

# Teaching Methodologies And Strategies For Teachers' Guidance: In The Light Of The Prophet's (SAW) Sunnah

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## Abstract

Any country may develop as long as there is access to education. An effective educational system is one in which the lessons learned in the classroom are applied to the social processes at large. The transmission of values and cultural elements from one generation to the next is a result of education. Education is a collective social activity that involves several components, including textbooks, curricula, and educational facilities, among others. Teachers have a significant role in this system. Teachers are responsible for numerous important tasks. Government, society, and teachers themselves all have an obligation to ensure that instructors have access to all of the necessary educational resources. The society's social and ethical ideals will disintegrate if this condition is not achieved. Methodologies and methods used in the classroom for teaching are crucial in these educational resources. Researchers continue to provide cutting-edge scientific research on teaching methods. The Prophet Muhammad (SAW) was undoubtedly the most effective educator in history. The prophet employed a number of tactics to instruct his followers. This article provides a brief analysis of the strategies used by the Prophet.

**Key Words:** Education; Teaching strategies; Knowledge; Sunnah.

## Introduction

Adam (AS) was superior to the angels because of his knowledge, which was provided to him by Allah (SWT). He (SWT) provided him with two types of knowledge. First, Adam (AS) was given access to the science of names (Ilm ul Asma) by Allah (SWT), and Adam's descendants are continuously learning more about it as time and necessity demand, also called Uloom e Kasabi. The second type is known as revelation or Wahabi Uloom, and it was revealed by Allah Almighty from time to time through the Prophets (peace be upon them) for the guidance of His

beings until the chain ended with Muhammad (peace be upon him). Both disciplines have been transferred from one generation to the next using a variety of methods for learning and teaching. The Prophets (AS) used their miraculous da'wah methods to communicate the divine message to the people of their various nations. And the majority of the teaching techniques are based on the Prophets' teachings (AS).

The significance of education and learning, as well as the education methods, were initially emphasized when the Prophet (SAW) received the first revelation. These words of teaching and

learning began in an environment where there was no introduction to books and pens and it descended on a person who was "Umami". Dr Mohammad Yaseen Mazhar Siddiqui writes explaining the word "Umami": "Umami means one who does not know the art of reading and writing. This does not necessarily mean that the Umami (Umamiun, Umamiyeen) people are not knowledgeable or that they are completely devoid of intellect, wisdom, and understanding, they are both learned and wise. In fact, knowledge and intellect have something to do with the mind and heart of man, and some with his experience and observation, and most of all with the gift of God Almighty".<sup>(1)</sup>

Allah Almighty gave him (SAW) the knowledge that no one in the world could match and made him a perfect example in every sphere of life. The Almighty has said:

"وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ..."<sup>(2)</sup>

"And The Book and Wisdom have been sent down to you by Allah and has taught you what you did not know, and Allah's mercy upon you is always great."

One of the most crucial elements of human life is education. The Prophet (SAW) was provided with all the equipment and supplies necessary for this crucial subject, and he served as an excellent example. The tasks of the Holy Prophet (SAW) are described in the Holy Qur'an:

"هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ"<sup>(3)</sup> ...

"He is the One Who has raised a messenger from among the unlettered ones, reciting His revelations to them, cleansing them, and teaching

them the Book and Wisdom, despite the fact that they have previously been in grave mistake."

The Prophet (SAW) became the first and greatest teacher in history by performing his duties, reciting verses, purifying the population, and teaching the Book and Wisdom, and became the first teacher in history. The miraculous teaching methods of the Prophet (peace be upon him) revolutionized the world of knowledge and wisdom. By being aware of these styles and methods, teachers of today can make a big contribution to children's education and training. Therefore, below are some of the teaching methods of the Prophet (SAW) for the guidance of teachers.

### Teaching methodologies of the Prophet

**(SAW):** The Prophet (SAW) was adorned with the fundamentals and educational tenets. Kindness, eloquence, beauty in speech and expression, seriousness, honesty, compassion, power, and maturity in speech, knowledge, and height in wisdom and prudence, among other qualities, were the components of his educational and preaching activities. The most crucial element in education and training is to set oneself up as a moral and practical example, thus the Prophet (SAW) had the highest level of morals. He would first put what he preached and commanded into practice before commanding others to do the same. Thus, there is no inconsistency between words and deeds. By utilizing various teaching and learning techniques in accordance with human psychology, the Prophet (SAW) developed a great and virtue-filled group of disciples. He employed every technique that was appropriate for the situation and location in order to maximize learning and teaching. In front of the disciples, he used to speak in several novel ways. He (SAW)

<sup>1</sup> - محمد يسين مظهر صديقي، دكتور، خطبات سرگودھا، شعبه علوم اسلاميه، يونيورسٹی آف سرگودھا، 2016ء، ص 193

<sup>2</sup> - سورة النساء 4: 113

<sup>3</sup> - سورة الجمعة 2: 62

used harsh expressions like "that person is not one of us" or "that person is not a believer" to highlight the seriousness of a warning or the significance of a point. He used metaphors and parables to illustrate his points when necessary, according to Abdullah bin Umar's narration that the Prophet (SAW) said about the example of the hypocrite:

"مثل المنافق كمثل الشاة العائرة بين الغنمين...."<sup>4</sup>

"A hypocrite is like a goat who alternates between this and that herd. It can't decide which herd to follow".

