

## Integration of Classical Educational Thought into Modern Teaching: Lessons from ‘*Ihya Uloom al-Deen*’ and ‘*Tadhkirat al-Sami*’ wal- *Mutakallim*’

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### Abstract

Contemporary education systems often struggle to create positive learning environments that foster holistic development, a challenge that may be addressed by examining classical pedagogical theories. This study investigates the potential integration of classical Islamic educational thought into modern teaching practices, specifically drawing from Imam Al-Ghazali's '*Ihya Uloom al-Deen*' and Badr al-Din Ibn Jama'ah's '*Tadhkirat al-Sami*' wal-*Mutakallim*', into modern teaching. Through qualitative content analysis, the research examines the educational principles presented in these texts to bridge the traditional and contemporary viewpoints. The study concentrates on teacher-student relationships, the art of teaching, and the teacher's classroom role. Key findings underscore the significance of compassion, ethical guidance, and spiritual growth in education. Effective teaching involves tailoring instruction to students' intellectual capacities, upholding personal dignity, and cultivating a positive learning atmosphere. The integration of these classical insights is posited to elevate modern education by fostering intellectual excellence and moral integrity.

**Keywords:** *Pedagogy, Teacher-Student Relationships, Compassionate Teaching, Classical Educational Thought, Holistic Learning.*

### Abstrak

Sistem pendidikan modern seringkali kesulitan dalam menciptakan lingkungan belajar yang positif yang mendukung perkembangan holistik, sebuah tantangan yang dapat diatasi dengan mengkaji teori-teori pedagogis klasik. Penelitian ini menyelidiki potensi integrasi pemikiran pendidikan Islam klasik ke dalam praktik pengajaran modern, khususnya dengan mengacu pada karya Imam Al-Ghazali, '*Ihya Uloom al-Deen*', dan Badr al-Din Ibn Jama'ah, '*Tadhkirat al-Sami*' wal-*Mutakallim*', ke dalam pengajaran modern. Melalui analisis konten kualitatif, penelitian ini mengkaji prinsip-prinsip pendidikan yang dipresentasikan dalam teks-teks tersebut untuk menjembatani pandangan tradisional dan kontemporer. Studi ini berfokus pada hubungan guru-murid, seni mengajar, dan peran guru di kelas. Temuan utama menyoroti pentingnya kasih sayang, bimbingan etis, dan pertumbuhan spiritual dalam pendidikan. Pengajaran yang efektif melibatkan penyesuaian instruksi sesuai dengan kemampuan intelektual siswa, menjaga martabat pribadi, dan menumbuhkan atmosfer belajar yang positif. Integrasi wawasan klasik ini diusulkan untuk meningkatkan pendidikan modern dengan memupuk keunggulan intelektual dan integritas moral.

**Kata Kunci:** *Pedagogi, Hubungan Guru-Siswa, Pengajaran Berbelas Kasih, Pemikiran Pendidikan Klasik, Pembelajaran Holistik.*

## INTRODUCTION

Man's primary distinction from animals lies in his unique capacity for knowledge acquisition. Through education, humans can refine their intelligence, cultivate diligence, and secure lifelong advancement. Sir T.P. Nunn defines education as “the comprehensive development of the child’s individuality, empowering him to contribute uniquely to human life in accordance with his greatest ability”<sup>1</sup>. Education should not only cultivate an understanding of what is best but also foster the strength of character so that individuals consistently choose the best. Comenius John Amos, a Czech philosopher, pedagogue, and theologian widely regarded as the father of modern education, described education as “a discipline which changes a person’s conduct from instinctive behaviour to human behaviour”<sup>2</sup>. Indeed, education shapes a person into a good or bad human being depending on its content, nature, and methods. It is through education that social life is sustained, enriched, and transmitted across generations. Moreover, education creates an environment conducive to developing valuable qualities of individuality, while simultaneously fostering a well-balanced social personality<sup>3</sup>.

Teaching is not merely a profession but an art. Just as only a skilled artist can create a masterpiece, only a dedicated and enlightened teacher can help produce great students. Every teacher must therefore view teaching not simply as a means of livelihood, but as a noble service to humanity. They must embody sincerity, compassion, and commitment, recognizing that their role is central to shaping individuals and ultimately, society itself. In modern times, the field of education has become increasingly complex. Teachers carry the responsibility of guiding students toward higher standards of character, knowledge, and achievement, thereby preparing them to contribute meaningfully to society. If appropriate teaching methods are not adopted, the intellectual and moral future of children remains uncertain. Thus, a teacher who engages seriously with the insights of these two classical works will acquire essential wisdom on how to approach and nurture students effectively.

Islamic education aims to purify the soul and draw man closer to God. In Islam, education is viewed as the path that leads to Allah, as it cultivates human talents and instills ethical values. These aims form the very foundation of Islamic civilization and society.<sup>4</sup> The Holy Quran asks: “Are those who know and those who do not know equal?”<sup>5</sup>. The verse emphasizes the significance of knowledge and its role in enhancing human potential. Education in Islam is not merely the acquisition of information, but a lifelong process of nurturing and shaping individuals through proper guidance so that they may attain the pleasure of God in His presence. For this purpose, messengers and prophets were sent with divine laws and heavenly messages. They educated mankind in a balanced and organized manner, addressing every aspect of human life, and guided people to become intellectual, ethical, and spiritually refined personalities<sup>6</sup>.

