

Prophetic Instructional Strategies: A Pedagogical Framework for the Contemporary Academics

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Abstract

Prophet Muhammad (PBUH) was not only the preacher of a new religion and the leader of a new community but also an effective teacher, a passionate supporter of learning, and a pioneer of modern education. Islam is a revealed and knowledge-based religion that promotes learning and in which every person regardless of caste, class, color, and gender is obliged to get an education. The early Muslims were passionate about education as they were influenced by Prophet Muhammad's outstanding teaching methods and tactics. The Holy Prophet (PBUH) used every tool and approach available to transmit knowledge to people. The methods and strategies used by the Holy Prophet and the early Muslims in their academic endeavors are examined in this study. This paper explores Hadith literature on instructional methods and proposes a dynamic synthesis of Islamic pedagogical principles, particularly prophetic precepts, with academic ideas of modern education. Such synthesis is compatible with the manifestations of Prophetic precepts spanning Muslim history, and it would provide an explicit Islamic pedagogical framework for teachers, many of whom are from quite diverse educational systems. The research aims to study instructional techniques employed by Holy Prophet (PBUH) in order to promote a modern education system.

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Introduction:

The Messenger of Allah (PBUH) has a unique method of imparting his associates the fundamental and conceptions of Islam, which are based on divine inspiration; his instructions include all elements of life, profession, livelihood, and human relationships, and are applicable wherever and at any moment. The importance of this approach in individual learning motivated us to present it in a scholarly style. This article has classified the approaches and strategies used by the Prophet Muhammad (PBUH) in educating his followers and disciples.

There exists a difference between teaching and instruction. Instruction can be regarded as a part of the teaching process. Teaching and instruction are inherently exclusive in the typical sense. Nonetheless, in academia, teaching and instructing go hand in hand. Both are necessary for people to grow and explore.

Instructional strategies are methodologies educators apply to support substitutes to become liberal, organized, and objective. Procedures like these, grow into education methodologies when deputies spontaneously hand-pick the appropriate ways and custom them to attain goals or tasks.¹In this article, the instructional strategies of the Holy Prophet (PBUH) will be explored to incorporate them into modern academic systems as their viability and competency for every era are absolute.

Research Methodology

In this research paper, qualitative as well as descriptive research method has been used. Data has been collected through various libraries, repositories, books, articles, and internet resources. Quranic verses and authentic hadiths have been referred to in this research paper to describe the instructional strategies of the Holy Prophet (PBUH).

Basic Research Question

How Prophetic instructive paradigm can be used to build guiding principles in contemporary institutions of higher learning, rather than simply seeking endorsement from it?

Significance of Instructional Strategies

Since Allah designated the Holy Prophet (PBUH) as a messenger, the very first mandate he received from Lord was to read, as reading is an emblem of intellectual competence. Everything he accomplishes as an instructor for Allah is directed straight from Lord through to the words given to him in the Quran.² Holy Prophet (PBUH) instructional methods were based on the Islamic philosophy of education that paves the way to effective inclusive learning.³

Holy Prophet (PBUH) employed various forms of instructional strategies and teaching methods according to situations and requirements. He used parables, examples, analogies, metaphors, true stories, gestures, diagrams, and drawings and then provided resources to impart knowledge

and train his followers. There is great variety in Prophetic instructional methods. This article will highlight some of the significant instructional strategies and teaching methods employed by the Holy Prophet (PBUH).

Problem Solving Learning

Problem-solving learning is a method that enables students to think, analyze and find the solution to problems independently. It is a student-centered instructional strategy in which students are motivated and provoked to use their skill-set. It does not mean that teacher has no role in this method, rather via explanations, the instructor encourages pupils in identifying the optimal choices. In Arabic, there is a specific term used for such kind of process named "Ijtihad".

Ijtihad was first supported by the Prophet (PBUH) on his arrangement of Mu'adh ibn Jabal, who held judicial authority just as regulatory obligations, and who clearly couldn't counsel the Messenger of Allah (PBUH) on sociopolitical or managerial issues calling for immediate consideration.