The Prophet (SAW) often repeated something three times to emphasize its significance, as Imam Bukhari in his Sahih has established a chapter in the Kitab ul Ilm: "باب من أعاد الحديث ثلاثا" "ليفهم عنه" That is, This chapter focuses about the one who emphasized a point by saying a hadith three times. In the same chapter, Imam Bukhari narrated from Anas (RA) that:

"إذا تكلم بكلمة أعادها ثلاثا، حتى تفهم عنه...."<sup>5</sup>

"When he said something, he said it three times to make sure everyone understood."

Similar to this, he summed up a topic before elaborating on it. In addition, he imparted knowledge while avoiding commenting on some of the Companions' actions, doing impressions and lines in a fun and entertaining manner. He also had discussions with others and held Q&A sessions, etc. He used many instructional strategies. He used many instructional strategies. All of the aforementioned techniques play a significant part in efficient teaching and learning, as evidenced by the Prophet's (SAW) behaviour. Following are some of the most important

techniques of teaching and learning based on the Prophet's Sunnah.

### 1) Insights from the Qur'an and Sunnah for

**Writing:** The importance of writing in education is widely acknowledged. According to historians, only seventeen persons, at most, could read and write in Makkah in the sixth century AD. The Prophet (SAW) had no prior writing skills. As a result, the first revelation mentions "knowledge by the pen" in this educational setting of Arabia. He took the necessary steps at the appropriate time to put this teaching into practice. In order to get themselves out of prison, the captives of the Battle of Badr taught writing to young Muslim children. Inscription of the Qur'an and collecting the Hadiths of the Prophet by some of the Companions were also significant writing endeavors. Along with the Qur'an and several hadith collections, a large number of treaties, and diplomatic and invitational letters were also composed. Consequently, the writing skills had advanced significantly at the time of the Prophet (SAW). Muslims in the following centuries elevated the art of calligraphy to its pinnacle due to the teachings of the Prophet (SAW). The value and use of handwriting have decreased with the invention of typing and touch technology in the late 20th century, particularly in the Western world. Modern research, however, suggests that handwriting is a considerably more effective teaching tool than typing. Because of these studies, the West is now picking up handwriting again. Historians claim that Arabic has long been a spoken language. The first person to learn writing in Hijaz was Harb ibn Umayyah, the father of Syedna Abu Sufyan (RA). The skill of writing was still in its infancy among the people at the time of the spread of Islam. The Prophet stressed the value of writing and its development

<sup>4</sup> - نسائي، ابو عبدالرحمان احمد بن شعيب النسائي، سنن النسائي، مكتب المطبوعات الاسلامية، حلب، 1406هـ/1986ء، كتاب الايمان وشرايعه: مثل المنافق، ج:8، ص:124، رقم الحديث: 5037

<sup>5</sup> - بخارى، ابو عبد الله محمد بن اسماعيل، الجامع الصحيح (صحيح البخارى)، دار طوق النجاة، 1422هـ/2001ء، كتاب العلم: باب من اعاد الحديث ليفهم عنه، ج: 1، ص: 30، رقم الحديث: 95

in his teachings so that it will go on in memory forever. Teachers must therefore first carefully monitor the writing skills of the students. The best tool for hunting knowledge is writing, thus without it, they won't be able to receive an education in the next life.

## 2) Questioning and Answering Methodology:

The questioning and answering method is a significant and successful teaching strategy. If the teacher talks nonstop, does not ask any questions or does not offer the students a chance to ask questions, the students get very little from one-way teaching and are less interested in such lessons. In the Questioning and Answering approach, the teacher and the student share equal responsibility. It takes a lot of talent to use this strategy. It is taken into account how the questions are chosen, the addressee's knowledge and aptitude, how the class as a whole is considered, how important the issue is, etc. Students are questioned throughout the lesson for a variety of reasons, for example, to draw the attention of pupils, increase interest in the subject matter, uncover intelligence, clarify something, etc. (6). This modern technique of instruction was originally employed by the Prophet (SAW) in a highly effective manner, according to a study of his Sunnah. He (SAW) used to ask questions much of the time. Asking thoughtful questions is encouraged in the Holy Qur'an as well.

Therefore, Allah Almighty provides the guidance in the Qur'an:

"فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (7) "

6- The publication "Teaching Strategies at Elementary Level, Code: 623" from Allama Iqbal Open University contains more information on this approach.

7 - سورة الانبياء 21: 7

"So, if you don't know, ask the folks of the Admonition."

The Prophet himself emphasized the value of asking questions. So Abdullah bin Abbas (RA) reportedly said the following:

"ألم يكن شفاء العي السؤال (8) "

"Isn't the healing of the ignorant a question?"

From the passages mentioned above, one can determine the significance of questioning. Numerous times, the Prophet (SAW) questioned the Companions and responded with replies that serve as a model for educators working in the fields of teaching and learning.

**The Prophet (SAW) Asked about a Tree:** It is narrated that once the Prophet of Allah (SAW) said:

"إن من الشجر شجرة لا يسقط ورقها، وإنها مثل المسلم، فحدثوني ماهي فوقع الناس في شجر البوادي..." (9)

"One of the trees is such that its leaves do not fall (because of autumn) and it is like a believer, tell me what kind of tree it is. People then began to think about wild trees. Abdullah ibn Umar said, "It seemed like a date palm tree to me, but I was ashamed (of advancing in front of the elders)." That it is a date palm tree."