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<sup>1</sup> Vidya Ratna Taneja, *Educational Thought And Practice*, 8th Ed. (New Delhi: STEARLING PUBLISHERS PRIVATE LIMITED, 2013), 4.

<sup>2</sup> John Amos Comenius, *The Great Didactic Of John Amos Comenius Trans. Maurice Walter Keating*, 2nd ed. (LONDON: Adam and Charles Black, 1907), 228.

<sup>3</sup> Vidya Ratna Taneja, *Educational Thought And Practice*, 8th ed. (New Delhi: STEARLING PUBLISHERS PRIVATE LIMITED, 2013), 6.

<sup>4</sup> Aburahman KC, “Educational Views Of Imam Ghazali” (Pg Dissertation, Calicut University, 2014), 20.

<sup>5</sup> *THE HOLY QURAN*, Surah Az-Zumar 9 (n.d.).

<sup>6</sup> Aburahman KC, “Educational Views Of Imam Ghazali,” 17.

The following hadith of Prophet Mohammed [PBUH], narrated by Abu Hurairah, manifests the spirit of education. “Whoever treads a path in search of knowledge, Allah will make easy for him the path to Paradise”<sup>7</sup>. In another hadith, the Prophet Muhammad (PBUH) stated: “Seeking knowledge is an obligation upon every Muslim.”<sup>8</sup> These sayings affirm that education in Islam is a lifelong process that does not end until death. One narration even describes a man who, while on his deathbed, asked the Prophet what he should do in his final moments. The Prophet advised him to continue engaging with knowledge, and it demonstrates that learning remains valuable until the very end of life. The Prophet also declared: “Indeed, I have been sent as a teacher.”<sup>9</sup> This profound statement reflects the elevated status of teaching in Islam, affirming that education is not only a personal duty but also a sacred responsibility for those who guide others.

This study's primary research objective is to explore the feasibility of integrating classical Islamic educational philosophies, drawn from Imam Al-Ghazali's *Ihya Uloom al-Deen* and Badr al-Din Ibn Jama'ah's '*Tadhkirat al-Sami' wa-l-Mutakallim*' into contemporary pedagogical approaches. The research employs a qualitative content analysis methodology to meticulously examine the educational principles enshrined within these seminal texts, with the overarching aim of establishing a connection between traditional Islamic educational thought and current viewpoints on effective teaching. The paper's structure is organized around three principal themes: the dynamics of teacher-student relationships, the nuanced art of teaching itself, and the multifaceted role of the teacher within the educational environment. Each of these thematic sections will undertake a detailed analysis of the insights provided by both classical Islamic texts and subsequently discuss their direct applicability and relevance to modern educational practices. The study addresses a discernible research gap by moving beyond individual explorations of these classical texts; it endeavors to furnish a comparative analysis that culminates in a practical framework designed for the effective integration of these classical Islamic educational principles into contemporary teaching methodologies. The broader significance of this research lies in its potential to foster the development of more comprehensive, ethically grounded, and holistically oriented teaching practices within today's educational systems, achieved through the synthesis of classical Islamic wisdom and established modern pedagogical theories.

The work *Ihya Uloom al-Deen (The Revival of Religious Sciences)* of Abu Hamid Muhammad bin Muhammad Al-Ghazali stands out as one of the most significant works in Islamic thought. Revered equally by jurists, philosophers, and mystics, it has no parallel in the vast treasury of Islamic literature. This encyclopaedic masterpiece addresses the inner and outer dimensions of human life, covering Sharia (the divine law), Tariqa (the spiritual path), ethics, philosophy, and social reform. It explores the purification of the soul and guides people of all social classes, offering practical wisdom for both the elite and the common believer. Similarly, the work '*Tadhkirat al-Sami' wa-l-Mutakallim fi Adab al-Alim wal-Muta'allim*', is composed by Badr al-Din Muhammad bin Ibrahim bin Sa'd Allah bin Jama'ah. This work, his only treatise devoted specifically to education, occupies a distinguished place in the Islamic pedagogical tradition. It continues the legacy

<sup>7</sup> Abu isa muhammed at-Turmudi, *Sunan at-Turmudi* (lebanon: darur-risalth al-Aalamiyya, 2009), 4:589.

<sup>8</sup> Abu abdullah ibn majah, *Sunan Ibn Majah* (labonan: Dar El-Fikr publication, 2003), 74.

<sup>9</sup> Abu abdullah ibn majah, 75.

of earlier scholars while also reflecting the gradual transformations and decline of medieval Islamic educational systems. The book emphasizes four principal themes: the ethics of scholars, the ethics of students, the ethics of books, and the ethics of madrasa life. Collectively, these themes highlight the moral and spiritual dimensions of education alongside its intellectual aspects.

