



# THE TEACHING METHODS AND TECHNIQUES OF THE PROPHET (PBUH): AN EXPLORATORY STUDY

Taofeek Muhammed Thani<sup>1</sup>, Ibrahim Dahiru Idriss<sup>2</sup>  
Adamu Abubakar Muhammad<sup>3</sup>, Hafsat Sulaiman Idris<sup>4</sup>

<sup>1</sup>Research and Development Unit Adni Islamic School Ampang Malaysia, <sup>2</sup> Department of Primary Education Federal College of Education (Technical), Potiskum Yobe State, Nigeria, <sup>3</sup> Department of Religious Studies Federal University of Kashere, Gombe State Nigeria <sup>4</sup> International Integrated Tahfiz School Ampang Kuala Lumpur, Malaysia

## Abstract

*The impacts of the secular education system on the Muslims are very alarming. It has been creating doubts, errors, fantasies, disconnections and confusions in the mind of the Muslims and most importantly the youth. This pathetic scenario metamorphoses and it has been causing the youths too greatly in losing their self-identity as Muslims. The inability to learn and experience the uniqueness of the educational pedagogy of Prophet Muhammad (PBUH) has failed many people woefully to see the beauty of Islam in its holistic approach with regards to its educational pedagogy. Different pedagogical theories that have been formulated by the secular educationists carried out the notion of different belief systems from the west and its Eurocentric ideology. However, having studied the life and teachings of a man who has been considered as the best exemplary and the modest for the entire humanity by the Muslim and non-Muslims alike. It has been clearly noted that there are varieties of ways and teaching methods applied by the Prophet (PBUH) to educate the old and the young in different ways, nature, time, techniques or different patterns. This study is aimed to revisiting or unraveling different methods used by the Prophet Muhammad (PBUH) to nurture and educate his companions, family, friends and foes alike. This study is carried out through exploratory research to revisiting different teaching methods and techniques of the Prophet (PBUH) from different sources such as Hadith, Sunnah and the Seerah of the Prophet (PBUH). The researchers tried to gain further insights in different aspects with includes strategies, applications, stages and processes, etc. The researcher initially started with general overview about of the teaching methods and the techniques exercised by Prophet (PBUH), in his holistic methods of teaching and learning. This has been used as a tool to identify some critical related issues that could pave ways to different area of focuses for the furtherance study. Amongst the instruments used in this study includes documents analysis, journals, books, university record and report, interviewing Islamic educators and observation. A critical analysis is also used to shed more light on those different teaching methods used by the Prophet Muhammad (PBUH) and its relevance to different techniques in the pedagogical education.*

**Kata Kunci:** Teaching, Methods, Techniques, Prophet, Explanatory

## Article Progress

Received: 15 February 2021

Revised: 10 April 2021

Accepted: 9 May 2021

\*Corresponding Author:  
Taofeek Muhammed Thani  
Research and Development  
Unit Adni Islamic School  
Ampang Malaysia  
Email:  
kolapojunior@gmail.com

## INTRODUCTION

Prophet Muhammad (PBUH) adopted a distinctive approach to teaching his followers and companions the basics and concepts of Islam, which comes from divine revelation; his teachings cover all aspects of life, work, living and human dealings, which are suitable everywhere and anytime. The Prophet Muhammad (PBUH) is both messenger of Allah and a role model for individual Muslims. In the process of making Prophet Muhammad (PHUH) as a role model in all the life ramifications, individual Muslims should be able to study the methods of teaching and learning in the life of the Prophet (PBUH) and also his Sunnah must be studied extensively. This will facilitate the notion of the holistic approach and critical studying of his Seerah in order to draw many important lessons from his Seerah. A true follower of the Prophet (PBUH) must be able to live with the Prophetic life and its teachings. Since there is no any discrepancy or dichotomy between theoretical knowledge and practical knowledge (i.e. what is

taught must be practiced), and likewise from the revelation to reasoning, the pedagogical methods of the Prophet (PBUH) are worth to be revisited, understood and implemented by the Muslims and most especially the Muslims educators. However, due to the great influence of the secular education in the Muslim World and the separation between religious knowledge from other acquired knowledge like arts, science and social sciences many Muslim educators are incapacitated to study the Seerah of the Prophet (PBUH) in order to learn more about the pedagogical methods of the Prophet (PBUH) in the teaching and learning. By doing this, the loss of the holistic approach to education in the age of the rise secular education has been well known. However, this can be revitalized or revamped while studying the pedagogical approach of the Prophet (PBUH).