*"Some companions of Mu'adh ibn Jabal said: When the Prophet (PBUH) intended to send Mu'adh ibn Jabal to Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge under Quran. He asked: (What will you do) if you do not find any guidance in Quran? He replied: (I shall act) by the Sunnah of the Messenger of Allah (PBUH). He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (PBUH) and Quran? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah (PBUH) then patted him on the chest and said: Praise be to Allah Who has helped the messenger of Allah to find something which pleases the Messenger of Allah."*⁴

A hadith narrated by 'Amar Bin Al'aş energizes the judge to practice his autonomous judgment when he doesn't view it as specific guidance in the Quran or the Sunnah. According to that hadith, he will be doubly compensated assuming that his judgment is right and separately compensated regardless of whether his judgment is mixed up.⁵

The hadith likewise clarifies that authorization to practice ijtihad is a regulatory and social prerequisite, which is the reason the permission was given to the people who know the teaching of the Quran and Sunnah well. ⁶

In 1983, Mayer characterized problem-solving as a various advanced process where the issue solver should track down connections between previous encounters (pattern) and the problem at hand. Afterward, follow up on a solution. Mayer recommended three qualities of problem-solving:

1. Problem-solving is cognitive yet is surmised from conduct.
2. Problem-solving brings about conduct that prompts a solution.
3. Problem-solving is a cycle that includes control of or procedure on past Information.⁷

Our Holy Prophet (PBUH) helped his companions in this regard and gave a road map for coming generations many centuries back which the west started practicing in the 20th century.

Demonstration and Practical Method

Holy Prophet (PBUH) taught his followers about worshipping Allah and living pertains. He began by performing the essential customs to cheer Muslims to do just that; he used the practicability and demonstration method to explain to his cohorts the five pillars of Islam, which are not only actions convention accomplished for a specific aim, nor are they just a ritual or observance that occupies a specific location, they are the basis of Islam and means of coming close to Allah Almighty.

A man came up to the Prophet (PBUH) and queried, "O Messenger of Allah, how is ablution (to be performed)?" He (the Prophet) then summoned water in a vessel and washed his hands three times up to his wrists, then his face three times, and his forearms three times. He then cleaned his head and pushed both index fingers into his earholes, wiping the back of his ears with his thumbs and the front with his index fingers. He then proceeded over to his feet and washed them three times. Then he went on to say, "This is how ablution should be done." Anybody who performs more or less than this has overstepped and done wrong or has (say) transgressed and done wrong.⁸

Similarly, when a newcomer to Islam inquired about the prayers and their times, the prophet instructed him to pray with people for two days to learn, so the man simply observed Muslims praying five times a day. After two days, when the last prayer was finished, Prophet inquired where that man who wished to learn prayers and their times was. The man said, "Here I am, I am well-versed in them."⁹

In these hadiths Holy Prophet (PBUH) instead of merely clearing the method with his words, gave a practical demonstration that made the things explicit and comprehensible to an investigator. It shows that one of the instructional techniques of the Holy Prophet was the blending of verbal instructions with demonstration and practical.

James Nisbet in 1949 harps on the idea of the demonstrations. He feels that it is vital to decide or conclude what sort of activities you will do for education and demonstrations are viable ones to cover a lot of practical work and help a lot in teaching.¹⁰

West did many experiments and research and after that, they arrived at this point that the usage of demonstrations during lectures assists students in better understanding. Demonstration sessions were found to elevate thinking abilities and empower understudies to think more innovatively.¹¹

Acceptance of Diversity

Holy Prophet (PBUH) urged his followers to be receptive to other nations to learn about their culture, customs, and practices. For example, during the war of Trench conflict with Jews of Madinah who breached the agreement with Muslims, on the suggestion from his companion Salman Farsi, the Prophet took advantage of digging a trench in the northern area of Madinah. In the meeting when Salman Farsi said, "When we were besieged in Persia, we dug trenches." It was a very effective and successful defense

strategy as it protected the Muslims from attack.¹²

Similarly, he motivated one of his companions to learn Hebrew to understand Jew's messages and reply to them. Zayd ibn Thabit (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) ordered me to learn some Jewish writings. He said: "By Allah! I don't trust Jewish writing ", so less than half a month had passed since I learned it for him. They say: Then when I learned and he had to write to the Jews, I wrote to them and sent to them, and when the Jews wrote and sent to him, I read their book.¹³

In this way, he stirred Muslims to learn about other cultures and languages to protect themselves from catastrophe. So, the Holy Prophet (PBUH) encouraged us to accept diversity and learn about other cultures for the right purpose.

West also encourages the acceptance of diversity of students. According to the lack of diversity can prompt posturing of underrepresented students and being a piece of an underrepresented bunch on campus can create negative social disgrace and they say that it is essential to remind ourselves why variety and social mindfulness is so crucial in the classroom and the advantages it can have on understudies now and in the long haul. Acceptance and teaching diversity exposes understudies to different social gatherings, planning understudies to turn out to be better citizens.¹⁴ Their teaching strategies are the same which were followed by Holy Prophet (PBUH).

