

Prophetic Approaches To Education: An Analytical Study In The Context Of Islamic Sources

Dr. Shafiqa Bushra¹, Dr. Shakeel ur Rahman² Dr. Abdul Naseer³, Dr. Badshah Rehman⁴, Roman Ali⁵, Nahida bibi⁶

¹Assistant Professor, Department of Islamic & Arabic Studies, University of Swat.

shafiqabushra@uswat.edu.pk

²Lecturer Department of Islamic Studies, Women Sub-campus, University of Malakand, Batkhela

³Assistant Professor, Department of Islamic Studies, Women Sub-campus, University of Malakand, Batkhela.

⁴Assistant Professor, Department of Islamic Studies, University of Malakand, Chakdara Dir Lower.

⁵Lecturer, Department of Islamic Studies, University of Malakand, Chakdara Dir Lower, KP Pakistan

⁶M.Phil Scholar in Islamic Studies, University of Malakand, Chakdara Dir Lower, KP Pakistan

Abstract

Education without change is meaningless like a body without a soul. The greatest example of teaching and changing the minds, souls and actions of peoples and the whole society is our Holy Prophet. Prophet Muhammad Peace be upon him is the Leader and Teacher of Humanity. He was a great teacher of his time and for the rest of the time in this world. His teachings are distinctive as he followed the divine revelations to teach his companions. He introduced a successful model of teaching, learning and bringing positive changes in the minds and actions of his followers. By changing the beliefs and actions of his companions he prepared best role model for the society, the rest of the world and history. He regularly educated individuals and groups, inspired and changed not only the life of his companions but the rest of the world through his divine teachings and learning approaches. The teachings of Holy Prophet cover all aspects of life which are suitable everywhere and anytime. His leadership and teaching techniques changed the whole social and economic life of his followers in a very short span of time. The significance of his approach motivates everyone to highlight the ways and practices of Holy Prophet. However this research is specifically concerned about the ways and techniques adopted by the Holy Prophet in the reading, mapping and shaping the minds through learner centered and adaptive learning method. It has been tried to cover the prophetic approaches of reading, mapping and shaping the minds, souls and actions of the believers.

1. Learning through study of universe/things in Quran.
2. Full time teacher and preacher

Key words: Holy Prophet, Learning, teaching, Methods, Education

Prophetic Approach of Education

Prophetic education was mainly based on Islamic teaching derived from the Prophet Muhammad's exemplary life (1). Prophetic approach of education could be defined as ideal educational

approaches which help build the capacity of teachers' trainers and preachers. He is a role model for the humanity and His method of teaching to the humanity revolves around the gestures of inspiration, encouragement and guidance. The Prophet fully succeeded in his task

bringing the new nation of Islam to the world as Allah wants it to be by introducing the new religion rituals, aspects and concepts to the humanity by well-formed ways which are able to implement fruitfully across the time (2.) Some of the key points and approaches derived from His life are elaborated in this article order to improve the teaching and learning process so that the teachers, trainers and learners and as well as the preachers and social activists take an inspiration and actively develop their moral spiritual and technical skills and strengths which direly needed in the present era.

First: Lust for Knowledge

The first message of Almighty Allah SWT to his beloved Prophet Sallahu Alaihe Wassallam (SAW) was (3) *اقرأ* which clearly emphasize the importance of reading and acquiring knowledge. Almighty Allah SWT categorically cleared that a knowledgeable and ignorant are not equal (4) *هل يستوى الذين يعلمون والذين لا يعلمون* (4) . That is why the Holy Prophet SAW always prayed “O Almighty Allah increase me in knowledge”. (5) The Holy Prophet always had a great lust to increase His knowledge. The first authentic source of knowledge is Quran. Holy Prophet Said It is compulsory to acquire knowledge. The knowledge which students and the learners acquire must be meaningful and purposeful. It must help mankind to solve their moral, spiritual, social and economic issues. The Holy Prophet SAW said “The best gift from a father to his child is education and upbringing” Acquire knowledge and convey it to the people (6) Holy Prophet SAW once said: A father gives his children nothing better than a good education (7) One who walks a path in search of knowledge has his path to Paradise made easy by God (8)

Second: Best Role Model

The Holy Prophet was practical model of what Almighty Allah SWT want the mankind to be.