Previous studies, such as ‘Moral Education in Ibnu Jama’ah Perspective’<sup>10</sup>, ‘The Glory of a Teacher in the Perspective of Imam al-Ghazali’<sup>11</sup>, ‘Islamic Education Thinking Perspective of Imam Al-Ghazli in the Book Ihya Ulumuddin’<sup>12</sup>, ‘Educator Concepts and Competencies from Imam Al-Ghazali's Perspective: Study of the Book of Ihya 'Ulumuddin and Minhajul Muta'alim and their Relevance to Contemporary Islamic Education’<sup>13</sup>, ‘Understand the Difference between the Learning Process and Inspiration Implications for Islamic Education Literature Review of the Book of Ihya Ulumuddin’<sup>14</sup> and ‘Educational Thought of Imam Badr Al-Din Bin Jama`ah’<sup>15</sup> have described both scholars’ thoughts in different perspectives. However, the study bridges the gap between traditional Islamic educational thought and contemporary pedagogical viewpoints. This comparative approach is not commonly found in existing literature. Based on the previous available literature, this study identifies some potential research gaps that are the lack of in-depth comparative analyses that specifically examine how the pedagogical approaches in *Ihya Uloom al-Deen* and *Tadhkirat al-Sami' wal-Mutakallim* align with specific modern pedagogical theories. Moreover, this study is a first attempt that tries to answer, ‘how can classical Islamic educational thought from *Ihya Uloom al-Deen*’ and *Tadhkirat al-Sami' wal-Mutakallim* be integrated into modern teaching practices?

## RESEARCH METHOD

This study is framed based on the qualitative method supported by a content analysis combined with conceptual inquiry. Primary data sources are Imam al-Ghazali’s “*Ihya Uloom al-Deen*” and Ibn Jama’ah’s “*Tadhkirat al-Sami' wal-Mutakallim*.” To analyse keywords such as ‘Teacher–Learner Relationship, Teachers and the Art of Teaching, and the role of Teacher in the classroom’ in the perspectives of the selected works, data collection involves identifying key themes (e.g., concept of knowledge, teacher role, ethics) and extracting relevant passages. Data analysis employs content

<sup>10</sup> Hendra Asla Fahnmi et al., “Moral Education In Ibnu Jama’ah Perspective,” *Jurma : Jurnal Program Mehasiswa Kreatif* 8, no. 1 (2024): 111–16.

<sup>11</sup> Annisa Darma Yanti et al., “THE GLORY OF TEACHES IN THE PERSPCTIVE OF IMAM AL-GHAZALI,” *Edupedia; Jurnal Studi Pendidikan Dan Pedagogi Islam* 8, no. 2 (2024): 159–69, <https://doi.org/10.35316/edupedia.v8i2.4044>.

<sup>12</sup> Pujiati, Eva Dewi and , Sutarmo, “ISLAMIC EDUCATION THINKING PERSPECTIVE OF IMAM AL-GHAZALI IN THE BOOK IHYA’ ULUMUDDIN,” *JIPI: Jurnal Ilmu Pendidikan Islam* 23, no. 02 (June 2025): 858–67, <https://doi.org/10.36835/jipi.v23i2.84>.

<sup>13</sup> Regilita Rama Danti, Imam Syafe’i, Rumadani Sagala, “Educator Concepts and Competencies from Imam Al-Ghazali’s Perspective: Study of the Book of Ihya 'Ulumuddin and Minhajul Muta'alim and Their Relevance to Contemporary Islamic Education,” *CV. Creative Tugu Pena* 4, no. 1 (April 2024): 51–70, <https://attractivejournal.com/index.php/bse/>.

<sup>14</sup> Yanto Maulana Restu1, Deden Kurnia Adam2, WildanMahmudin3,Izzudin Musthafa4, Ateng Ruhendi5, “Understand The Difference Between The Learning Process And Inspirationimplications For Islamic Education Literature Review Of The Book Of Ihya Ulumuddin,” *International Journal Of Graduate Of Islamic Education {IJGIE}* 04, no. 02 (September 2023): 439–49.

<sup>15</sup> Budi Marta Saudin, “Educational Thought of Imam Badr Al-Din Bin Jama`ah,” *Al-Iltizam: Jurnal Pendidikan Agama Islam* 07, no. 02 (Desember 2022): 57–63, <http://dx.doi.org/10.33477/alt.v7i2.3387>.

analysis (coding, categorization, interpretation), comparative analysis with modern theories. P.K. Majumdar<sup>16</sup> defines content analysis as “a method of studying and analysing documented communication in a systematic, objective and quantitative manner for the purpose of identifying and measuring variables so that some generalization is achieved. In addition to these classical sources, the study also engages with contemporary academic research, ensuring that the analysis remains relevant and aligned with modern scholarly discourse.

