sahih Muslim, 1999: Hadīth No. 1148). In this tradition, the Prophet (PBUH) intended to teach the followers that there is only one straight path and that is the path of truth. Apart from this, there are many ways to go astray. In order to bring this point to the attention of the Companions, the Holy Prophet (PBUH) adopted the style of similitude through lines. This is what Imam al-Taybi has made very clear in his Sharh al-Taybi; the Prophet (PBUH) drew lines to explain because images and metaphors are used to explain hidden meanings and to explain hidden symbols so that they appear as visible and perceptible things and help the

human intellect in understanding speech (Al-Taybi, 2019: 635/2).

In this regard, look at another tradition narrated on the authority of Abu Saeed Al-Khudri (R.A): "The Prophet (PBUH) placed one stick in the ground in front of him, another near him and the third further away, then he said: "Do you know what is going on?" The Companions said: Allah and His Messenger know best. The Messenger of Allah, may God bless him and grant him peace, said: This is man and this is his death, and this is an attempt to achieve his desires, but death overtakes him before the fulfillment of his desires." (Ahmad bin Hanbal, 2009: 18/3).

In this hadith, with the example of sticks, he warned his believers against wasting their lives in fulfilling their hopes. The Prophet (PBUH) chose the distance between the sticks to represent man and his death and the length of time in the struggle for longevity. With this blessed hadith, the Holy Prophet (PBUH) made it clear that a human being strives to fulfill his distant dreams and the claws of death standing nearby suddenly seize him. In this manner the Prophet (PBUH) warned his followers to always prepare for death before the fulfillment of hopes, and for this he used three sticks, the first and the second stick close to each other, and the third stick is kept away, which refers to man's desires. This made it clear that man is busy in fulfilling his dreams and suddenly he dies.

Similarly, on one occasion he gave the example of a Muslim with a palm tree. In this regard, the hadith narrated by Abdullah Ibn Umar (RA) is famous: We were sitting with the Messenger of Allah, may God bless him and grant him peace, and he said, "Tell me which tree is like a Muslim." Whose leaves do not fall neither in winter nor in summer, which keeps bringing its fruit in every season. Sayyiduna Abdullah Ibn Umar (RA) says: It occurred to me to say that it is a palm tree,

but I saw that Hazrat Abu Bakr and Umar (RA) were in the assembly and they were silent, so I remained silent. The Messenger of Allah, may God bless him and grant him peace, said: It is a palm tree (Bukhāri, 1998: 147/1)

In this renowned hadith, the Prophet Muhammad (PBUH) presented the example of a believer with a palm tree in terms of the strength of its trunk, that a believer is also strong in his faith and belief. Similarly, on one occasion, the Prophet (PBUH) gave the example of disbelief with a weak tree and explained its instability (Al-Ainī, 2005: 10/2).

In the teaching pedagogies of the Holy Prophet (PBUH), there are various examples of metaphors and similes, with the help of which the Holy Prophet (PBUH) made his listeners aware of concrete knowledge in an easy-to-understand manner. He used hands and finger gestures to explain his point of view. For example, if it was intended to show the union of two things, then he used to show the index finger and the middle finger together. Sometimes he joined all the fingers of both hands together and sometimes they are crossed to show the meaning of strength or unity (Bukhāri, 1998: 347/1). If it was intended to express surprise at something, then he used to turn the palm upside down. In enthusiasm he used to palm of the right hand hits the inner part of the thumb of the opposite hand. Sometimes he uses to give a message of affirmation with a nod of the head. Sometimes he draws diagrams to convey abstract concepts. For example, at one occasion he explained about heaven and hell by drawing lines on the ground. There is a large collection of hadiths on the allegorical and idealistic aspects of the teaching wisdom of the Holy Prophet (PBUH), but due to the fear of length of the article only a few of the above-mentioned hadiths are mentioned.

### **Applied study of similes and proverbs in modern teaching process**

Modern teaching methods are based on psychological principles. Modern educational research has brought to light the ideas that can be depleted to sharpen their analytical skills. Now a days those teachers are preferred who have at least primitive knowledge and skills of modern trends in teaching and learning. Today, in the age of digital technology, various devices (Internet, mobile, computer, etc.) and modern scientific trends have changed the teaching process. Earlier, teacher centered teaching method was thought to be effective for successful accomplishment of learning process, however, now student centered learning is popular. The teacher-centered method has been in vogue for centuries and is still practiced in Islamic Madrassas (Islamic Educational Institutions) and conventional higher education institutions. Student-centered teaching does not mean that the importance of the teacher has diminished, but it does mean that the nature of the teacher's responsibilities has changed (Cai, 2003).

In a focused manner, the teacher carries out the task of transmitting information to the students through lectures. In this way the teacher gives a comprehensive discussion on the topic under discussion through oral speech. This method is tried and tested for understanding the lesson, but it requires the teacher's mastery of the subject, appropriate language and lectures adorned with everyday examples. To understand the lesson, children can also be provided with information about the subject matter by telling instructive stories and anecdotes that are in tune with the psychology of the child. The use of similes and proverbs in this process is especially helpful for children to understand concepts. In this way students

are able to focus on a particular concept, increase creativity as well as increase vocabulary. The same goal can be achieved by showing children a sensory object, for example a globe, a map or a picture, or a video. The same method can be made effective in the teaching process by the use of appropriate metaphors and similes (Hagstrom, 2000: 24-27).