Once, Hazrat Aisha RA said: (كان خلقه القرآن) that he was a role model of Quran (9). His personal and socio economic life was shaped around the Holy Quran which he taught his followers. He practically demonstrated what Almighty Allah SWT revealed through Hazrat Jibrail AS. The better model for the humanities was the Prophet himself as almighty Allah revealed : *لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ* (Ye have indeed In the Messenger of Allah a beautiful pattern (of conduct).(10) Prophet followers learn the new religion aspects, thoughts, dealing and facing matters, problems and solving them by examining the Prophet behavior and apply that in related matters of their own personal life (11)

Farhath Fayiz Saleem wrote that as a leader there are some general characteristics that an individual must possess to become a successful leader such as confidence, honesty, communication skills, empathy, encouragement, insight, optimism, acting as a role model and so on (12) English writer Bernard Shaw said after the second world war in which more than 30 million people were killed:

If Mohammed was among us now, he would solve all the problems of humanity. (13) Every man and specifically a learner need a role model for himself in this world who can inspire him and there is no better ideal in the world than the life of our beloved Prophet SAW .Whether we are rich or poor, a king or a subject, a teacher, a preacher or a businessman, a family member a father, a husband or a general citizen, the life of Holy Prophet is role model for the whole humanity by the creator of the humanity. The life of the Holy Prophet SAW is the best ideal for every one and for every time.

Third: Utmost importance of Education and Teaching

Holy Prophet was a great leader of his time and for all the time. The Holy Prophet at a time

played the ideal role as great leader, as a General, as a Chief Justice and Ruler of his state beside. But Holy Prophet SAW said that I have been sent as a Teacher which depicts the importance teaching and knowledge for a great leader. His key role was as an ideal leader and he performed as a great teacher who always inspired and guide his pupils. He never said I have been sent as a leader, General, judge or Ruler etc. But He felt pride on the role of teacher preacher and trainer. (14) انا بعثت معلما There is a great motivation and encouragement both for the seekers of knowledge, learners and teachers as well. There are multiple verses of Holy Quran and ahadith imparting the importance of knowledge and scholars. Holy Prophet once said that a sleeping of a scholar in night is for better than worship of a worshiper. (15) Al-Zuhri said, "[Seeking knowledge] is better than the worship of two hundred years.

Fourth: A source of Guidance and Encouragement for the Learners

On the authority of Abu Rifa'a Raziallho Anhu – he said “I ended up with the Prophet SAW while he was delivering sermon. I said: O Messenger of God! A strange man came asking about his religion, not knowing what his religion was. The messenger of God SAW turned to me (and left his sermon until he reached out to me, and a chair was brought whose legs were made of iron. The messenger SAW sat on it and began to teach me what God had taught him, then he delivered his sermon and completed the last of it.” (16)

What an eccentric approach of our beloved Prophet SAW towards a learner! The Holy Prophet stops the sermon and sits for the learner. What kind of honor, hospitality and love for the learner the holy Prophet SAW showed. The Holy Prophet SAW teaches his followers specifically the educators and teachers that what should be our attitude towards the students and learners. Can the teachers and educators follow the same attitude towards their students? Can they the

teachers stop their breakfast, sleeping or any leisure time to answer the question and solve their problem with welcome and kindness?

Fifth: A source of stimulation and inspiration

The delegation of Abas came to the Prophet SAW and they were nine, and the Prophet SAW said: I am the tenth of you. And he held a banner for them and made their motto “O ten” (17)

The beauty of this ethics and its impact on the souls, and if we wanted to stand with each of these situations to reflect on it and stand on the impact it causes on the souls, it would have been long for us, and what we have mentioned is sufficient.

Sixth: Warm Welcome to the learners

Warmth welcome and good reception are the prophetic methods of receiving and dealing with general peoples and learners as well. Some time we deal with the learner, the invitee, and trainee as being the owners of favors and favorer, and therefore we see that there is no need of welcome, hospitality, and good reception. The truth is that the father and the educator have great right, but this right will not be achieved unless the child and the educator know about it and honor the people of virtue through interesting educational methods and steps taken by the father and the educator.

And whoever meets the prophet Peace be Upon Him even for the first time, would find with him the warmth, welcome and good reception that would make souls attracted to him and become and become familiar to his speech.