Brainstorming

Brainstorming is used to solve modern problems, develop new projects, stimulate thinking, and instruct pupils in creativity. The brainstorming strategy was presented by Alex Osborn, an American advertising company supervisor in 1938 because he inconvenienced traditional business conferences. Madison Avenue advertising chief Alex Osborn fostered the first methodology and distributed it in his 1953 book, "Applied Imagination." Since then, scientists and researchers have made numerous upgrades to his unique procedure. The methodology depicted here considers this exploration, so it's unobtrusively not the same as Osborn's methodology.¹⁵

It was used by Holy Prophet (PBUH) on various occasions many centuries back. It is narrated on the authority of 'Abdullah ibn Umar (R.A) that we were sitting with the Messenger of Allah (PBUH) when the Prophet (PBUH) said: Tell me, what is the resemblance of a tree to a Muslim man whose leaves do not fall off? (It means that the good deeds of Muslims never end) He always bears His fruit." After a while when his companions guessed, he answered "The palm tree".¹⁶

In this way, the Holy Prophet (PBUH) used the brainstorming technique to teach and stimulate thinking. Moreover, he did not mention a specific person to whom he wants an answer; instead, he asked a group of

people a question in the plural form to give them chance to ponder and discuss before responding, rather than referring to a single person, which could be perceived as awkward.

The Prophet stimulated the development of mental persuasion and brainstorming skills, which are essential for the advancement of empirical evidence and understanding. An example of mental persuasion on account of the Holy Prophet (PBUH) is that a man from Bani Fazarah came to the Messenger of Allah (PBUH) and said: My wife has given birth to a black child (so he does not know me because I am not black). The Prophet (PBUH) said: Do you have camels? He said: Yes. The Prophet (PBUH) said: What is their color? He said: They are red. The Prophet (PBUH) said: Is there some among them grey? He said: Yes, there is grey. The Prophet (PBUH) said: Then where did this color come from? The man said, "mutation" Then, the Prophet (PBUH) said: "Similarly, some vein in your child must have drawn this color. (Because of the mutation)"¹⁷

Hitting parables and storytelling

Stories can rejuvenate theoretical standards by giving them substantial structure. We cannot generally give understudies direct involvement in psychological ideas, yet stories may approach. A story tends to have more profundity than a simple example. A story tells about some occasion - some specific people, and something that happens to them. Stories draw in our reasoning and our feelings or emotions. Stories can serve different functions in the classroom, including igniting understudy interest, supporting the progression of lectures, making material essential, overcoming understudy anxiety or resistance, and building compatibility between the educator and the understudies, or among understudies themselves.¹⁸

Parables are rhetorical devices and methods of instruction used in ancient times to the Prophet utilized appealing proverbs to exemplify his lectures to the audience; these proverbs have argumentative influence, grandeur lucidity in the synthesis of the actual intent, and are depicted in perceptual shape to make it present in front of the listeners.

There is the book of parables (Kitāb al Amthāl) in Hadith books such as Jamia Tirmidhi in which, there is a variety of parables that provoke thinking and cover many themes such as the parable of the straight path¹⁹ and five prayers.²⁰ Abu Musa al-Ash'ari (R.A) narrated that the Messenger of Allah (PBUH) said:

*"The example of a believer who recites the Qur'an is like a fruit whose fragrance is good and whose taste is good. And the example of a believer who does not read the Qur'an is like a palm tree that has no fragrance and the taste is sweet. And the example of the hypocrite who recites the Qur'an is of the fragrant plant whose fragrance is good and its taste is bitter. And the likeness of the hypocrite who does not recite the Qur'an is like the inwardness (of a bitter fruit) which has neither good smell nor good taste."*²¹

Regarding this parable Holy Prophet (PBUH) illustrates that the effect

of the word of Allah is found in man both outwardly and inwardly. Since human beings have different attributes, the full effective benefit of the Holy Qur'an is only available to those who are believers and memorize the Qur'an and follow it, such a believer is acceptable to Allah as a fruit of good color and good taste. And there are some people whose inner self benefits from the Qur'an but are deprived. This is the believing servant who is not a reader of the Qur'an. There are hypocrite people whose appearance is good because of recitation of the Qur'an but whose heart is dark. In the sight of Allah, it is like 'Hanzala' which has neither fragrance nor good taste but is bitter. In this parable, the Holy Prophet (PBUH) precisely exemplified the states of a reader of the Quran, a non-reader, and a hypocrite. As a teacher, it was the simplest way not only to clarify the situations but also to provoke his students to the recital of the Quran.