## RESULTS AND DISCUSSION

### Imam Al-Ghazali and Badr al-deen bin Jama'ah

Abu Hamid Muhammad bin Muhammad al-Ghazali was a medieval Muslim theologian, jurist, philosopher, and Sufi mystic. He stands among the most influential figures in the intellectual tradition of Islam, leaving a profound and far-reaching impact. Born in 450 AH / 1058 AD in Tus, a city in the province of Khurasan (Iran)<sup>17</sup>, earned the title *Hujjat al-Islam* (“The Proof of Islam”) for his unmatched scholarship and spiritual authority.” Imam al-Ghazali’s early education was shaped by his pious and humble family, where he first began learning the Qur’an. At the age of seven, he continued his studies at a local *madrasah* in Tus, focusing on jurisprudence (*fiqh*), Qur’anic interpretation, and the Prophetic traditions (*Sunnah*). At fifteen, he travelled to Jurjan to study under Abu Nasr al-Isma’ili. After completing his studies there, he moved on at the age of nineteen or twenty to the renowned Nizamiyah Madrasah of Nishapur. There he studied under Yusuf Al Nassaj, a religious leader, celebrated Islamic figure in the name *Imam-ul Haramain*, until the age of twenty-eight. Among his vast contributions, al-Ghazali’s magnum opus<sup>18</sup> is *Ihya Uloom al-Deen*. In addition to *Ihya* he has authored many works of enduring importance. Notably, *Al-Mustasfa*, the most advanced treatise on the principles of jurisprudence (*Usul ul-fiqh*), was written just a year before his passing. He spent his later life largely in worship and ascetic devotion, dedicating his days and nights to prayer, reflection, and writing. He passed away on Monday, the 14th of Jumada al-Thani, 505 AH / 1111 AD<sup>19</sup>, leaving behind a legacy that continues to shape Islamic scholarship and spirituality to this day.

Badr al-Din Muhammad bin Ibrahim bin Sa’d Allah bin Jama’ah bin Isma’il bin Jama’ah bin Hazim bin Sakhr bin ‘Abd Allah al-Kinani was born on 4 Rabi’al-Akhir 639 AH/1241 CE in the Syrian city of Hamah. Situated between Damascus and Aleppo, Hamah held considerable importance and was fairly developed at the time of his birth. Following the Mongol invasions, many Syrian cities, including Hamah, regained stability and began to flourish. During the Ayyubid period, Hamah witnessed notable growth, especially in the establishment of scientific and religious institutions such as *madrasas*, *khanqahs*, *zawiyahs* and *mosques*, all supported by charitable endowments. Although not as prominent as Damascus or Cairo, Hamah provided a lively and supportive intellectual environment.

<sup>16</sup> PK MAJUMDAR, *Research Methods In Social Science*, 2nd ed. (Viva Books, 2015), 286.

<sup>17</sup> John L. Esposito, *The Oxford Encyclopedia of the Modern Islamic World* (New York: oxford University Press, 2001), 2:61.

<sup>18</sup> Annisa Darma Yanti et al., “The Glory Of Teaches In The Perspective Of Imam Al-Ghazali,” 161.

<sup>19</sup> Lubna Shah, Dr. Karim Dad, and Dr. Faisal Mahmood, “Introduction To Ihya Ulum Al Din And The Review Of Methodology And The Style Of Auther,” *Al Marjan Research Journal* 3, no. 2 (2025): 81.

Ibn Jama'ah, like many scholars of his era, was an encyclopaedic thinker with a particular focus on religious sciences. His most notable contribution to educational thought is *Tadhkirat al-Sami' wa-l-Mutakallim fi Adab al-'Alim wa-l-Muta'allim*. From an early age, Ibn Jama'ah pursued education, a natural path given his family's strong scholarly tradition. He began formal studies around the age of seven, which was customary in the medieval Islamic world. Through the guidance of his teachers and his pursuit of knowledge across various centres of learning, he acquired a broad and profound education. This nurturing intellectual environment enabled him to mature into a distinguished scholar at a young age. His professional career combined teaching with judicial service, as he also held the position of *qadi* (judge), roles that he carried out within the complex socio-political setting of his time. Badr al-Din Ibn Jama'ah passed away in 733 AH / 1335 CE.<sup>20</sup> He leaves behind a legacy in the fields of education and Islamic jurisprudence.

### **Teacher–Learner Relationship**

A productive teacher-student relationship is essential in the classroom for fostering trust, respect, and mutual growth. Such a bond creates a nurturing environment where students feel valued and encouraged to learn. Imam Al-Ghazali emphasizes that “a teacher should display kindness and sympathy to the students and regard them as his own children”.<sup>21</sup> Just as parents protect their children from harm and guide them towards what is good, teachers must protect their students from the “darkness of ignorance” that obstructs the path of success. Without this foundational bond of trust and affection, classrooms cannot truly become spaces of meaningful learning and productive results. Al-Ghazali further draws a parallel to the words of the Prophet Muhammad (PBUH), who told his companions: “I am to you like a father to his son”.<sup>22</sup> This analogy underscores the responsibility of the teacher to act with both authority and compassion.

Similarly, Badr al-deen bin Jama'ah in *Tadhkirat al Sami' wa-al-Mutakallim*, stresses that the teacher's love for his students should be like the love he has for himself,<sup>23</sup> According to him, the outcome of a strong teacher–student bond is the creation of a safe environment where students develop confidence to explore, take risks, and grow in their academic work.<sup>24</sup> Badr bin Jama'ah revealed that “the teacher must take care of the students' interests and treat them as he would his own dearest children, with kindness, patience, and tolerance in the face of their mistakes, shortcomings, or misbehaviour”. Since no human being is entirely free from faults, a teacher should make excuses for students whenever possible, responding with patience and understanding. Modern educational research affirms these insights, demonstrating that the foundation of a strong teacher–student relationship lies in showing genuine care and concern. When students

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<sup>20</sup> Hendra Asla Fahnmi et al., “Moral Education In Ibnu Jama'ah Perspective,” 112.