Safwan bin Assal RA came to the Prophet SAW- and said: O Messenger of God! I came to seek knowledge. The Prophet SAW said: “Welcome to the seeker of knowledge. The seeker of knowledge is surrounded by angels with their wings, and then rides on top of each other until they reach the lowest heaven out of their love for what he seeks. (18)

How will the impact of this welcome and that hospitality be on Safwan's soul, do you see him renouncing the pursuit of knowledge after that? Sometimes a student comes to participate in a Qur'an circle or a charitable activity, and he is met with some coldness (It's okay, sit with your colleagues) without hearing a word of welcome. Rather, he may have been greeted with a series of strict conditions (acceptance conditions) that may have made him turn back. . Of what is mentioned and thanked is that some educational institutions and charitable activities may have made a reception and welcome for the new members with a great impact in arousing desire in the souls

Prophet Peace Be Upon Him used to receive delegations with warm welcome. When the delegation of Abd al-Qais came, He (SAW) welcomed them and said: "Welcome to the people who are neither disgraced nor repentant."(19) And when the Ash'aris (the people of Yemen) came to the Prophet said: "The people of Yemen have come to you, they are weaker and softer of hearts, faith is in Yemen, and wisdom is in Yemen." (20)

The Prophet SAW practiced all the rituals himself and asked his companions to follow Him. He practiced five times prayers, Fasting, Zakat, Haj, and all other important practices in his life. He practiced the rituals and taught his companions to follow Him. Once someone new to Islam asked the Holy Prophet about the prayers and their times, Prophet asked him to follow the prayers two days to learn, so the man started watching Muslims when they pray five times. After two days. The Prophet SAW asked where is that man who wished to learn prayers and their times. The man replied here I am, I learned them well. (21)

Seventh: Gradual Change with Gentleness

Prophetic approach of education and training was step by step change through step by step instructions changing their behavior with gentleness and mercy to avoid misunderstanding or rejection, Prophet said (Talk to the people According to their knowledge, you would not like making lies on Allah and his messenger).(22).In the beginning Islam alcohol was not prohibited. The Prophet gave advices depending on verses of Quran, which starts by explaining the disadvantages of drinking alcohol, later the Holy Prophet exposed that how harmful it is, finally the Holy Quran completely prohibited the use of alcohol. Allah SWAT says in the Holy Quran "So it is because of a mercy from God that you are gentle towards them, and if you were rude and hard-hearted, they would have dispersed from around you. (23)

Allah made the Prophet SAW one of the benevolent for the reasons for perfection and success. And in the hadith of Jarir bin Abdullah Raziallah Anhu, on the authority of the Messenger of God SAW - he said: "He who is deprived of Kindness is deprived of goodness" (24)

Once the Prophet SAW said: "I am for you in the position of a father, I teach you; If one of you comes to defecate, he should not face the qiblah or turn away from it. (25) So consider how the Prophet - God's prayers and peace may be upon him - began with this gentle method of teaching, and how much impact it will have on the soul of the listener..!

The need for kindness and mercy is emphasized when an unintentional mistake occurs. Because souls may sometimes be provoked by error, so they forget to deal with it with mercy and kindness, and tend strongly to deter and discipline; On the authority of Muawiyah bin Al-Hakam Al-Salami Raziullah Anhu, he said: "While I was praying with the Messenger of God -; When one

of the people **sneeze**, I said: May God have mercy on you. The people saw me with their eyes, so I said: I will be burdened with water! What is your business looking at me? So they strike with their hands on their thighs; When the Messenger of God - may God's prayers and peace be upon him - prayed: May my father and my mother be sacrificed for him. I have not seen a teacher before or after him better at teaching than him. By God, he did not rebuke me, nor beat me, nor insult me. He said: In this prayer, nothing of the people's words is appropriate in it, but only the glorification and takbeer and recitation of the Qur'an".(26)

On the authority of Anas, may God be pleased with him, he said: A Bedouin came and urinated in the community of the mosque, so the people rebuked him, so the Prophet may God's prayers and peace be upon him, forbade them. And in a narration: The Messenger of God - may God's prayers and peace be upon him - said to him: "These mosques are not suitable for any of this urine or filth. It is only for the remembrance of God Almighty, prayer and reading the Qur'an" (27). Contemplate this situation if it occurred in the mosque of your neighborhood, if an infant urinated in the women's prayer room, how many words of rebuke and perhaps insult would follow on his mother, and that would be the talk of the mosque congregation and the people of the neighborhood for days. Dealing with kindness and mercy inherits the soul a kind of reassurance and calmness, and makes understanding the problem and dealing with it more successful and achieving goals, unlike if that is accompanied by a kind of tension