Gradual Approach

Holy Prophet (PBUH) used innovative generalization to introduce the fresh sacred traditions to his supporters as some of the experiences are harder to understand bluntly and people take a considerable time for full comprehension of the adherents. So, one of the Prophetic techniques for students was allowing them to learn first and act later with a broad portrayal of the whole matter pursued by specifics. Several of the challenges in the early prophetic era were persuading Muslims to abandon alcohol for good. The Prophet delivered recommendations based on Quran verses, beginning with an explanation of the drawbacks of consuming alcohol, followed by another expose of how damaging it is, and finally, the banning of alcohol became inevitable.

Gradual instruction was the Prophet (PBUH)'s Sunnah and teaching method; he followed the order of significance, giving priority to what was more important. This simplified and streamlined cognitive development. Such as Allah's Apostle said to Mu'adh bin Jabal when he sent him to Yemen" You are approaching people of the Book (Christians and Jews). When you visit them, invite them to bear witness that there is no God but Allah and that Muhammad is the Messenger of Allah. They confessed it and then brought to their notice that Allah has enjoined on them five prayers day and night. If they accept it, then tell them that Allah has imposed Zakat on them which It will be given to the rich and the poor, if they obey you in it too. There is no veil between you and them."²²

Ordering people to perform all the religious obligations at the same time could pressurized the people which could result in chasing away from Islam. So, this hadith shows the significance of prioritization and graduality as an effective educational strategy.

Considering Individual differences

Considering individual differences benefits assessing and meeting the requirements as well as willingness and ability. Each individual or class requires unique care and attention. Prophet (PBUH) took account of the

different disparities in his duties by:

- Varying the instructions according to the audience.
- Differing in opinions and responses based on the situations presented.
- Diverse attitudes and perceptions are based on the persons with whom interact.
- Gives his followers different commands and responsibilities based on their specific characteristics and talents.

Holy Prophet (PBUH) used to give attention to individual behaviors and used the method of step-by-step instruction according to the situation. He used to say, "Talk to the people according to their minds and knowledge."²³

Individual differences can also be addressed by offering some type of grouping to minimize or integrate diversity in student background, performance, aptitude, or other traits.

Stimulation

Simulation strategy can best be defined as a role-playing technique for educating in which the process of instruction is shown artificially an effort is made to rehearse a few significant skills of correspondence through this procedure. The pupil-teacher and the understudies invigorate the specific role of an individual or real life-circumstance. The entire program, hence, becomes a preparation for role discernment and role-playing. It tends to be valuable in community schooling and other related subjects.²⁴

Humans have two distinct natures: appreciation for excellence and admiration for beautiful work. When someone observes that others have many positive characteristics and the ability to help others with a cooperative personality, it becomes a pleasant way to follow this wonderful role model. The perfect role model for Humans is Holy Prophet Muhammad (PBUH) himself as Quran says, "Indeed, you have a beautiful model in (the life of) Messenger of Allah (PBUH)" (Quran 33:21)

By observing the Prophet's behavior patterns and applying them to related matters in their own daily lives, the Prophet's disciples learn new religions' different facets, and ideas, handle and face matters, and issues, and find solutions. Islamic history has many examples of when people embraced Islam after getting impressed by Muslim great characters and culture. A prime example of how a positive role model can influence individuals more effectively than in other ways can be explicitly seen in spreading Islam in Southeast Asia. Moral codes, decent attempts to deal with, spirituality, and truthful performance in the behavior and attitude of Muslim merchants who reached those lands by sea motivated Malay people to convert to the new religion "Islam".²⁵

Healthy Competition

The roots of education lie concealed in an obscure past; those of competition are even less detectable. Kids precipitously look for competition with their friends or peers. The job of formal competition in different regions

is a considerably more recent phenomenon. Again, it ought to be noticed that casual contest assumes a significant part also. It is not surprising that education and competition are interrelated. On one hand, it is normal for children to contend and, consequently, justifiable that competition is put to instructive use. Then again, the contest might be seen as so significant in adult life also, that society particularly teaches their young to contend.