In order to shed more lights on the holistic pedagogical methods of the Prophet (PBUH), Allah (S.W.T) sent him in order to guide people to his service. Allah said:

"Invite to the Way of your Lord (Allah) with wisdom and fair preaching and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." (An-Nahl 16:125)

Inviting people to the way of Allah was the first and foremost duty which was bestowed upon the Holy Prophet Muhammad (PBUH). The call and inviting to the way of Allah (S.W.T) needs several methods and techniques which are to be used for the achievement of the desired goal. The teaching task exercised by the Prophet Muhammad (PBUH) started from his immediate family and relatives and later extended onto and beyond the whole of the Arabian Peninsula and continued throughout his life with enormous achievement. The methods and techniques he adopted in his invitation to Islam were systematic, consistent, reasonable, and realistic and yielded success.

The Prophet Muhammad (PBUH) worked in the most difficult circumstances and gave a practical demonstration of excellence in moral character during His Prophethood. Being a role model, the Prophet Muhammad (PBUH) established around him a group of believers and forms a community who would assist him towards the spread of Islam to other lands. It was in this way that the messenger of Islam gained access to any part of the then world. Therefore, a person who invites others to Islam must make things easy for the people he met. He should also start with the most important matter moving on to the next important while giving delivering the message.

## **THE PROPHET MUHAMMAD'S (PBUH) TEACHING METHODS AND TECHNIQUES AND THEIR RELEVANCY IN CONTEMPORARY EDUCATION SYSTEM**

The Prophet Muhammad's (PBUH) teaching methods that were extracted from the practices that can be evaluated within the framework of education-teaching are teaching by telling or the instructional methods of teaching, teaching by observation or experimental methods of teaching, teaching by demonstration, teaching, by comparison, teaching by question and answer.

### **1. Teaching by Telling Story Method**

The Prophet used to tell stories of the past Prophets and their nations and sometimes of some individuals of such nations in certain contexts in a way to teach Muslims through using interesting stories from which the companions could derive lessons and admonition. This can be clarified by referring the reader to the story of the People of the Ditch, the Magician, the Monk and the slave (boy) as mentioned in Sahih Muslim. (Halawani 2017).

The Prophet Muhammad (PBUH) sometimes used the method of telling stories for solving a problem, informing about a subject or protecting from a subject. For example, it is seen that he used the same method in the subjects like informing what right, good, beautiful are, guiding them, protecting them from badness and performing prayers. Hadith like how to pray (E. M. II. 24, 581), the importance of greeting (E. M. II. 363), how to greet each other (E. M. II. 365, 377), the necessity of doing favour to

mother-father (E. M. I. 1-9), the right of mother-father (E. M. I. 14), etc. are other examples that this method was used. However, while the Prophet Muhammad was using the method of telling, he did some implementations which were like comparing, likening, telling stories about the subject and teaching with examples which are used in learning-teaching in today in order not to distract listeners' attentions and for minimizing the rate of being bored.

## **2. Teaching by Observation and Correction Method**

The Prophet Muhammad (PBUH) use to pay attention to the actions of people around him so that he could teach them. A man entered the mosque and prayed, while the Prophet Muhammad (PBUH) was observing him. When he finished, he turned and greeted the Prophet and the Prophet told him to go and pray again as he did not pray correctly. When this happened for the second time the man asked the Prophet to teach him the correct way of praying which the Prophet did in detail. (Bukhari, 1971, Hadith No 1759, p. 421) [Shah, 2009].

Quran notifies that the Prophet Muhammad is a great model for people (Al-Ahzab, 33/21) and wants people to take this model as an example (Al-Hashr, 59/7). The Prophet Muhammad was a model and guide to the people around him with his feeling, thought, speaking, behaviours and life both before he became a Prophet and after it. Companions observed this model during all of their lives and tried to learn and actualize the Religion of Islam and worldview, philosophy of life that this religion had brought. Their deep love for the Prophet Muhammad made learning and actualizing principles of the Religion of Islam easier. So, those people of Jahiliyyah Period who had buried their daughters alive; despised weak people; nourished blood revenge; usurped the rights of other people; been usurer; derived improper benefits; etc. formed "the golden generation" in the model and guide of the Prophet Muhammad.