The same hadith can also be found in Sahih Muslim, although there is an addition to it, Abdullah ibn Umar (RA) said:

"I then told Umar (RA) about this. If you had responded that it was a palm tree when the

8- ابوداؤد، سليمان بن اشعث سجستاني، سنن ابى داؤد، المكتبة العصرية، بيروت، كتاب الطهارة: باب في المجروح يتيمم، ج:1، ص:93، رقم الحديث: 337

9 - صحيح البخارى، كتاب العلم: باب قول المحدث: حدثنا، واخبرنا، وانبانا، ج:1، ص:22، رقم الحديث: 61

Prophet asked, he said. Finding such things would have been preferable to me.”<sup>(10)</sup>

Several significant facts about education and training are recognized as an outcome of the aforementioned hadith. The questions also serve the objective of gauging the intellectual capacity of the students. Because of this, the question regarding the accomplishment of these goals has been raised in this hadith. Advice is given on significant issues, including how to explain the simile and allegory techniques and how to express one's opinion (or response) with respect to the elders. This hadith also demonstrates that parents take tremendous joy in highlighting their child's brilliance. The Companions also questioned him (SAW), and he (SAW) spoke sincerely and earnestly. He never reprimanded anyone and always led the Companions in courtesy and excellent manners.

Asking repeatedly and answering the question of the Prophet in order to make the matter come to mind: Imam Muslim has narrated from Syedna Abu Qatadah (RA) that:

"أنه قام فيهم فذكر لهم أن الجهاد في سبيل الله، والإيمان بالله أفضل الأعمال، فقام رجل، فقال: يا رسول الله، أرأيت إن قُتلت في سبيل الله، تكفر عني خطاياي؟ فقال له رسول الله صلى الله عليه وسلم: نعم، إن قُتلت في سبيل الله، وأنت صابر محتسب، مقبل غير مدبر، ثم قال رسول الله صلى الله عليه وسلم: كيف قلت؟" (11)...

“The Prophet (SAW) rose among them (Sahaba). He taught them that the two most honorable deeds are believing in Allah (and all of His Attributes) and fighting in jihad for His sake. A man stood up and asked, "Do you believe my misdeeds will be erased from my record if I am killed in Allah's way?" The Prophet (SAW) said: Yes, if you murdered in Allah's sake, were truthful and

patient, engaged the enemy head-on, and never turned away from him. What have you said (now)? The Prophet (SAW) continued (wishing for him to provide him with more assurance regarding his contentment), He said (again): Do you think that if I am killed for the sake of Allah, all my sins will be forgiven? Yes, if you were patient and true, and always fought facing the opponent and avoiding turning your back to enemy, all of your errors would be erased, without debt. Said Allah's Messenger. Gabriel informed me about this.”

In the aforementioned hadith, a question was asked, answered, and then the question was asked again with the same response. This is another way to explain things. By saying "What question did you ask?" the Prophet (SAW) intended people to gain more experience and knowledge, and he (SAW) also wanted them to think things through more thoroughly. Thus, questions of the Companions questions are documented in numerous hadiths. In light of numerous insights and interests, he provided the questioner with his satisfactory responses. In light of the questioner's circumstances, he occasionally provided two distinct responses to the same question at the same meeting. He responded to the needless question with the necessary one, which helped the questioner focus on the important point.

**3) Stepwise Learning Technique:** The progressive style of teaching is another vital and outstanding approach. The gradualism concept appears to apply everywhere in the physical world; for instance, a seed gradually grows into a tree, and a man experiences different stages before reaching adulthood. This method allows the lesson to move from simple to complex with time. Similarly, the essential topics are covered

<sup>10</sup> - امام مسلم، ابو الحسن مسلم بن الحجاج قشيري، صحيح مسلم، دار احياء التراث العربي، بيروت، كتاب صفة القيامة والجنة والنار: باب مثل المؤمن مثل النخلة، ج 4 : ص 2164، رقم الحديث: 2811

<sup>11</sup> - صحيح مسلم، كتاب الامارة: باب من قتل في سبيل الله كفر خطايا الا الدين، ج 3 : ص 1501، رقم الحديث: 1885

first, followed by the necessary information. There is a gap in between to speak, meditate, and comprehend. Similarly, a pupil is taught knowledge by evaluating his or her aptitude. The Prophet's teachings serve more than just informational purposes; their true intent is to inspire action. It is simpler to understand when taught in this manner. The foundations needed for later education are laid by this educational approach, and their implementation is not as challenging.

**The purpose of the progressive teaching method:** Imam Bukhari has narrated from Umm Al-Mu'minin Ayesha (RA): that the first revelation there was a Sura from Al-Mufasssal, and the Fire and Paradise were mentioned. When the populace converted to Islam, Verses about what is legal and what is illegal were made known. If first revelation was about: 'Don't drink alcoholic beverages.' People would have strongly urged never giving up drinking.' and if it had been revealed, don't engage in unlawful sexual activity, 'they would have said, "We won't ever stop engaging in illegal sexual activity." (12)

This hadith made the merits of gradual teaching methods evident. Similar to how the major Islamic laws have been implemented, which is a very useful and sustainable strategy, they have been done so gradually and in phases. The revelation of the Holy Qur'an's has itself been gradual, due to consistency with human nature. In the same way, teachers among the companions of the Prophet (SAW) were also directed to conduct their teaching and preaching duties in a same fashion.