Marcus Verrius Flaccus, a Roman educator popular in the late first century BC, is credited to have presented the principle of competition among his understudies as a pedagogical aid. The Italian researcher Battista Guarino (1434-1513) writes in his account of proper educational techniques or procedures, "De ordine docendi et studentum", that instructors should cease physically punishing pupils, and those understudies are stimulated best by competition which can be escalated by matching them off. It might assist with recognizing two perspectives of the competition. In one view, any remaining contenders are seen as the focal point of competition; they should be defeated. In the subsequent view, the emphasis is on oneself and attempting to rouse themselves to perform better. The latter view is more conducive to cooperation or teamwork, which has become even more significant in modern society. It is also known as healthy competition.²⁶

Holy Prophet promoted healthy competition as it is individual interaction that stimulates and nurtures striving for higher goals while also creating a climate in which everyone in the community wishes for everyone to succeed rather than wishing for others to fail. Learning and practicing can be improved and stimulated by a competitive spirit. Holy Prophet (PBUH) stirred his followers on good deeds by competition as once he said "If people knew the reward for pronouncing the Adhan and standing in the first row (in congregational prayers) and there was no other way to get it other than by drawing lots, they would draw lots, and if they knew the reward for the Zuhr prayer (in the early moments of its stated time), they would race for it (go early), and if they knew the gratification for the Isha' and Fajr (morning) prayers in congregational prayers, they would draw lots."²⁷

Research Freedom

The uniqueness of colleges from different institutions is gotten from academic research freedom. The consciousness of research freedom by teaching staff in educational institutes empowers the faculty to be tolerant toward others' points of view as well as acknowledge or accept criticism through the process of peer review. That is academic research freedom which teaches regard for others' work and their perspectives. Also, this has prompted the free spread of research discoveries and results.²⁸ Prophet Muhammad (PBUH) also encouraged research freedom which can be seen in this hadith.

It is narrated on the authority of Aisha that the Prophet (PBUH) heard some voices and asked: "What kind of voice is this?" The people said: People are grafting palm trees, so the Prophet (PBUH) said: It would be better if they

did not do so. So, when they did not transplant this year, the palm became bad. When the people mentioned it to the Holy Prophet (peace and blessings of Allah be upon him), he said: "You know what is in your world. However, if it is related to your religion, then let me know about it."²⁹

Attention-grabbing Techniques

The attention-grabbing strategy was by Holy Prophet (PBUH) on many occasions which drew the listener's interest in what he was going to say and sparked questions and curiosity in the audience's mind, resulting in better comprehension and memorization. Here are some attention-grabbing techniques that Holy Prophet used:

a) Counting and summing up:

Counting and summing up methods help to comprehend and memorize. So, Holy Prophet used to sum countable things off and on as Ibn-e-Abbas narrates: Holy Prophet (PBUH) said: Take advantage of five before five: your youth before your old age, your health before your illness, your assets before your poverty, your free time before your occupation and your life before your death.³⁰

b) Addressing by name

A method to grab the attention of an individual while giving a piece of advice or instruction is to call by name. Anas bin Malik narrated:

"Once Mu`adh was along with Allah's Apostle as a companion rider. Allah's Apostle said, "O Mu`adh bin Jabal." Mu`adh replied, "I am present, May Allah bless you. O Allah's Apostle!" Again, the Prophet said, "O Mu`adh!" Mu`adh said thrice, " I am present, May Allah bless you, O Allah's Apostle!" Allah's Apostle said, "There is none who testifies sincerely that none has the right to be worshipped but Allah, and Muhammad is his Apostle, except that Allah, will save him from the Hell-fire."³¹

In this hadith, the Prophet (PBUH) called his full name "Mu`adh bin Jabal" to take his consideration and called it three times which triggered him to listen to Prophet carefully.

c) Repeating

Repetition is not only a learning technique but also a teaching and attention-grabbing method. Repetition of a particular thing or lesson shows its significance. In the above-mentioned hadith Holy Prophet repeatedly addressed his companion's name. Holy Prophet (PBUH) is used to repeat the lesson according to its importance. It is narrated by Abu Bakar (R.A) that:

"Once we were accompanying Holy Prophet (PBUH) and he asked, "Should I not inform you about the most severe of the major sins?" He uttered it thrice and then he spoke, "Allying someone with Allah, disrespect to parents, dishonest testimony, or false statement." We desired that the Prophet would stop repeating himself. " He sat up from his resting position and repeated this saying many times to clarify it in our minds."³²

d) Questioning

The Prophet used a technique of rhetorical inquiry to draw the disciples'

attention and stir their curiosity. The Prophet employed numerous forms of questioning for diverse objectives according to the circumstances and needs through questioning technique He urged his companions to be vigilant and make quick decisions in diverse situations.³³