<sup>21</sup> Abu Hamid Muhammed Al Ghazali, *Ihya Uloom al-Din*, 1st ed. (Soudia Arabia: Dar al-Minhaj, 2011), 1:206.

<sup>22</sup> Al Ameer Alaudin Ali Al Farisi, *Al Ihsan Fi Thaqqreebi Saheeh Ibn Hibban* (damuscus: Muassis ar risalth publishers, 1987), 4:288.

<sup>23</sup> Al Qazi Badr al-deen bn jama'ah, *Tadhkirat al Sami' wa-al-Mutakallim*, 3rd ed. (labonan: Dar al-Basha'ir al Islamiyya, 2012), 73.

<sup>24</sup> Coristine, S., Russo, S., Fitzmorris, R., Beninato, P., & Rivolta, “The Importance of Student-Teacher Relationships,” *Open Library Publishing Platform*, CLASSROOM PRACTICE IN 2022, 2022, 2, <https://ecampusontario.pressbooks.pub/educ5202/chapter/the-importance-of-student-teacher-relationships/>.

feel that their teacher truly values them, they are more motivated, engaged, and willing to learn.<sup>25</sup>

Al-Ghazali also advises that teachers should gently discourage his students from wrongful ways through compassion and subtle guidance rather than harsh criticism. Rebuke and humiliation, he warns, damage respect and encourage resistance or disobedience.<sup>26</sup> A teacher who humiliates or scolds harshly weakens the foundational trust between teacher and student, leaving students fearful, discouraged, and unwilling to take initiative. Without sympathy and encouragement, students may fail to reach their full potential. He further recalls the words of the Prophet Muhammad (PBUH), the ultimate guide of teachers: “If it had been illegal for humans to make porridge out of camel dung, people would have done so, claiming that it couldn't have been prohibited unless it contained some benefits.”<sup>27</sup> Through this statement, Al-Ghazali highlights the human tendency to justify wrongful behaviour and the need for teachers to guide students with patience, wisdom, and compassion.

In *Tadhkirat*, Badr al-Din Ibn Jama’ah presents a compassionate approach to the teacher–student relationship, deeply rooted in Islamic educational ethics. He emphasizes that if a student displays signs of misbehaviour, boredom, or negativity, the teacher should initially respond indirectly through allusions or general advice rather than confrontation. If the behaviour persists, the teacher should then offer private counsel, particularly when the misconduct risks influencing other students.<sup>28</sup> Public admonishment, Ibn Jama’ah cautions, may cause students to feel humiliated, resentful, and alienated, leading them not only to dislike their teachers but also to lose interest in education altogether. Both Al-Ghazali and Ibn Jama’ah emphasize the importance of teachers demonstrating sensitivity and care towards their students. Their views highlight that the process of correcting students should not undermine the trust essential for effective learning.

Ibn Jama’ah further explores the role and approach of teachers in inspiring a lifelong passion for knowledge. He advises that “a teacher should encourage students to love knowledge and remain enthusiastic about seeking it over a long period of time”.<sup>29</sup> Personal Interest, he observes, is a powerful driving force that stimulates learning, guides both academic and career choices, and serves as a foundation for success. It represents not only a lasting tendency to re-engage with a subject over time but also a psychological state of focused attention and positive feeling toward a particular topic or area.<sup>30</sup> For this reason, teachers must nurture students’ curiosity and implant in them a profound and enduring love for learning, which becomes a source of growth throughout their lives. Ibn Jama’ah also highlights certain things and key ideas that are essential for new generation teachers. He states that “a teacher should not show bias toward certain students over others when they are equal in talent. However, if some students truly excel, it is acceptable to honour them; however, the teacher should explain the reasons for such recognition to the rest of the class, as this can motivate others to strive for the same qualities or even

<sup>25</sup> Al Qazi Badr al-deen bn jama’ah, *Tadhkirat al Sami’ wa-al-Mutakallim*, 74.

<sup>26</sup> Abu Hamid Muhammed Al Ghazali, *Ihya Uloom al-Din*, 1:210.

<sup>27</sup> Abu Hamid Muhammed Al Ghazali, 1:211.

<sup>28</sup> Al Qazi Badr al-deen bn jama’ah, *Tadhkirat al Sami’ wa-al-Mutakallim*, 80.

<sup>29</sup> Al Qazi Badr al-deen bn jama’ah, 75.