The Prophet (SAW) instructed the Sahaabah to adopt a gradual approach: The Prophet (SAW) had instructed Mua'dh ibn Jabal to preach and

teach in the same manner before departing for Yemen. Abdullah ibn Abbas narrates the same incident and says that the Prophet of Allah (SAW) said to Mua'dh:

"إِنَّكَ تَقْدُمُ عَلَى قَوْمِ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةَ اللَّهِ عَزَّوَجَلَّ، فَإِذَا عَرَفُوا اللَّهَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا، فَأَخْبِرْهُمْ... (13) "

"Soon you will be in a neighborhood one among Ahle Kitab (the people of the Book), therefore Initially, have them affirm that Allah is the only god, that I, Muhammad, am Allah's Prophet, and if they agree, then inform them that Allah has commanded them to offer five prayers both during the day and at night and if they consent, then inform them that Zakat is required of them, and that it should be collected from the wealthy and distributed to the poor, and if they agree, don't take the best of their wealth (as a part of Zakat)."

Therefore, the hadith cited above offers advice on how to implement essential issues even fundamental religious tenets through a progressive approach of education. This approach is helpful and effective in training and preaching because it teaches the most crucial and fundamental things first, and if they become practical by sinking into the heart, further teachings should be put into practice. Numerous more hadiths provide similar descriptions.

**The use of Progressive Method in teaching the Holy Quran:** The Holy Qur'an was also taught using the progressive technique of instruction. The famous Tabi'i Abu Abdul Rahman Abdullah bin Habib Al-Salami, in Musnad Ahmad, has been narrated via the Prophet's Companions that:

"حَدَّثَنَا مَنْ كَانَ يَقْرَأُ نَامِنَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُمْ كَانُوا يَقْتَرُونَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ آيَاتٍ،"

<sup>12</sup>- صحيح البخاري، كتاب فضائل القرآن: باب تاليف القرآن، ج 6 : ص 185، رقم الحديث: 4993

<sup>13</sup> - صحيح مسلم، كتاب الايمان: باب الامر بالايمان بالله ورسوله، وشرائع الدين، والدعاء اليه، ج 1 : ص 51، رقم الحديث : 19

فلا يأخذون في العشر الأخرى حتى يعلموا ما في هذه من العلم والعمل، قالوا: فعملنا العلم والعمل" (14)

“The companions of the Prophet of Allah who used to teach us informed us. The Holy Prophet used to teach them ten Ayahs. They waited to fully comprehend its meaning and put those Ayahs into practice before learning the next 10 Ayahs.”

Because of its effectiveness, the Prophet (SAW) not only used it himself but also recommended other teachers to do the same.

**(4) Demonstration Method of Teaching:** It is a practical learning teaching strategy where the instructor engages the students in a hands-on activity to help them understand. Man can now comprehend the connection between his theory and his deeds with ease because of this method. Lessons delivered through demonstration are more impactful on the human heart and intellect than lessons delivered through lectures. The English proverb "Actions speaks louder" and the Arabic proverb (Action-based explanations are more persuasive) are well-known expressions that refer to the value of action. The inconsistency between words and actions is eradicated by this educational approach. Human nature implies that when there is a discrepancy between a person's words and actions, he will become confused and begin looking for alternative methods to address his issues. Contradictions between words and actions are one of the biggest issues in modern society. The Prophet (SAW) was a great teacher, thus unlike other teachers and reformers, he did not merely preach what he taught; rather, he put it into exercise. He eliminated the discrepancy between words and practices and gave the

Ummah the best possible example. As a result, the Holy Qur'an praised his lifestyle as the best.

**The Morals of the Prophet (SAW):** Umm Al-Mu'minin Ayesha questioned about the Prophet's (SAW) morals, she replied:

"كان خلقه القرآن، أما تقرأ القرآن..."(15)

“The moral of Allah's Messenger was the Qur'an. Do you not read the Qur'an?”

Similar to this, the Prophet (SAW) taught by first putting it into practice himself. He did this with regard to prayer, fasting, the Hajj, war, self-sacrifice, remembering and worshipping Allah, charity, asceticism, piety, etc.

Salaah (Prayer) of the Prophet (SAW: While teaching prayers) Salaah( to the Ummah, the Prophet (SAW) said:

"صلوا كما رأيتموني أصلي" (16)

“As you saw me praying, offer your prayers in the same manner.”

Similarly, during the farewell sermon, the Prophet (SAW) absolved their families' blood and interests, declaring the interests and blood of the dark ages null and void. He demonstrated the value of it through his deeds, whether they involved building a mosque or digging a trench (Khundaq). Due to this, Muslims have not encountered any difficulties in adhering to Islamic teachings and laws despite the passage of 1443 years. Due to these methods of education and training, in a short span of 23 years, he formed a group of students who revolutionized the knowledge and practice in the known world.