As once Holy Prophet asked his followers "Shall I not tell you, people of Paradise?" The people said: Tell us. He said: "Humiliation in the sight of every weak person if he swears by Allah, but Allah will make it true." And then he said: "Shall I not tell you, people of Hell?" Let me know. The Prophet (peace and blessings of Allah be upon him) said: "Every quarrelsome, big-bellied, arrogant or every fat arrogant or arrogant hoarder."³⁴

It is general information that understudies have diverse learning styles and abilities, including the ability to focus on the example during classroom exercises. The educator tackles that issue utilizing attention grabber techniques. Questioning in teaching and learning sessions is one of the main aspects of attention-grabbing and mastering knowledge.³⁵

Moderate Teaching

Narrated Ibn Masood: Prophet (PBUH) always cared for us as he used to select the easiest way and suitable time. So, we never got weary and bored. (He refrained from talking to us through lectures or information every time).³⁶

Abu Wail narrates: Every Thursday, Abdullah would give a sacred sermon to the public. Once a man said, "O Aba Abdur-Rahman! (By Allah) I wish you could preach to us every day,". He responded, "The only thing that prevents me from doing so is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time, just as the Prophet did with us, for fear of boring us."³⁷

He used to say "He said, "Make it easy and do not be harsh, and rejoice and do not hate."³⁸

Audio-Visual Aids

In the current era educationists also encourage audio-visual aids as Erik Rosengard and Jackson Wilson also expressed that using media can catch the understudies' eye. We can call it an eye-catching gadget; the gadgets can be auditory or visual media. Mayer and Anderson said that playing activities in class can get the understudies' consideration. Indeed, even just utilizing eye movement or without plays a critical part in getting the student's attention.³⁹

The usage of audio-visual materials can be located back to the era of the Holy Prophet (PBUH) during the early advent of Islam. Manuscripts, flat bones, date-palm branches, and wood were the only learning resources available at the time. The Holy Prophet (PBUH) was used to assign the specified scribes to write down the sections of the Quranic Verses as soon as they began to be disclosed. The earlier inventiveness in the concerns of learning and teaching in Islam might be considered as available aids employed during the revelatory phase. The history of technology aid in teaching and learning can be dated back to the early age of Islam, according to modern experts. Instead of laptops, tabs, computers, screens, radios, and

projected multimedia, rocks, leather, date-palm, cowhide, and tree trunks were employed as audio-visual aids for the learning and memorizing of the Holy Quran.

The number of writing materials and audio-visual aids expanded after the death of the Holy Prophet (PBUH). Teaching and learning with audio-visual aids are not a recent phenomenon in Islam, but rather a helping material utilized in the procedure of disseminating education to early Muslim disciples during the early history of Islam. Holy Prophet (PBUH) made the best use of the provided aids and materials to impart knowledge.

a) Use of gestures

Narrated on the authority of Sahl that Allah's Apostle said, "I and the one who looks after an bereave will be like this in Heaven," showing his mid and index fingers and then untying them."⁴⁰

To demonstrate that months, sometimes, are of twenty-nine days Holy Prophet (PBUH) unfolded his both hands thrice showing his full finger and at the third turn, he folded his thumb.⁴¹ Narrated by Zainab bint Jahash that Muhammad (PBUH) once approached her in terror and declared, "Only Allah has the right to be revered. Grief to the Arabs, for a threat, has approached. As a result, an entrance has been cut in the wall of Gog and Magog "With his thumb and index finger, he formed a circle. According to Zainab bint Jahash, "Greetings, Allah's Apostle! Will we be annihilated even though some of us are religious?" "Yes, when the nasty guy increases," he responded.⁴²

b) Use of models while instructing

Ali ibn Abi Talib (R.A) narrated that Allah's Messenger (PBUH) took silk in his left hand and gold in his right hand. He took them both in his hands and said: "Both of them are prohibited (haram) for the men of my ummah and permissible (halal) for the women."⁴³

c) Use of diagramed and pictorial representation

Abdullah bin Masood narrated: The Prophet of Allah (PBUH) drew a square (on the ground) and then pulled another line in the midpoint of the (square) line, and another line going out of the (square) line. He drew (different) lines all around the one in the middle. Then he explained, "This is Adam's son, and this is his life span around him, and this one in the middle is the person, and these lines are his hurdles, and if he escapes this one, this one disempowers him, and the line stretching outside is his hope."⁴⁴

d) Use of Simile

Holy Prophet used the metaphor of a flowing river for five prayers. Usman (R.A) said: I heeded the Holy Prophet (PBUH) saying: "What do you think if the courtyard of your river being washed in it five times each day, what was dirt would be left?", He said nothing, he said: "the prayer go sins as water goes tuberculosis".⁴⁵

