



PEDAGOGICAL TECHNIQUES OF THE HOLY PROPHET MUHAMMAD

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Abstract

The most important essence of the foundation of nations and societies is training and education, because these two beautify nations and nations, societies are established on it, and society is founded, morals are correct, people are purified. Goes on, goals are clear and benefits are achieved. Before the Prophet ﷺ was sent, the Ummah was living in the darkness of ignorance and darkness, and absurdity and misery were guiding them. The Ummah was disappearing in ignorance, which was being killed by bigotry, dismembered by arrogance and support, and nurtured by fiction and idolatry. Then Allah subhanahu wa ta'ala sent the proudest blessing of His mercy and grace, the Messenger of Allah, peace and blessings of Allah be upon him, to lead people from darkness to light. The Messenger of Allah ﷺ came as a purifier, a trainer, a teacher and a reformer. The Messenger of Allah ﷺ put in a lot of effort and effort to achieve this goal and spent his life and wealth until he ﷺ achieved what he wanted. He gave complete training to his companions and gave them good education, so they became a united people who have no precedent for example. It is necessary for those who invite, train and teach to consider the way of the Prophet ﷺ and his path in training, education and invitation, and the thoroughness and research of this method, the limitation of its signs and its Teach to infer habits and characteristics, because the last people of this Ummah will be reformed in the same way that the first people of this Ummah were reformed. This divine method also has the characteristic that knowledge is associated with action, because knowledge is the tree and action is its fruit. Rasulullah ﷺ used to teach knowledge and action to his companions. Knowledge without action is proof against one's fellow. The instruments used in this study include document analysis, journals, books, university records, and reports, interviews with Islamic educators, and observation. A critical analysis is also used to shed more light on the different teaching methods used by the Prophet Muhammad (ﷺ) and their relevance to different techniques in pedagogical education.

Keywords: Prophet, Curriculum, education and invitation, training and education, fiction and idolatry, Hadith, Sunnah, Seerah, fantasies, habits and characteristics.

INTRODUCTION

Numerous researches have been carried out to study various angles and aspects of teaching methodology of the Holy Prophet. Because of its diversity, this field of research always keeps a vast room to unfold how his pedagogical techniques proved to be landmark for a brilliant change in human values. Despite so much study, there is a lot for the new learners to discover the undiscovered. Every

researcher tried his best to cover all its aspects to be implemented in the current era and current age. We have adopted many strategies and methodologies but our results and findings are not acceptable for the whole society as these were acceptable and adoptable for everybody in the time of early Islamic history. The Holy Prophet is the role model of us in every field so we have focused in this research to cover its hidden aspects which can be adopted in the current time for new generation to reform the social values accordingly. The most prominent educationist- the Messenger, may God's prayer and peace be upon him, resorted to, was to comment on events for calling to goodness. This topic is different from others because it takes worldly situations as a reason for prophetic guidance. The Messenger of God takes the question as a basis for his speech, whether it is a question said, or a question from those around him.

COMMENTS ON COMPLAINT

We should welcome and support people to make complaints, comments and compliments about our services. A complaint is an expression of dissatisfaction with our services and a request for us to put things right. Comments and compliments can be as valuable as complaints in highlighting areas for improvement or extending excellence in service provision. Our policy safeguards the rights of individuals using our services, and ensures that we improve services by learning from our errors and successes. In the same way, the Holy Prophet ﷺ guided us how to deal with a person who complains about others.

A man said to Messenger of Allah ﷺ:

"I have relatives with whom I try to keep the ties of relationship, but they sever relation with me; and whom I treat kindly, but they treat me badly, I am gentle with them but they are rough to me". Upon this, he (the holy prophet) said: "If it is so, then you in fact throw hot ashes and there would always remain with you on behalf of Allah who would keep you dominant over them so long as you adhere to this."¹

Al-'Uthameen said by describing this hadith:

"You will still have a protector from God Almighty over them as long as you remain on that, meaning a helper, and God will help you against them, even in the future"².