Eight: Competition and Encouragement

Competition among learners and encouragement for the best achievement create best learning environment and practice. The Prophet encouraged his followers in competition, as an

example when he said: (If people know what excellence reward is there in Azan and first row of prayer, they'll conduct voting on them. And if they know what excellence lies in joining the prayer in the first Takbeer (Takbeer Oula), they would have competed with each other. And if they know what distinction lies in the night and morning prayers, they would have definitely come even crawling on their knees. (28)

Ninth: Praise and Admiration

.On the authority of Hudhayfah Raziullah Anhu , who said: The people of Najran came to the Messenger of God SAW and said: O messenger of God! Send us an honest man. He said: so the people looked forward to it. He said: So he sent Abu Ubaidah bin Al-Jarrah, "and according to a narration," so he took Abu Ubaidah's hand and said: "This is the trustworthy person of this nation." (29)

And on the authority of Abu Ayyub Raziullah Anhu, that a Bedouin came to the Messenger of God- SAW –while he was on a journey, so he took the reins or reins of his camel, then said: O Messenger of God! Oh Messenger of God! Oh Muhammad! Tell me what brings me closer to Heaven and what keeps me away from Hell. He said. So the Prophet SAW stopped, then he looked at his companions, then said: "He has been granted success or he has been guided." Then the Prophet-SAW turns to him and says: How did you say? (30)

How a great attention, encouragement and interest of Holy Pophet SAW we can observe in this hadith.

According to Imam Muslim from the hadith of Ibn Umar - may God be pleased with them both - about the dream that he saw, and he told it to his sister Hafsa - Raziallah Anhaa- so she told it to the Prophet - SAW -, and he said: "How good is the man Abdullah, if he were standing up from the night". What do you think is the effect of the praise of the Prophet - SAW - on Ibn Omar, may God be pleased with him?

(Salem said: After that, Abdullah used to sleep only a little at night (31)

An in the story of Salma bin Al-akwa- may God be pleased with him- in (Dhul Al-Qard) when they returned with caravans to Madina after Salama- Raziullah anhu- did a good job, then they slept on the way. Salma Raziulah Anhu said: When we woke up, the Messenger of God, SAW, said: Our best Calvary today is Abu Qatada, and our best man is Salama. He said: Then the Messenger of God – SAW- gave me two shares: the knight's share and the footman's share. Then the messenger of God SAW- made me sat behind on his camel Adba while returning to Madina. (32) Envision the appreciation and encouragement for the competencies of his followers.

Tenth: Evolution, gradation and consideration of the situation

Aisha, may God be pleased with her, says: “The first thing that was revealed was a surah from Al-Mufassal, in which the mention of Paradise and Hell was revealed, so that when people accepted Islam, the permissible and the forbidden were revealed, and if the first thing was revealed: do not drink alcohol; They would have said: We will never give up alcohol, even if it was revealed: Do not commit adultery; They would have said: We will never give up adultery.” Hadith (33)

Likewise, the Prophet's approach to education was based on gradualism and consideration of the situation. Gradualism and taking into account the situation in education is not to provide what has the right to be delayed, and to single out knowledge for people and not others, taking into account the understanding and appreciating the interests.

Jundub bin Abdullah Raziullah Anho said: “We were with the Prophet SAW - when we were young boys, so we learned faith before we learned the Qur'an, then we learned the Qur'an, so it increased our faith in it” (34) The approach of our Holy prophet unveils the fact that we must not rush to teach and memorize the Holy Quran

before establishing faith and trust on Quran in their souls.