Narrated Ibn-e-Umar: Allah's Apostle said: "The owner of bound camels is an illustration of someone who knows the Qur'an by heart. He can control them if he keeps them bound, but if he lets them go, they will flee."⁴⁶

e) Use of Analogy

Learning with analogies has a positive impact on education. Analogies help to build up relations between familiar data and new data. Analogies portray new ideas or thoughts by connecting them to "recognizable ones that are outside of the substance area of quick interest" The utilization of analogies is "a method for setting up conceptual bridges between the known and the unknown".⁴⁷

Most of the time, when his followers face difficult incomprehension, the Holy Prophet (PBUH) used analogies for a clear understanding of rulings.

Ibn 'Abbas said, "A woman came to the Messenger of Allah, (may Allah bless him and grant him peace), and said that my mother had made a vow to perform Hajj and she died (before the payment was made)." Should I perform Hajj on their behalf? The Prophet (PBUH) said, "Yes, perform Hajj on their behalf." What do you think, if your mother had a debt, you would pay it off? She said yes. The Prophet (peace and blessings of Allah be upon him) said: Then pay the debt that belongs to Allah, because it is more important to pay this debt.⁴⁸ Here Holy Prophet (PBUH) made the women understand the ruling in such a way that had never crossed her mind.

Abdullah ibn Umar (R.A) narrated that we were sitting with the Messenger of Allah (PBUH) when the Prophet (PBUH) said: Tell me, what is the resemblance of a tree to a Muslim man whose leaves do not fall off? (It means that the good deeds of Muslims never end) He always bears His fruit." After a while when his companions guessed, he answered "The palm tree".⁴⁹

The relevance of this narrative is that the Messenger of Allah (PBUH) articulated the attributes of faith that the followers might certainly relate to, by drawing the analogy between both the date-palm tree and the believing person. The devotee, according to the comparison, is consistent, powerful, and steady in his faith; can give protection to someone else, and his devotion bears fruits. The faithful are anchored, steadfast, and established in his faith, and therefore are unaffected even by the passage of time or the environment. The faithful, like the date-palm tree, descends deeply, far beneath the ground, entering the soil profoundly to collect droplets of water and survives on such little water. Most of these parallels are conveyed by the Prophet's modest analogy, which is deep insignificance. It was also signified to the companions that reputation, wealth, sorrow, or difficulties nothing will ever shake a believer's confidence in God. With the confidence that both struggle and pleasure are from Lord, the disciple may endure in a variety of circumstances and adjust to all conditions. Everything about a believer is useful, the same as everything about the palm tree is useful. The foliage, flowers, dates nuts, tree stem, fluid, and wood of a palm tree are all valuable. The date palm tree's fruit can be consumed at any point in development, so every phase has its package of advantages. Likewise, the faithful benefit everybody in their surroundings at every point in life. So, this hadith specifies educational norms for the practical training of students.

f) Using a natural object as Visual aid

Narrated Jarir bin 'Abdullah: On a full lunation night time, we were with Holy Prophet (PBUH). "You will undoubtedly see your Lord as you see this moon, and there will be no difficulty in seeing Him," he continued, looking at the moon.⁵⁰

In this way, he imparted an abstract notion through a concrete object. Holy Prophet (PBUH) used the momentary visual manifestation as a means of instruction that people in heaven will see Allah as they are looking at the moon.

Literary experts approve that figurative language like similes, metaphors, parables, and analogy assist in the comprehension of hidden meanings and emphasizing specifics.

g) Use of momentary manifestation

Narrated by Anas (R.A) that the Messenger of Allah (PBUH) passed by a tree whose leaves had withered. He struck his stick on it and the leaves fell off. He said by saying "الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ", the sins of the servant are removed as the leaves of this tree are removed.⁵¹

Writing

Though Holy Prophet (PBUH) didn't know reading and writing but he was the pioneer of modern education. He was well aware of the importance of writing so he gave immense attention to writing and imparting knowledge. He had a significant number of scribes in his era who used to write down Quranic verses, his sayings, lectures as well as letters to kings and various places.