EDUCATION BY SERMON

The sermon has importance in education. The Prophet's ﷺ final sermon was arranged in the most beautiful way that encompasses the structure of life. It is an emotional yet impactful sermon for Muslims from that time till now. The Prophet ﷺ started his final sermon by praising the All-Mighty. His last message began by showing his gratitude to Allah s.w.t for all the blessings he received. This marks an obligation for us to share the word of Islam to people, with wisdom and love.

The holy prophet (ﷺ) has used sermons during his teachings, as it is seen in the following hadith. Ibn Mas'ūd (May Allah be pleased with him) used to preach to us once every Thursday. A man said to him "O Abu Abdur-Rahman, we love you talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that messenger of Allah (ﷺ) adopted in preaching to us for fear of boredom."³ It is the duty of a preacher to invite people to maintain prayers. He should tell them that Allah Almighty grants them a rank and puts them among the blessed ones.

EDUCATION BY STORY

What should be the role of a healer in leaving or tolerating it? Education through storytelling is a beloved process, its effect lasts long. That is why it is mentioned in the Qur'an.

Tell [them] then, this story, so that they might take thought.⁴

This increases intellectual maturity

Telling stories is one of the most powerful means that leaders have to influence, teach, and inspire. What makes storytelling so effective for learning? For starters, storytelling forges connections among



people, and between people and ideas. Stories convey the culture, history, and values that unite people. When it comes to our countries, our communities, and our families, we understand intuitively that the stories we hold in common are an important part of the ties that bind.

Narrated by Khabbāb (God be pleased with him).

I came to the Prophet while he was leaning against his sheet cloak in the shade of Ka'ba. We were suffering greatly from the pagans in those days. I said (to him). "He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh or nerves would remain on his bones; yet that would never make him desert his religion. A saw might be out over the parting of his head which would never make him abandon his religion (i.e., Islam) so that a traveler from Sana to Hadra al-mout will not be afraid of anybody except Allah." The sub-narrator, Baiyan added, "Or the wolf, lest it should harm his sheep." ⁵

Azeem Abadi said in his book '*Oan ul-Ma'būd*:'

"It is necessary for peace and removal of fear to be patient with the matter of religion as the patience of those who preceded you." ⁶

PERSUASION AND INTIMIDATION

Persuasion is generally reasoning, logic, haggling, debating, pleading and even begging. Intimidation is about being imposing, hostile, instilling fear.⁷

The Prophet (peace and blessings of Allah be upon him) draws a letter on the earth and teaches that there are rules and regulations for man.

In this noble hadith, the Holy Prophet (ﷺ) offers invaluable advice to this boy to observe the commands and prohibitions of Allah. It gives great news that when a person is tested with a hardship, ease is soon to come.

Narrated by ibn e Mas'ud (RA)

"Holy Prophet (ﷺ) drew a straight line on the ground and in the middle of this straight line drew another line going out. Around the middle line, he drew various lines. Then he said: This is the son of Adam, and this is his life encircling him, and the one in the middle is a man and these lines are his hindrances. If he escapes this one, the other traps him, and the line extending outside is his hope."⁸

For example:

On the authority of Abu Musa, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, he said:

"The example of a good and bad companion is like the bearer of musk and the one who blows the bellows. The one who carries the musk will either give you shoes, or you can buy from him, or you will find a good smell from him, and the one who blows the bellows will either burn your clothes, or you will find a bad wind"⁹

GESTURE

Gesture is a movement of part of the body, especially a hand or the head, to express an idea or meaning. During education, the impression of your hands, eyes and head and even face plays an important role which is reflected in the upcoming event. When the gestures of the Prophet are examined, it was found that he used his hands and fingers much. As mentioned in this hadith,

On the authority of Sahl bin Saad, may God be pleased with him, he said: I saw the Messenger of God, may God bless him and grant him peace, and he said with his two fingers like this in the middle and next to the thumb: "I have been sent and the Hour is like these two."¹⁰

USE OF DIALOGUE

It takes a dialogue to explain something making it easier for the audience. A dialogue is a conversation between different individuals and groups whose purpose is simply honest engagement and increased mutual understanding¹¹.