Metaphors and similes are used in the educational process to encourage students' insights and understanding. The use of proverbs and similes in the teaching process further expands students' understanding and comprehension and makes the learning process easier for them. Recent studies have shown that for better understanding of everyday concepts, presenting them in the form of similes and proverbs can improve the understanding of teachers and students. In addition, this process also increases the interest of the teaching parties in the subject matter (Klocinski, 1999). The importance of metaphors and similes in the teaching process can be understood in the light of the similes introduced over the last few decades about the teaching process. The relationship between students and educational institutions is introduced through various metaphors. For example, students were introduced to educational institutions as "clients". The image of students as customers has a psychological effect on teachers and students. Teachers think of themselves as shopkeepers who are selling their intellect and students think that we are also buying educational certificates just like anything can be bought from any store. Sometimes the relationship between students and educational institutions is introduced as a "product" that students are a product and any educational institution will be considered as successful as it provides a good product according to the needs of the market. These perceptions of students have introduced educational institutions as an industry whose job is to



either satisfy their customers' expectations or to produce products that are in high demand in the market. No matter how bright the prospects for material success are behind this concept, the decline in the moral development of students is obvious. The effects of these metaphors on the educational mood of Pakistan make it clear that the metaphor associated with any concept has a fundamental effect. By using this influence positively, the mental and physical abilities of the students can be nurtured.

In nut shell, metaphors and similes are used as a tool for better understanding of different concepts. For example, an idea or idea can be influenced by a powerful image or expression. Therefore, they can be used especially in teaching foreign languages. The difficult concept of any foreign language can be made easier by a metaphor of a common concept. In the Arabic language class (and for every language class), the concepts of syntax and morphology can be illustrated with the everyday examples. For, example; the concepts of "Mada (Substance) and Ozān (Weights) in Arabic Syntax can be simplified for the students, with the examples of manufacturing of plastic bottles from PET (polyethylene terephthalate). Heated PET is placed in a tube shaped parison. Then the parison is heated up and put into a specific bottle shaped mold. With combination of high temperature and stretching a bottle is formed. This process could be played before the students. And then it can be explained that just like this process different alphabets (Mada) are put into specified shapes (called Ozān) to produce different shaped letters. In this way, difficult concepts can be brought to mind through a process that is well-known to students. In the same way, different meanings and idioms in linguistics can be explained by similes and metaphors.

Modern research has shown that scientific proverbs are helpful in organizing memory and are an important means of imagining new words and phrases.

One of the basic principles of Prophetic teaching methods is that a teacher must lead from the front. In case of Muslim societies, a teacher must be a good practicing Muslim. As well as being a good Muslim, a teacher should have a deep grasp of his own subject. His personality must be endowed with the abilities of good and may he be purified from the elements of evil. Along with understanding the artistic nuances of the art of teaching, it is also important for the teacher to mold his speech into the molds of literature. An effective teacher should also be the best preacher. In his lectures, the teacher should use words, metaphors, parables and proverbs that enhance the eloquence of the word. Sentences should be effective, timely and free from vulgarity. For effective teaching, a teacher must be literate. No matter what subject he teaches, he should have a thorough knowledge of language and expression. But mere rhetoric and eloquence are not a guarantee of student character building. This hadith of the Holy Prophet (PBUH) should be a guide for all teachers: "On the Day of Resurrection, those of you who are loud, talkative and arrogant will be far away from me." (Timidhi, 1999: Hadīth No. 2018).

In order to build the character of the students, it is necessary for the teacher to be ideal in his thoughts and actions. According to the Islamic teaching principle, the teacher's job is to communicate effectively on the one hand and to set a living example for the students through his thought and action on the other. Since the teacher's job is to bring about a positive change in the character of the students, this goal cannot be achieved if they do not have the established principles or the required thinking. If the teacher is

devoid of positive qualities such as truthfulness, dutifulness, self-confidence, humility, empathy, etc., then it is impossible for his students to develop these qualities. Therefore, it is important for a good teacher to impart information to his students in an effective manner and to set an example for them based on his personal qualities so that their intellectual abilities can be honed and their character can be developed.

### Conclusion

The education process is key to develop human capacities and capabilities. The end results of successful education system are seen as measure of human development. In the modern age various thoughts and philosophies are prevailing in the world. The synthesis and anti-synthesis of different concepts is taking place in the globe. In the modern age of Globalization where means of communication are at the speed that has never been experienced before, the weak concept or thought cannot exist for a long time. The strong civilizations with all their conceptual frameworks are prevailing. It is important for an independent nation that it is based on strong intellectual thought. It is important to carry a robust way of life to sustain in this competitive World. Islam being a comprehensive "Dīn" (a way of life) presents a comprehensive system of education based on Divine Guidance.

It is important for a Muslim society to prepare its youth with all those ethics which are useful for being a good Global citizen. A well prepared and executed education system can develop the intellectual and physical capacities of society to make it beneficial for the whole planet. The importance of syllabus cannot be denied for the development of society; however, it is the will and ability of teacher which can transform individuals into productive members of the society.

The main focus of the prevailing teaching methods is to cultivate the mental faculties of the students. To this end, teachers should use all the means at their disposal to develop students' ability to think, understand, write and express themselves. A study of Sira-e-Taiba reveals that the Prophet (PBUH) was fully aware of the requirements of human nature in order to achieve the above goals. He used to teach keeping in view the educational and training needs of the people, their psychology, specific environment and regional background. In his academic and training congregations, he gradually took care of what was needed to be communicated first and what later. In the same way, you should keep in mind the mental and regional background of the audience in the use of words, techniques and proverbs. The goal of all these endeavors was to achieve the same goal and that was certainly the effectiveness of the invitation and the achievement of the desired educational goal. A teacher should embellish his speech with known metaphors, proverbs and similes so that the thoughts of the person with whom he is talking can be understood and his ideas can be corrected. Students' perceptions of foreign languages can be made comprehensible, by making appropriate choices from local languages.

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