<sup>30</sup> Judith M. Harackiewicz, Jessi Smith, and Stacy J. Prinski, “Interest Matters : The Importance of Promoting Interest in Education,” *HHS Public Access Author Manuscript* 3, no. 2 (March 2018): 221.

beyond that".<sup>31</sup> The full-service legal practice K Altman Law, which represents clients across the US, claims that "Discrimination in educational institutions is a critical issue that affects students of all backgrounds. It can take many forms, such as racial, gender, sexual orientation, disability, and religious discrimination. These forms of discrimination can negatively impact students' mental health, academic performance, and overall well-being. Teachers must refrain from any form of discrimination that could harm children and jeopardize their future. Discrimination makes the classroom environment threatening and uncomfortable, which often drives students to lose motivation and avoid educational activities. The negative effects of discrimination can also extend beyond the school years, impacting students' future opportunities and success."<sup>32</sup> Discrimination against children is deemed a violation of their rights

Beyond academics, Ibn Jama'ah urges teachers to "pay attention to students' ethical growth, both outward behaviour and spiritual attitude". He emphasizes that students should be taught appropriate etiquette toward parents, teachers, and society. Teachers should also be Empathetic to students' emotional and personal needs: if a student is absent, the teacher should inquire about their Conditions. If the student is suffering from illness, the teacher should visit or pray for them; if they are distressed, the teacher should console them; and if they are in need, the teacher should try to assist them or at least should remember the student in his prayers<sup>33</sup>. Ibn Jama'ah states that a teacher should show humility toward students and avoid pride. He should interact with them with a pleasant face, showing happiness and love, as this captures the hearts of the students.<sup>34</sup> Interestingly, the ARCA educational society emphasizes the importance of fostering a positive bond between teachers and students. This bond directly impacts students' academic progress and personal well-being. Engaging students in learning leads to increased motivation, behavioral improvements, and emotional well-being is essential. Teachers who value and understand students are more likely to focus on their work and have lower anxiety. Supportive relationships also help build self-confidence, leading to a more stable learning environment. Compassionate teachers inspire growth mindsets, helping students overcome challenges. Compassionate teachers also help students develop social skills, strengthening communication and interpersonal abilities. Positive teacher-student connections can lead to a lifelong passion for learning and encourage personal growth.<sup>35</sup>

### **Principles for Effective Teaching**

Teaching is a systematic action intended to produce learning; it is the task of the teacher, which is performed for the development of the child, and the knowledge is imparted to the pupils who need to be instructed in the facts already known to the teacher. Thomas F. Green says, "Teaching is the task of the teacher, which is performed for the development of a child." He defines teaching as an occupation or profession by stating

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<sup>31</sup> Al Qazi Badr al-deen bn jama'ah, *Tadhkirat al Sami' wa-al-Mutakallim*, 79.

<sup>32</sup> Keith Altman, "Discrimination Among Students In Educational Institution," K Altman Law, 2023, <https://www.kaltmanlaw.com/>.

<sup>33</sup> Al Qazi Badr al-deen bn jama'ah, *Tadhkirat al Sami' wa-al-Mutakallim*, 81.

<sup>34</sup> Al Qazi Badr al-deen bn jama'ah, 82–84.

<sup>35</sup> arca educational society, "The Benefits of a Positive Teacher-Student Relationship," ARCA Global Indian International School, in Uppal, 2023, <https://arca.co.in/>.



that teaching is what a teacher does for the development of children.<sup>36</sup> Imam Al-Ghazali, in *Ihya Uloom al-Deen*, asserts that one of the most important duties of a teacher is to instruct students based on their level of understanding. A teacher should omit introducing subjects that go beyond the intellectual capacity of the student,<sup>37</sup> as Prophetic teachings: “We, the prophets, have been commanded to give every person what they deserve<sup>38</sup> and to speak to people according to their level of understanding ability”.<sup>39</sup> Al-Ghazali warns that introducing students with limited academic backgrounds to advanced concepts may lead to confusion and demoralization, ultimately hindering their intellectual growth.

Fascinatingly, Badr al-Din bin Jama’ah emphasizes the importance of clarity and accessibility in teaching. He advises that a teacher must simplify content and convey sentences that are easy to understand. Teachers do not place burdens on students beyond their ability, so teachers don't choose any books that are too difficult for the minds or age of the students to understand.<sup>40</sup> Both scholars agree that teaching must be balanced and intentional. Communication is a key matter in the field of teaching. Education centres on personal and human communication, involving an encoder (sender) and a decoder (receiver) transmitting messages through various means like words, gestures, or visuals. Effective communication hinges on a shared understanding of language, shaped by similar experiences. In the educational context, clear instruction from teachers is paramount for student learning. Dr. R.R. Madankar emphasizes that teachers should verify student comprehension of objectives. While delivering a message is communication, true effectiveness lies in achieving genuine learning, where teaching meaningfully contributes to a student's understanding and expression.<sup>41</sup> Therefore, it can be said that the syllabus should be prepared according to the mental growth and capacity of children.

Without a right interest, a teacher can't accomplish anything with their true spirit and purpose. Therefore, the teacher should adopt methods that enable children to understand concepts quickly. Mr. Kishora Kumar Bedanta emphasizes the vital role of teachers, describing them as cornerstones of the educational process whose dedication shapes the nation's future. He argues for strengthening interest in the teaching profession through measures such as professional training, equal regard for teachers at all levels, practical classroom exposure for trainees, equitable opportunities for growth, the establishment of teacher unions, and active collaboration between administrators and teachers<sup>42</sup>

Ibn Jama’ha recommends ways to make learning faster and easier for children. He says: "Teachers should focus on fundamental principles and rare, valuable insights that students must not miss. Lessons ought to be delivered gradually and with purpose,

<sup>36</sup> Prof. Jagannath Mohanty, *Modern Trends In Educational Technology*, 1st ed. (Hyderabad: Neelkamal Publications PVT. LTD, 2016), 154.