Dialogue consists of meaningful interaction and exchange between people of different groups who come together through various kinds of conversation or activities with a view to increase understanding.¹²

This kind of teaching is used by Prophet (ﷺ).

It was narrated that Abu Hurairah said: "While we were with the Prophet, a man stood up and said: 'O Messenger of Allah, a black boy has been born to me.' The Messenger of Allah said: 'How did that happen?' He said: 'I do not know.' He said: 'Do you have camels?' He said: 'Yes.' He said: 'What color are they?' He said: 'Red.' He said: 'Are there any gray camels among them?' He said: 'There are some gray camels among them.' He said: 'Where do they come from?' He said: 'I do not know, O Allah's Messenger! Perhaps it is hereditary.' He said: 'Perhaps this is also hereditary.' Because of this, the Messenger of Allah decreed the following: 'It is not allowed for a man, to disown a child who was born on his bed, unless he claimed that he had seen an immoral act (Fahishah).'"¹³

TIME FIXING

The value of time is emphasized in many verses of the Qur'an and in many prophetic sayings. In particular, God swears by time at the beginning of the chapter Asr in the Qur'an, meaning "time through the ages" or "afternoon." It is the general opinion of the interpreters of the Qur'an that such references are intended to draw attention to those concepts and emphasize their importance. The remaining two verses of this short chapter reinforce this view: "1. By the (token of) time (through the ages)! 2. Verily man is in a state of loss. 3. Except those who believe and do righteous deeds, and exhort one another to truth and exhort one another to steadfastness."¹⁴ Another such oath is to be found at the beginning of Chapter 93, Ad-Duhā or "The Morning Hours": "(1) By the morning hours, (2) And by the night when it is still." (*) The particular translation we have adopted here is by Uzunoglu [Uzunoglu 2003]. Other contemporary translations of the Qur'an include Abdel Haleem [Abdel Haleem 2004] and Cleary [Cleary 2004].

Punctuality and time management were important in the life of Prophet Muhammad (ﷺ), so he set a day for women's education.

Abu Sa'id Khudri reported that a woman came to Allah's Messenger (ﷺ) and said:

Allah's Messenger, men receive your instructions; kindly allocate at your convenience a day for us also, on which we would come to you and you would teach us what Allah has taught you. He said: You assemble on such and such a day. They assembled and Allah's Messenger (ﷺ) came to them and taught them what Allah had taught him and he then said: No woman amongst you who sends her three children as her forerunners (in the Hereafter) but they would serve him as a protection against Hell-Fire. A woman said: What about two and two and two? Thereupon Allah's Messenger (ﷺ) said: Even if they are two and two and two."¹⁵

REPETITION

The repetition of phrases and speech in teaching and guidance is meant to attract attention and focus on what will be said next.

The word takraar (translated here as repetition) is derived from the word al-karr, which means going back to a thing.¹⁶ In Sharee'ah terminology, takraar means repeating a word or phrase more than once for various reasons, such as emphasis, exaggeration, reinforcement and so on.

Narrated Abu Bakra:

Allah's Messenger (ﷺ) said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger (ﷺ)" He said, "To join partners in worship with Allah: to be undutiful to one's parents." The Prophet (ﷺ) sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop¹⁷

HONOR ACCORDING TO THEIR STATUS



We all are dignified by Allah by birth; Allah has given us some level of honor as our capital.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Certainly, we have honored the children of Adam.¹⁸

The dignity of Allah is the source for any other kind of dignity. He is the absolute source of dignity just as He is the source of light:

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

And one whom Allah has not granted any light has no light.¹⁹

The Holy Prophet (ﷺ) said to Ashja bin Qais

“You have two qualities that God loves: patience and persistence”²⁰

Nawawi said “verification and leaving the wheel, which is limited, meaning the weight of a nucleus.” The reason why the Prophet (may God’s prayers and peace be upon him) said that to him, was because of what was mentioned in the hadith of the delegation, that when they reached Medina, they hurried to the Prophet, may God’s prayers and peace be upon him, and he set up Al-Ashja at their saddlebags, so he gathered her, groomed his camel, and put on his best clothes. Then he came to the Prophet, may God’s prayers and peace be upon him, and the Prophet brought him near May God bless him and grant him peace and made him sit next to him. Then the Prophet, may God’s prayers and peace be upon him, said to them: “You will pledge allegiance to yourselves and your people.” The people said, “Yes.” Al-Ashja said O Messenger of God, you have not offered a man anything that is more difficult for him than his religion. We pledge allegiance to you on our own behalf, and we send to them those who invite them. Whoever follows us is one of us, and whoever refuses, we will fight him.²¹

TENDERNESS OF THE PROPHET

The quality of being kind, gentle and loving or kind is called tenderness. Soft talk makes a person vulnerable that is why Allah Almighty said, “فَقُولَا لَهُ قَوْلًا لَيْنًا”²². Talking to him in a gentle manner, this is the style adopted by the Holy Prophet and this is for a teacher. You can see in this hadith which is narrated by Abu Huraira:

At the authority of Abu Huraira, he said “A Bedouin stood up and urinated in the Mosque, and the people started shouting. The Messenger of Allah (ﷺ) said to leave him and pour water on his urine to wash it away. You have been sent to make things easy not to make them difficult.”²³

“AL Mubarak puri”, write In his book with reference of Sahl bin Saad “Selfishness is from God and haste is from Satan.”²⁴

ASK TO EXAMINE THE LEARNER

It is important for a teacher to keep a check on the class so that everyone can benefit sufficiently.

This term is used by the Holy Prophet (ﷺ)

On the authority of Ubayy bin Kaab, may God be pleased with him, he said: “The Messenger of God said: O Abu al-Mundhir, do you know which verse of God’s book with you is greater?”

He said: “God and His Messenger know best.” He said: “O Abu Mundhir, do you know which verse of God’s book with you is greater?” He said: “God, there is no god but He, the Living, the Sustaining.” [Al-Baqarah: 255].

The teacher’s question to the learner does not mean his ignorance, rather it is to test him, and in his question is a statement of what is distinguished by the learner in terms of knowledge and jurisprudence, and there is an appreciation for him since when he answers it becomes clear to those who attended his knowledge, and the test question may be an opening for a topic, so it is a reason for drawing attention The learners, as well as the official, claimed to memorize that information, and the teacher should choose a question that has benefit from it. When the student comes out with the answer, he knows the benefit learned from this question, and the impossible questions that may be a kind of challenge should not be chosen; because the ultimate goal is education.²⁵

TEACH EVERYWHERE

Said, ibn e Taymia

This hadith is true, because the lover's being with the beloved is something instinctive, and it cannot be otherwise²⁶.

Narrated by Anas bin Malik, رضي الله عنه, he said: "While I and the Prophet (ﷺ), were out of the mosque, a man met us at the door of the mosque, and he said: "O' Messenger of God, when is the Day of Judgment?" The Prophet (ﷺ) said: "What have you prepared for it?" The man calmed down, then said: "O' Messenger of God, I have not prepared for her great fasting, prayer, or charity, but I love God and His Messenger." He said: "You are with the one you love."²⁷

The Messenger of God (ﷺ) met the questioner while he was outside the mosque. He did not deny him asking him in that place. Education and teaching are not specific to a specific place. The teacher should not make the class or the circle only a place for teaching but teach everywhere; in the mosque, the house, the market, and in family reunions."