After the battle of Badr, Prophet Muhammad (PBUH) discussed the prisoners of war with his companions and later emancipated the detainees for their freedom. He required the rich detainees to pay a measure of money dependent on their monetary circumstances and asked the poor however educated detainees to instruct ten Muslim youngsters to read and write.⁵²

Holy Prophet (PBUH) not only gave permission to write hadiths but also ordered and encouraged to write as he was cognizant of the importance of writing in the teaching-learning process. He used to give lectures and others would write them. Abdullah bin Amr bin Al-Aas said: I used to write down what I heard from the Messenger of Allah (peace and blessings of Allah be upon him) to memorize, so the Quraysh forbade me and said: You write down whatever you hear from the Messenger of Allah (peace and blessings of Allah be upon him) The Prophet (peace and blessings of Allah be upon him) is also a human being and speaks in anger and joy, so I stopped writing and mentioned it to the Messenger of Allah (peace and blessings of Allah be upon him). He pointed to his blessed comb and said: "Write! I swear by the One in whose hand is my soul, nothing but truth has come out of it."⁵³

Admonition and Rectification through logical Arguments

Abu Amma (may Allah be pleased with him) said: A young man came to the Prophet (peace and blessings of Allah be upon him) and said: O

Messenger of Allah! Allow me to commit adultery. People turned to him and scolded him and said: stop, stop. The Prophet (peace and blessings of Allah be upon him) said: Come a little closer. He approached him and sat down. The Prophet (peace and blessings of Allah be upon him) said to him: Do you like this thing for your mother? He said: May Allah sacrifice me to you, no, by Allah! (No). The Prophet (peace and blessings of Allah be upon him) said: "People do not like it (evil) for their mothers either. Would you like it for your sister?" He said: "May Allah sacrifice me for you, no, by Allah! (No). The Prophet (peace and blessings of Allah be upon him) said: "People also dislike this thing for their sisters. Would you like it for your uncle?" By Allah! I am a sacrifice to you. The Prophet (peace and blessings of Allah be upon him) said: People like you dislike it for their aunts. (Say well) Would you like it for your aunt? Sacrifice on, no, by Allah! (No). Then the Prophet (peace and blessings of Allah be upon him) placed his hand on him and prayed: "O Allah! Forgive his sins and protect his private parts." After that, the young man was not interested in anything (like adultery).⁵⁴

One of the instructional techniques of the Holy Prophet (PBUH) is to teach with logical arguments and dialogue. In the given hadith Holy Prophet (PBUH) used the same means to deracinate the adultery lure from the man's mind even without threatening, wrath, or citing him Qur'anic verses in the prohibition of adultery. It is a very effective strategy to eradicate wrong ideas from a learner's mind and put in good ones.

Motivations

Researches show that the motivation techniques used by Holy Prophet (PBUH) fourteen centuries ago, successfully improved the performance of learners in contemporary times.⁵⁵ The western education system also follows almost all the techniques used by our Holy Prophet (PBUH). In education applied in the west, instructive techniques are essentially reliant upon the interests of students, while educators just go about as motivators and stimulators.⁵⁶ It shows the effectiveness of Prophetic strategies.

Conclusion

Prophet Muhammad (PBUH) was the epitome of a perfect instructor. He used unique and diverse methods to clarify and demonstrate to his companions and followers the fundamentals and philosophies of Islam, based on revealed truth; his instructions include all elements of life, exertion, living, and humanoid interactions, and are applicable wherever and at any time. The significance of this paradigm in teaching-learning activity motivates research and illustrates those methods. The study of the instructional strategies of the Holy Prophet (PBUH) is important as it will provide the divine approaches to the teaching-learning process. His approach was based on distinct discrepancies and included its conditions, temperaments, customs, and mindsets.

As the mosque was built as a place of worship, it became the first Islamic school and the primary center for the dissemination of Islamic teachings.

The Messenger of Allah was fully cognizant of the teaching techniques and capabilities of folks to comprehend his Pedagogical philosophy. Corollary, he used a range of learning tactics rather than relying on a single approach. He instructed in a range of methods, including via his sympathetic portrayal, in phases to avoid tedium, conversation, multiple kinds of inquiry, comparison, figurative language, sketching, quiet, humor, recurrence, reference, and telling amusing tales and anecdotes, to name a few.

The incapacity of teachers in the modern age to adapt their skills to teach overcrowded classes based on the specific requirements of the pupils is the most typical problem. A Muslim teacher is supposed of approaching and maximizing the capabilities of his students. The need of the time is to incorporate and modify Prophetic instructional strategies into the modern educational context.



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