14 - احمد بن حنبل، ابو عبدالله احمد بن محمد بن حنبل، امام، مسند الامام احمد بن حنبل، مؤسسة الرسالة، 1421هـ/2001ء، احاديث رجال من اصحاب النبي ﷺ: حديث رجل من اصحاب النبي ﷺ، ج 38 : ص466، رقم الحديث: 23482

15 - مسند الامام احمد بن حنبل، مسند النساء: مسند الصديقة عائشه بنت الصديق رضی اللہ عنہا، ج41: ص 148، رقم الحديث: 24601  
16 - صحيح البخارى، كتاب الادب: باب رحمة الناس والبهائم، ج 8 : ص 9 ، رقم الاحديث: 6008

**To elevate their social position, the Prophet (SAW) showed great affection for their daughters and granddaughters:** Arabs typically detested women. They even objected when he embraced tiny girls. The Prophet (SAW) demonstrated his hatred for these Arab tribes' behaviour. So it is narrated from Abu Qatadah (RA) that:

"أن رسول الله صلى الله عليه وسلم كان يصلي وهو حامل أمامة ... وإذ أقام حملها" (17)

"The daughters of Zainab (the Prophet's (SAW) daughter) and 'As bin Rabi`a bin `Abd Shams, Umama, were being carried by Allah's Messenger (SAW) while he prayed. She was placed on the ground when he was in prostration, and carried (on his neck) when he was standing."

The rules under this hadith and its jurisprudential standing have been extensively discussed by Imam Ibn Hajar Asqalani. In light of this, he also wrote about the wisdom of this action, citing Imam Al-Fakhani.

"وكان السرفي حمله أمامة في الصلاة دفعا لما كانت العرب تألفه من كراهة البنات وحملهن فخالفهم في ذلك حتى في الصلاة للمبالغة في ردعهم والبيان بالفعل قد يكون أقوى من القول" (18)

"Perhaps this was the wisdom behind lifting the Omama in prayer that to oppose the Arabs' hatred of daughters and their reluctance to carry them (in their arms). Even the Prophet's conduct during prayer was an exaggeration of his reaction. Because action explanation is more persuasive than word explanation."

In order to educate people about the value of daughters through his actions, the Prophet (SAW) did this in front of the entire congregation during prayer. The Prophet (SAW) persuaded them to

adopt a reasonable attitude and eradicated the hatred and disdain they had for daughters in their hearts. No rational person can dispute that the Prophet brought about a significant revolution in this area of society, the results of which are documented in history.

**Activity to demonstrate the connection between human existence, death, and longing:**

The Prophet engaged in an activity that involved setting woods in the ground to illustrate the connection between human life and his lofty desires. It is narrated:

"أن النبي صلى الله عليه وسلم غرز بين يديه غرزاً، ثم غرز إلى جنبه آخر، ثم غرز الثالث فأبعده، ثم قال: "هل تدرون ما هذا؟" قالوا: الله ورسوله أعلم، قال: "هذا الإنسان، وهذا أجله، وهذا أملة يتعاطى الأمل والأجل، يختلجه دون ذلك" (19)

"In front of him, the Prophet (SAW) partially buried a piece of wood and placed another one close by. Subsequently, the third one, which was a little distance from both. Then the Prophet (SAW) said: Do you recognize it? The people said that Allah and His Messenger are the most knowledgeable. The Prophet (SAW) replied: This wood is a man, this wood is his death, and that wood over there is his desire. He keeps making attempts to acquire what he desires, but death always stands in his way."

**To put an end to the dark era's rituals, the Prophet (SAW) began with himself:**

The Prophet (SAW) first broke the Jahiliyya customs by his own deeds in order to eliminate them from Arab civilization. It is made clear in the Qur'an that one of the main rituals was Mutbani (adopted son), which posed a serious threat to social harmony and chastity. The Prophet (SAW) disapproved the rite through his own deed.

17 - صحيح البخارى، كتاب الصلاة : باب اذا حمل جارية صغيرة في الصلاة، ج 1: ص 109 ، رقم الحديث: 516  
18 - عسقلاني، ابو الفضل احمد بن على بن حجر، فتح البارى شرح صحيح البخارى، دار المعرفة، بيروت، 1379هـ/1959ء، ج 1: ص 592، بذيل الحديث:

كتاب الصلاة : باب اذا حمل جارية صغيرة في الصلاة، رقم الحديث: 516

19 - مسند احمد، مسند المكثرين من الصحابة: مسند ابي سعيد الخدرى رضى الله تعالى عنه، ج 17 : ص 212 ، رقم الحديث : 11132



Therefore, the Jahili rituals that had become an integral part of the Arab society, completely disappeared from the land of Arabia in a very short period of time. The society became a model of chastity, harmony, and happiness. The prophet employed the technique, by Allah's permission, wherever and whenever it was required since he understood the psychological underpinnings of society. These advantages were the result of the Messenger of Allah's successful teaching. It won't take long to establish a perfect society if educators continue to use these strategies within the context of the Prophet's (SAW) Sunnah.

**5) The Importance of Body Language in Teaching:** There are two sorts of communication: spoken or written words and non-verbal gestures. Along with words, body language and gestures during instruction are significant for understanding. In addition to paying attention to what the teacher says, students also watch what the teacher does. It is more beneficial for teaching and learning if the gestures are explicit and clear. The gestures produced during a conversation are mostly used to determine the significance of something, its details, and the expression of feelings and emotions. In the process of teaching and learning, gestures are more active than words. These gestures are made with the face, hands, or other parts of the body.

The Prophet (SAW) also used gestures extensively. The Companions (Sahaaba) sometimes had the ability to grasp his moods and emotions even while he was silent. During his (SAW) teachings, the Prophet (SAW) used gestures appropriate to the situation, setting, and subject; a few instances are shown here.