<sup>37</sup> Abu Hamid Muhammed Al Ghazali, *Ihya Uloom al-Din*, 1:212.

<sup>38</sup> Al Hafiz Abu Davood As-Sijasthani, *Sunan-Abi Davood*, 1st ed. (Lebanon: Darur-risalth al-Aalamiyya, 2009), 7:210.

<sup>39</sup> Shamsudhin Muhammed As-sakhawi, *AL Maqasid al Hasanath*, 1st ed. (damuscus: Dar al Maimanath, 2017), 1:310.

<sup>40</sup> Al Qazi Badr al-deen bn jama’ah, *Tadhkirat al Sami’ wa-al-Mutakallim*, 74.

<sup>41</sup> DR. RR Madankar, *Technology of Teaching and Teacher Behaviour*, 1st ed. (Hyderabad: Neelkamal Publications PVT. LTD, 2016), 1:87.

<sup>42</sup> Kishora Kumar Bedanta, “A Special Role of Interest in Teaching As a Profession,” *International Journal of Research and Review* 7, no. 3 (March 2020): 112–14.

adapted to each student's capacity, so that knowledge is deeply understood rather than merely memorized".<sup>43</sup> Furthermore, He highlights the importance of humility and justice in the teacher's discussion. A teacher should not ignore or disparage any student, regardless of their age or academic standing, even if he is younger. While the student asks a question, the teacher must respond with patience and respect. In educational settings, teachers must foster an environment of trust and encouragement, particularly when students face challenges in articulating their questions due to shyness or a lack of experience. In such instances, the teacher should proactively assist the student in formulating and completing their question. Furthermore, a teacher's honesty regarding their own knowledge gaps is highly valued. Admitting "I don't know" does not diminish a teacher's status; rather, it can enhance their standing by demonstrating humility, a willingness to learn, and a commitment to accurate knowledge, thereby setting a positive example for students.<sup>44</sup>

In contemporary educational systems, where students engage with multiple subjects daily, they must uphold respect for all branches of knowledge and avoid devaluing disciplines other than their own. A commendable educator should encourage students' exploration of diverse fields and foster their holistic intellectual growth, advocating for a progressive learning approach. Al-Ghazali emphasizes the teacher's duty to offer sincere guidance, particularly by directing students from external sciences to internal, spiritual ones upon completion of the former. The ultimate purpose of education, according to Al-Ghazali, is to attain proximity to God, not worldly gains, and ambition serves as a divine instrument for preserving and advancing essential knowledge.<sup>45</sup>

Moreover, Ibn Jama'ah outlined specific pedagogical approaches, advising that when teaching multiple subjects, the most esteemed should be presented first. He stressed the importance of logical lesson structuring, including connecting relevant concepts and incorporating natural pauses. Lessons should be of a balanced length, avoiding excessive duration that might cause boredom or brevity that hinders comprehension. These principles underscore teaching as a guiding process rather than mere information transfer, encompassing spiritual, moral, and intellectual development.

Similarly, before following a lesson completion, Ibn Jama'ah suggested teachers could assess student understanding through questions. For students who consistently demonstrate comprehension, teachers should express appreciation. For those struggling, polite requests to review the material are advised. This also addresses students' potential reluctance to admit a lack of understanding due to politeness, time constraints, or shyness. Questioning is presented as a vital educational tool that stimulates cognitive processes and critical thinking, aligning with Einstein's views on its importance. A meta-analysis of over 100 studies also identified "clues, questions, and preparation" as a key effective teaching strategy. When implemented skilfully, questioning can motivate students, foster active participation, encourage critical thinking, enhance problem-solving, improve

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<sup>43</sup> Al Qazi Badr al-deen bn jama'ah, *Tadhkirat al Sami' wa-al-Mutakallim*, 78.

<sup>44</sup> Al Qazi Badr al-deen bn jama'ah, 67.

<sup>45</sup> Abu Hamid Muhammed Al Ghazali, *Ihya Uloom al-Din*, 1:207.

knowledge retention, boost academic achievement, promote metacognitive awareness, and bolster critical thinking abilities.<sup>46</sup>

From time to time, the teacher should also ask students to review their memorized material and test their grasp of important rules and core points. If the teacher finds that a student's answer is correct, he should thank and praise him in front of his friends. This not only motivates the student but also inspires others to work harder and seek knowledge with greater dedication. However, if the teacher sees that a student has fallen short and is not disappointed that the student will lose motivation, he should reprimand him gently for his shortcomings and encourage him to work harder for excellence. This is especially important if the student be apt to respond positively to firm correction and shows greater effort afterward.<sup>47</sup>

### **Teacher's Conduct and Presence in the Classroom**

The classroom is a dynamic environment where multiple processes unfold simultaneously. Cognitive, social, cultural, emotional, motivational, and curricular factors all interact to shape the learning experience, often in subtle ways. Teaching and learning, therefore, cannot be viewed as one-way processes. While a teacher's philosophical and theoretical outlook strongly influences classroom activities, students also bring with them their own beliefs and attitudes toward learning, which play a crucial role in shaping the overall instructional atmosphere.<sup>48</sup> Ibn Jama'ah emphasizes that a teacher must maintain personal dignity and cleanliness, remaining free from shabbiness. He should bathe regularly, keep himself neat, use perfume, and dress in clothing appropriate to his time. His presence should embody respect for knowledge, setting an example for students to follow. Cleanliness, according to this view, is not only a matter of personal habit but also a foundation for building healthy communities and nations. Within educational institutions, maintaining cleanliness is particularly important, as it directly affects students' ability to concentrate, perform well, and engage actively in learning. A well-maintained classroom fosters academic success, whereas neglecting cleanliness can increase stress, reduce focus, and weaken motivation.<sup>49</sup>