And in the hadith of Ibn Abbas Raziullah anhu – when Holy Prophet SAW was sending Muadh Raziallah Anho to Yemen, He (SAW) said: The people of the Book will come to you, so invite them to testify that there is no god but God and that I am the Messenger of God. If they obey that, then let them know that God has assumed the hadith” (35) And Al-Bukhari narrated in his Sahih on the authority of Ali bin Abi Talib, commenting, he said: Tell people what they know, do you like that God and His Messenger - SAW - be lied(36). And Muslim narrated on the authority of Abdullah bin Masoud Raziullaho Anhu that he said: “You do not speak to people a hadith that their minds do not reach, but it is a trial for some of them.” (37)

Eleventh: Benefit from events

Muslim narrated on the authority of Jaber Raziullaho Anho -: “The Messenger of God - may God's prayers and peace be upon him - passed through the market, entering from some of the high places and people were covering him (i.e. on his sides), so he passed a dead body of animal so he grabbed him and took his permission. Then he said: Which of you would like this to be his for a dirham? They said: We do not like that it is ours for something, and what do we do with it? He said: Do you like it for you? They said: I swear! If he was alive, this would be a question, so how, when he is dead?! He said: By God! This world is degraded in the eyes of God than this for you.” (38) How often does such an incident happen to us, or close to it, and then we do not pay any attention to it.

And on the authority of Omar Ibn Al-K Khattab Raziallah anho- he said: A captive was presented to the Prophet -SAW. So if a woman from the captivity wanted, if she found a boy among the captives, she took him and stuck him to her stomach and breastfed him. Then the Messenger of God - SAW , said to us: “Do you see this

woman throwing her child into the fire? We said: No, by God! And she is able not to throw it away, so the Messenger of God –SAW said: God is more merciful to His servants than this woman with her child (39).The Prophet - SAW - benefited from any benefit from this event. Thus we should, and when we reflect on such an incident for a long time, we will find in it an opportunity to benefit in other aspects

References:

Thirteenth: Encouragement:

1. Syahid & Husni, 2018, M. Khusni Mubarak, Ajat Sudrajat 2020. A REVIEW OF PROPHETIC EDUCATION IN TWO ISLAMIC UNIVERSITIES IN INDONESIA Journal of Critical Reviews, Issue 3, 2020)
2. Saidi, F. M. (2009). Prophet's Educational Methods Used in Guidance. (Master Dissertation), Umm al-Qura.
3. Alalaq: 1
4. Alzumar: 9
5. Taha :114
6. Al-Tirmidhi, Hadith 107
7. Al-Tirmidhi: Hadith No.4977
8. Abul Ala Muhyuddin Jahangir, Riyadh – us- Saleheen, 245. Shabir Brothers Urdu bazar Lahore.
9. Musnad Ahmad Hadees 11171
10. Sooratul ahzab 21
11. Abughuddah, A. (1997). Teacher Prophet peace be upon him and his methods in education: Albashaier Al-Islamiyah House , Bairut.
12. Farhath Fayiz Saleem Prophet Muhammad –Role Model for Humanity Daily News October 30 2020
13. Sir George Bernard Shaw 'The Genuine Islam,' Vol. 1, No. 8, 1936.

14. Scholars and Worshippers

<https://balagha.net/heirs-of-the-prophets/scholars-and-orshippers>

15. Muslim Hadith No 876
16. Albidaya Wannihaya 5/103
17. Altibrani almujumul kabir hadith No7347/ Ibne abul bar Jamiu bayanil ilm1/32
18. Bukhari Hadith No 4368.
19. Bukhari Hadith No 4388
20. Mehdi, A. A. 2013). The Concept of Method in The School of Prophecy, and The Types of Teaching
21. Albukhari, M. I. (2006). Sahih Albukhari. Alriyadh - KSA: Maktabat Alrushd - Nashiroon. Albukhari, 2006)
22. Al-Imran: 159
23. Sahih Muslim 6599
24. Abu Dawood 8
25. Al Muslim Hadith No 537
26. Al Bukhari Hadith No 221
27. Al-Hazmi, K. b. H. (2000). The Assets of Islamic Education: Dar Alam Alkutub
28. Ibne Maaja almuqaddimah Baabul Iman Hadith No 61
29. AlMuslim 13
30. Almuslim 24790
31. Almuslim 1707
32. Albukhari Hadith No 4993
33. Ibne Maajah almuqaddimah babul imaan Hadith No 61
34. Al B ukhari Hadith No 4347
35. Al bukhari Kitab ul ilm Hadith No 125
36. Al Muslim Hadith No 09
37. Al Muslim Hadith No 2956
38. Al Bukhari hadith No 2958
39. Al Muslim hadith No 2754

International Conference on Islamic Applications in Computer Science And Technology, 12-13 Oct 2014, Amm