**The gesture of two fingers are used to signify the closeness of Qiyaamah:** The Prophet (SAW) used two fingers along with the words to signify the proximity of Qiyaamah. Which the Prophet (SAW) used to make the Day of Judgment's imminence and impending arrival even clearer than with words of eloquence. Therefore the Prophet (SAW) Said that

"بعثت أنا والساعة هكذا ويشير بإصبعيه فيمدبهما"<sup>(20)</sup>

"The Hour and I were both sent as these two, "displaying and extending out his two fingers."

**Describing the mutual ties amongst Muslims with Tashbeek (interlacing the fingers of one hand into the fingers of the other hand):** The Prophet (SAW) used his two hands to illustrate the bond between Muslims. Imam Bukhari has narrated a hadith that the Prophet (SAW) said:

"المؤمن للمؤمن كالبنيان يشد --- وشبك بين أصابعه"<sup>(21)</sup>

"The Prophet (SAW) then clasped his hands together, interlacing them, stating, " A believer to another believer is analogous to a building whose various sections reinforce one another."

The Prophet (SAW) used a simile and hand gestures to explain the bond amongst Muslims in the aforementioned hadith. The nature and state of Muslim relationships as described in this brief hadith cannot be covered by any philosophy, book, or article.

The Prophet (SAW) gestured, holding his tongue, to convey the significance of a matter: Sufyan bin Ubaidullah Al-Thaqafi requested the Prophet (SAW) that to tell him something that he should cling to. The Prophet (SAW) said:

<sup>20</sup> - صحيح البخارى، كتاب الرقاق: باب قول النبي ﷺ: بعثت أنا والساعة كهاتين، ج8 : ص105، رقم الحديث: 6503

<sup>21</sup> - صحيح البخارى، كتاب المظالم و الغصب: باب نصر المظلوم، رقم الحديث : 2446

"قل ربي الله ثم استقم، قلت: يا رسول الله ما أخوف ما تخاف علي، فأخذ بلسان نفسه، ثم قال: هذا" (22)

"Declare, "Allah is my Lord"; then, remain firm." I said: "O Prophet of Allah! What do you worry about me the most?" So the Prophet (SAW) held his tongue and pointed it and said: "This. "

As a result, the Prophet of Allah (SAW) discussed beautifully the significance of controlling one's tongue in the aforementioned hadith. By not preserving the language, people can generate a lot of trouble, hostility, and damage.

**Changing the sitting posture due to the significance of an issue:** The Prophet often used to alter his sitting style to emphasize the importance of something. It is told by Abu Bakra that the Prophet (SAW) said: Should I not tell you about the most heinous sin? He (SAW) repeated this three times. The Companions asked why not, please explain. He said, " to worship alongside others with Allah: to be undutiful to one's parents.. After that, Abu Bakra says:

"وكان متكئاً فجلس فقال: ألا وقول الزور، وشهادة الزور، ألا وقول الزور، وشهادة الزور" فمزال يقولها، حتى قلت: لا يسكت" (23)

"The Prophet (SAW) sat up after lying down and added," And I warn you against making a fake statement or acting as a false witness; I warn you against making a fake statement or acting as a false witness-" The Prophet (SAW) continued to saying that warning until we felt he would never stop."

Because body language and gestures play a vital role in education, the Prophet (SAW) used physical gestures frequently while he taught. In order to facilitate learning and make instruction

more successful, teachers should also make physical gestures in front of the students as appropriate for the time, location, and subject. The Prophet's (SAW) sunnah serves as the best real-world example for teachers in this regard.

### 6) Using metaphors and examples to explain:

When teachers include real-world examples in their classes, students find it more engaging and it is also simpler to explain challenging concepts. Academics concur that using the right similes and analogies can help students to understand intricate and challenging concepts in writings and speeches. The fact that the Holy Quran uses forty-four (44) similes to explain its many subjects might be utilized to determine the significance of examples and similes and books have been written by academics under the pen name Amsal ul Qur'an. The importance of simile and examples is discussed by Imam Ibn Qayyim as:

"ففي الأمثال من تأنييس النفس وسرعة قبولها وانقيادها لما ضرب لهامثله من الحق أمرًا لا يجده أحد، ولا ينكره، وكلمات ظهرت لها الأمثال أزداد المعنى ظهورًا أو وضوحًا" (24)

"By giving examples and simile self-reluctance is eliminated, and the thing for which the example is given is quickly accepted and obeyed is an undeniable reality. And as more examples are provided for human understanding, the implications will become obvious and unambiguous."

Therefore, it is crucial for every teacher and preacher to provide relevant, common sense examples from daily life since doing so makes the explanation more successful and brings it closer to reason and understanding. Similar to how the

22 - ترمذى، ابو عيسى محمد بن عيسى، سنن الترمذى، ابواب الزيد، باب ما جاء في حفظ لسان، دار الغرب الاسلامى، بيروت، 1418هـ/1998ء، ج 4 : ص 185، رقم الحديث: 2410

23 - صحيح البخارى، كتاب الادب: باب عقوق الوالدين من الكبائر، ج:8، ص:4، رقم الحديث: 5976

24 - ابن قيم، ابو عبد الله محمد بن ابو بكر الجوزيه، اعلام الموقعين عن رب العالمين، دار ابن الجوزى للنشر والتوزيع، سعودى عرب، 1423هـ/2002ء، ج 2 : ص 425

Holy Qur'an uses examples frequently, the Messenger of Allah (SAW) similarly uses appropriate examples from daily life to illustrate his teachings, by which the teaching become understandable and effective. He used lovely and fascinating analogies from everyday life in his lessons, setting a wonderful example for other teachers. The following are a few of them:

**An analogy of the reciter of the Qur'an:** It is told by Anas (RA) that the Prophet (SAW) said:

"مثل المؤمن الذى يقرأ القرآن مثل الأترجة ريحها طيب وطعمها طيب ومثل المؤمن الذى لا يقرأ القرآن كمثل التمرة طعمها طيب ولا ريح لها ومثل الفاجر الذى يقرأ القرآن كمثل الريحانة ريحها طيب وطعمها مر ومثل الفاجر الذى لا يقرأ القرآن كمثل الحنظلة طعمها مر ولا ريح لها" (25)

"When a believer recite the Qur'an, they are like a citron, with a pleasant aroma and a delicious taste. A believer who does not recite the Qur'an is like a date that has a good taste but no scent. One who commits sin and recite the Qur'an is like basil, which has a pleasant aroma but a harsh flavor. A sinner who does not recite the Qur'an is comparable to an odorless, bitter colocynth."

**An illustration of good and bad companion:** In the aforementioned hadith, the Prophet of Allah (SAW) also provided examples of a good friend and a bad friend.

"ومثل الجليس الصالح كمثل صاحب المسك ... ومثل جليس السوء كمثل صاحب ..." (26)

"A good companion is like a man who has musk; Even if none of it comes to you, its aroma will (undoubtedly) come to you. Likewise, a bad friend is like a man blowing his bellows; if its (black) root does not reach you, its smoke will very surely reach you."

The Prophet gave two examples in the aforementioned hadith. One of the reader of the Holy Quran and the other of a good and bad friend. An expressive allegory is used to compare an abstract topic to tangible objects, covering all angles and providing thorough explanations.

**Method of explaining by diagrams and lines:**

Using maps and drawings to convey concepts to pupils is a significant factor of teaching and learning approaches. Any subject can benefit from the use of drawings to help students understand challenging subjects. In fields like geography and science, its utility is considerably greater. The most recent neuroscience studies show that if one child sketches something during a lesson to remember it, while the other writes it down, the sketching child remembers twice as much as the writing child. Myra Fernandes, a professor of cognitive neuroscience at the University of Waterloo, evaluated the impact of drawing on children's brains in comparison to reading and writing in eight independent studies. Professor Myra's findings were presented in a study titled "The Surprisingly Powerful Influence of Drawing on Memory." According to their findings, the children were able to recall approximately 45 percent of what they remembered by sketching. And children who remembered things by writing them down were able to repeat around 20% of the items they remembered. Similarly, in scientific disciplines, the outcome is double. As a result, using illustrations to explain and teach is a very effective way. This strategy was employed by Allah's Messenger (SAW) in his teaching. On several occasions, the Prophet (SAW) used diagrams to explain to the Companions and even to explain the interpretation of the Holy Quran verses.

25 - سنن أبي داؤد، كتاب الادب: باب من يؤمر ان يجالس، ج 4 : ص 406 ، رقم الحديث: 4831

26 - سنن أبي داؤد، كتاب الادب: باب من يؤمر ان يجالس، ج 4 : ص 406 ، رقم الحديث: 4831

Explaining the interpretation of an Ayah of the Holy Quran through diagrams and lines: Imam Ahmad bin Hanbal has narrated a hadith in his Musnad from Abdullah bin Masoud, he says:

((خط لِنارسول الله صلى الله عليه وسلم خطا، ثم قال: "هذا سبيل الله"، ثم خط خطوطا عن يمينه وعن شماله، ثم قال: "هذه سبيل - قال يزيد: متفرقة - على كل سبيل منها شيطان يدعو إليه"، ثم قرأ: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا ...﴾ [الأَنْعَام: 153])<sup>27</sup>)

"The Prophet of Allah (SAW) drew a line and said, "This is Allah's way." After that, He drew letters to the right and left of it. Then he added, "These are the ways." Separated, according to Yazid. Satan is sitting in each of them, calling them to his path. Then the Prophet (SAW) recited the Ayah of Surah e Anaam 153."

Through lines, he defined which routes are of Allah and what their nature and condition are, and which paths are of devils, i.e. non-Islamic. Every non-Islamic system, legislation, and ism has ardent supporters and strong advocates. The theory that the truth is one but the paths to it are varied has also been proven to be false. The truth is one, and the way to it is likewise one. However, many lessons and issues can be drawn from these hadiths. Teachers should plan and teach with such thoroughness.

**Drawing to explain human life, death, and long-term hopes:** Narrated by Abdullah (RA) from the Messenger of Allah (SAW):

((خط النبي صلى الله عليه وسلم خطا مربعاً، وخط خطافى الوسط خارجاً منه، وخط خطا صغاراً لهذا الذي في الوسط من جانبه الذي في الوسط، وقال: "هذا الإنسان، وهذا أجله محيط به...")<sup>28</sup>)

"The Prophet (SAW) drew a square, drew a line through the centre of it, extending outside the square, and then drew several smaller lines connected to that central line, saying, "This is the human being, and this (square) in his lease of life

encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and difficulties that may befall him, and if one misses him, another will snap him, and if the other misses him, a third will snap him."

Therefore, the Prophet (SAW) used this key strategy in his teaching, which serves as a model and beacon for teachers. The only solution to the teaching challenges is to employ the great teacher's teaching strategies and approaches.