In terms of classroom conduct, Ibn Jama'ah advises that the teacher should sit at the front of the class, positioned so that he can see all students and be seen by them.<sup>50</sup> His voice should be balanced, not raised unnecessarily nor lowered to the point of inaudibility. Ideally, his words should reach the students without extending beyond the classroom walls. If a student suffers from hearing difficulties, the teacher may raise their voice slightly to accommodate them. Furthermore, the teacher's speech should not be delivered in a monotonous or purely narrative tone, but in a rhythmic and orderly manner that engages listeners and allows reflection. After completing a topic or chapter, the teacher should pause in silence, giving students time to think deeply about what has been taught.

<sup>46</sup> Bülent Döş\*, Erdal Bay, Ceyda Aslansoy, Betül Tiryaki, Nurgül Çetin and Cevahir Duman, "An Analysis of Teachers Questioning Strategies," *Educational Research and Reviews* 11, no. 22 (November 2016): 2065–78, <https://doi.org/10.5897/ERR2016.3014>.

<sup>47</sup> Al Qazi Badr al-deen bn jama'ah, *Tadhkirat al Sami' wa-al-Mutakallim*, 77.

<sup>48</sup> T J Shuell, "Teaching and Learning In the Classroom," *International Encyclopedia of the Social and Behavioral Science*, 2001, <https://doi.org/10.1016/B0-08-043076-7/02449-9>.

<sup>49</sup> Maria Fel Reyes I\* et al., "Perceptions and Impact of Students' Satisfaction on Cleanliness with School Environments," *International Journal of Multidisciplinary Research and Growth Evaluation* 5, no. 3 (June 2024): 877–85, <https://doi.org/10.54660/IJMRGE.2024.5.3.877-885>.

<sup>50</sup> Al Qazi Badr al-deen bn jama'ah, *Tadhkirat al Sami' wa-al-Mutakallim*, 63.

The classroom atmosphere should remain free from unnecessary noise, disruptive voices, and chaotic discussions.<sup>51</sup>

Classroom activities necessitate varied student engagement, from quiet listening to interactive discussion. However, excessive noise levels are detrimental, disrupting communication, impairing concentration, and potentially affecting neighbouring classes. Unnecessary noise, particularly from side conversations, not only hinders learning but also vocally strains teachers, posing health risks. Ibn Jama'ah's guidance suggests teachers address disruptive student behaviours—including stubbornness, rudeness, inattentiveness, excessive chatter, laughter, or mockery—with firm yet measured responses, ensuring these measures do not cause harm or undue burden.<sup>52</sup>

## CONCLUSION

Teaching is portrayed not just as a profession but as a sacred art. The study calls for educators to embody sincerity, humility, and a deep sense of responsibility. By drawing from Islamic pedagogical heritage, teachers can foster environments that promote intellectual excellence and moral integrity. The book *Ihya Uloom al-Deen* of Imam Al-Ghazali and *Tadkirath as-sami wal Muthakallim* of Badr din bn Jama'ah present profound insights into the teacher's role and approach towards students. Both works possess unique characteristics that make them invaluable references for the comprehensive study of pedagogy within the Islamic intellectual tradition.

Education should develop intellect, character, and spirituality what Islamic education aims to purify the soul and bring individuals closer to God. In the matter of Teacher–Student Relationship, teachers should treat students with compassion, akin to parental care. Both scholars emphasize empathy, patience, and moral guidance, avoid public humiliation, and use private, gentle correction. Secondly, in the Art of Teaching and Classroom Conduct, Instruction must match students' intellectual levels; teachers should simplify content and avoid overwhelming learners. Passion for teaching and a genuine interest in students' growth are essential. Moreover, teachers should maintain personal cleanliness and dignity, classroom discipline should be firm but respectful, and effective communication and questioning techniques are vital for engagement. Finally, for Ethical and Spiritual Development, teachers must nurture students' ethical behaviour and emotional well-being. Discrimination in any form is condemned, and encouraging curiosity and lifelong learning should be a central goal of education. These insights should be considered for further research in the field of ethics and education in the contemporary world. Significantly, the study advocates for further comparative research between classical Islamic educational thoughts and Western pedagogical theories. Future research should empirically identify curricular integration models from texts such as "*Ihya Uloom al-Deen*" and "*Tadhkirat al-Sami' wal-Mutakallim*" for primary, secondary, and higher education. Additionally, it should explore how this classical wisdom can provide frameworks for addressing educational challenges stemming from technological advancements and evolving societal values, while upholding core Islamic principles.

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<sup>51</sup> Al Qazi Badr al-deen bn jama'ah, 66.

<sup>52</sup> Al Qazi Badr al-deen bn jama'ah, 69.

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