AVOID OBSCENE SPEECH

The ability to speak is a unique trait that separates us from the animals. Sadly, some people misuse this privilege. Insults, cursing, profanity, blasphemy, vulgarities, and obscene language can hurt—sometimes more than physical injuries. "There exists the one speaking thoughtlessly as with the stabs of a sword,"

On the authority of Anas, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, was not obscene, nor cursed, nor insulted.²⁸

Indecent speech and obscenity are not a Muslim's characteristic, so how about the teacher who is a role model for the students? The issuance of this kind of speech from the teacher insults the teacher and the knowledge he carries, and it has never been a method of teaching obscenity, insults and curses. He made a mistake without insulting him or making fun of him in front of his colleagues. This is a great repulsion from learning. The good manner and supplication for the erring student is one of the reasons for his reversal from his mistake, and there are supplications that fit admonition, such as his saying, peace be upon him: "He does not have a patina on his forehead," and saying: May God fix you. God bless you, and others.

WHEN AN UNEDUCATED PERSON MAKES A MISTAKE

The knowledge is an inheritance of a Muslim, he should try to get as it is possible for him. Narrated by Muavia bin Hakam.

Mu'awiya b. al-Hakam said: "While I was praying with the Messenger of Allah (ﷺ), a man in the company sneezed. I said: may Allah have mercy on you! The people stared at me with disapproving looks, so I said: Woe be upon me, why is it that you stare at me? They began to strike their hands on their thighs, and when I saw them urging me to observe silence (I became angry) but I said nothing. When the Messenger of Allah (ﷺ) had said the prayer (and I declare that neither before him nor after him have I seen a leader who gave better instruction than he for whom I would give my father and mother as ransom). I swear that he did not scold, beat or revile me but said: Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur'an"²⁹

ALL THE PEOPLE ARE EQUAL

The obligation of justice and equality between people, whether they are rich or poor, honorable or lowly, in terms of rulings and hudud, and in what they share in.

Narrated by Ayesha.

"A woman from Bani Makhzumiya committed a theft and the people said, 'Who can intercede with the Prophet (ﷺ) for her?' So, nobody dared to speak to him (i.e., the Prophet) but Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a

theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e., the daughter of the Prophet) if she committed a theft."³⁰

USE OF SUITABLE WORDS

It is important to use suitable words while speaking and telling something, so you can convey the right message to other persons. If you would have not used the appropriate words then it might have been inconvenient for anyone to make yourself clear. This method is used by the Holy Prophet (ﷺ) in his teaching. We can learn from the hadith given below.

Narrated by Abu Huraira

The Prophet (ﷺ) said, "Allah will give shade, to seven, on the Day when there will be no shade but His. These seven persons are a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two people who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left-hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."³¹

In the first hadith, the virtue of love for God, attachment to mosques, keenness to maintain prayer, commitment to the truth, not to be foolish, and to conceal charity and other virtues have importance in a man life.

CONCLUSION

This article confirms that the method of training that the Messenger of Allah (peace and blessings of Allah be upon him) adopted was the most beautiful, because whoever came to him would take knowledge and wisdom. There were sermons and advice and remembrance of Allah and the performance of the teachers was also seen. In this age, we should take a lesson from Prophet's teachings. His life is a beacon for all human beings. He educates and guides them on the straight path as if you are the great teacher and the great reformer who has taught humanity in a way that builds man's relationship with the Lord and from this relationship peace is created and man is on the path of prosperity. And he said that I have been sent for the purpose of good character "بعثت لأتمم مكارم الأخلاق"³² "I was sent to perfect good character.". But there are difficulties for man and it is necessary to face them. On the occasion of the conquest of Makkah, he said in the sermon, O Ansar, that you were misguided before, Allah guided you through me, you were poor, Allah made you rich through me. The Ansar say that the favor of Allah and His Messenger is above all, and one of the Orientalist who wrote the book "The Hundred" he mentions in his book regarding The Prophet (ﷺ). 'He was the only man in history who was supremely successful on both the religious and worldly levels'.

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