### 8) Explaining through Storytelling and Historical Events:

In his (SAW) lectures, the Prophet of Allah (SAW) used to tell stories and recount historical occurrences. The Quran has also directed the contemporary people to adopt the appropriate behavior by using stories and events from the past nations. The impact of stories in teaching and learning is profound. According to neuroscience, storytelling can alter the structure of our brain. When a tale is presented, two types of chemicals are created in the audience's body: cortisol, which raises stress and the capacity to focus. The second chemical, oxytocin, is responsible for human feelings such as happiness, sympathy, benevolence, and love. Similarly, if students merely listen to lectures, they would forget most material because two or three areas of their brain will be stimulated. While many elements can be retained after hearing the story because the entire brain is functioning during this period. One reason for this, according to neuroscience, is that when listening to the story, the mirror neurons are rapidly stimulated, causing the children to strive to resemble the main character. Because these neurons can copy information. However, according to recent and ongoing study, the power of the story is profound. According to the study of Seerah, the Messenger

<sup>27</sup> - مسند احمد ، مسند المكثرين من الصحابة: مسند عبد الله بن مسعود رضى الله تعالى عنه، ج 7 : ص 207، 208، رقم الحديث : 4142

<sup>28</sup> - صحيح البخارى، كتاب الرقاق: باب فى الامل و طولہ، ج 8: ص 89 ، رقم الحديث: 6417

of Allah (SAW) supplemented his teaching with appropriate historical facts or exemplary events wherever he (SAW) deemed it essential. A few examples are given below:

**Gladness of Allah with the repentance of the offender:** The Prophet (SAW) presented an exemplary instance regarding a sinner seeking pardon. Imam Muslim narrates that

((الله أشد فرحاً بتوبة عبده المؤمن، من رجل في أرض دوية مهلكة، معه راحلته، عليها طعامه وشرابه، فنام فاستيقظ وقد ذهب، فطلبها حتى أدركه العطش، ثم قال: أرجع إلى مكاني الذي كنت فيه، فأنام حتى أموت... فالله أشد فرحاً بتوبة العبد المؤمن من هذا براحلته وزاده)) (29)

“The repentance of Allah's believer's servant makes Him happier than with the loss of his riding animal bearing food and drink. He dozed asleep, and when he opened his eyes, the animal carrying provisions was gone. He searches for it till he felt thirsty. Then he returns to his previous location and falls asleep, fully fatigued, with his head on his hands, waiting for death. And when he gets up, he found his riding animal and the provisions in front of him. Allah is more pleased with the repentance of His servant compared to the joy of a man who is expecting to die and discovers a lost animal with food and drink.”

In this case, the example is conveyed using concrete facts that are simple to grasp. We can easily imagine the significance of repentance. It motivates and inspires remorse and forgiveness by instilling empathy in the individual. Similarly, when a person gets absolutely powerless and sees no other option, he eventually turns to Allah alone. Repentance is a means of gaining Allah's grace and happiness.

**Forgiveness of the One Who has Mercy on Animals:** Abu Huraira (RA) narrates from the Messenger of Allah (SAW):

((بينما رجل يمشي بطريق، اشتد عليه العطش، فوجد بئراً فنزل فيها، فشرب ثم خرج، فإذا كلب يلهث، يأكل الثرى من العطش، فقال الرجل: لقد بلغ هذا الكلب من العطش مثل الذي كان بلغ بي،... قالوا: يا رسول الله، وإن لنا في البهائم أجراً؟ فقال: نعم، في كل ذات كبد رطبة أجر)) (30)

“A man was strolling along a street. He developed a severe thirst. Then he discovered a well, entered it, drank from it, and then emerged. In the meantime, he noticed a panting dog licking mud from extreme thirst. He thought to himself, "This dog is in the same condition of thirst as I was." In order to water the dog, he returned to the well and put water in his shoe. He then held the shoe in his mouth. He did that deed, and Allah praised him and pardoned him." They enquired, "Oh Messenger of Allah! Are we rewarded for helping the animals?" He stated: "Serving any animate (live being) has a benefit, yes."

Scholars of hadiths have noted several benefits associated with all of these hadiths. The most significant benefit, though, is the significance of repentance and compassion for animals as a result of that occurrence. This demonstrates that the story genre is a powerful and essential instrument for understanding in teaching and learning.

The life of Allah's Messenger (SAW) in all aspects of life is a beautiful model for us. The Prophet's (SAW) Seerah includes social life, worship, governance and politics, trade, education and teaching, and so forth. Following the Prophet's life in other spheres is a guarantee of success in this world and the hereafter. Similarly, in the realm of education and teaching, Muslims cannot attain their goals unless they follow the life of the Prophet (SAW). The

29 - صحيح مسلم، كتاب التوبة: باب في الحض على التوبة والفرح بها، ج 4: ص 2103، رقم الحديث: 2744

30 - صحيح البخارى، كتاب الاداب: باب فضل رحمة الناس والبهائم، ج 8: ص 9، رقم الحديث: 6009

teaching style and technique of Allah's Messenger (SAW) is the sole way to achieve academic and practical revolution. As a result, educators should study this part of the Prophet's life in depth so that knowledge and Islamic principles can be passed down to future generations and become the driving force behind the country's and nation's development. Muslim educators can play a critical role in the renaissance of the Muslim Ummah. For whom the life of the Prophet of Allah (SAW) is a beacon.