## **3. Teaching by Demonstration Method**

The Prophet Muhammad performed prayer while he was carrying his granddaughter Umama, from his daughter Zainab. When he stood up, he took her up and when he prostrated, he put her down (Hadislerle Islam, Vol. 6, 2014: 389). When his daughter Fatimah would come to visit him, the Prophet Muhammad would stand up, take her by the hand, kiss her forehead and make her sit where he was sitting (E. M. II. 317). "He cared about women, listened them and paid attention to their education" (E. M. I. 164).

His performing prayer while he had his granddaughter on his shoulder and in his lap in a society where daughters were not wanted, were despised, were regarded as dishonor and were buried alive and with his attitude to his daughter and other women in a society where women were only seen as a tool for meeting needs, were not given care, the Prophet Muhammad (PBUH) wanted to teach people these: Daughter and woman are not created different from men, they are created equal, they are precious and they should be given what they deserve. Otherwise, it is a usurpation of rights, cruelty. Also, he showed that performing prayer while having granddaughter on shoulder and lap does not break prayer. People around him were observing, watching, taking him as a model for themselves and implementing what he did.

The Prophet Muhammad asked a companion who wanted to learn times of prayer to be with them for two days (Canan, Vol. 7, No date; 385) so, companion learnt when and how to perform prayer by observing himself (Zebidi, I. Vol. 1984: 133; Hadislerle Islam, Vol. 3, 2014: 497). As it is seen in the examples, the Prophet Muhammad (PBUH) himself would teach how to pray by showing. He would show and teach not only about prayers, good ethics and mentality, attitude change but also about some daily works that he knew. One day, he helped a boy who was skinning a sheep what he slaughtered and he showed him how to skin it by doing (Yılmaz, 2010: 351)

#### 4. Question-Answer Method

The question-answer method stands out as one of the most used methods in hadiths. As it is seen in the examples below, companions would ask questions to the Prophet Muhammad (PBUH) about various subjects that they wanted to learn. The Prophet Muhammad (PBUH) encouraged companions to ask questions too. The statement below shows the significance of asking questions in the field of teaching and learning process.

“Knowledge is treasure; its key is question.” “Cure of ignorance is to ask.” “Be together with scholars, spend time with them, ask people who know, be friend with people who know.” and “Good question is half of the knowledge.” (Aktaran Ozbek, 1991: 149-150).

One Day, Abdullah bin Amr came to the messenger of Allah and asked “Is it vanity if I wear a nice cloth?” The Prophet answered, “No.” When Abdullah said “Okay” and asked “Is it vanity if I cook and invite people?” the messenger of Allah answered, “No.” “So, what is vanity?” asked Abdullah. The messenger of Allah said: “Vanity is underestimating the right and looking down on people” (Hadislerle Islam, Vol. 3, 2014: 520). When a companions asked to the Prophet “Whom should I do favour?” the Prophet answered “Do firstly your mother, then your father favour” (E. M. I. 5-7). “One day, people asked to the beloved Prophet “Oh, the messenger of Allah. Which of the believers is more virtuous?” Our Prophet ordered, “The one whom the Muslims are safe from the harms of his/her tongue and his/her hand” (Hadislerle Islam, Vol. 3, 2014: 386).

Besides companions’ asking questions to the Prophet, the Prophet Muhammad would sometimes ask questions randomly to the companions in order to keep their curiosity about learning alive, motivate them, provide mental alertness or actualize better learning.

#### 5. Teaching by Individual contacts method

Individual contact means to teach or to impart knowledge to the category of people individually with or without a specific cause. This method usually yields a serious and fruitful result which can be achieved and try to persuade the invitee responds to the mission in the shortest and convenient time, especially if trust has prevailed between the messenger and message receiver. The Prophet Muhammad (PBUH) selected the first way to tell the people the principles of advocacy and to highlight the importance of expending even understand the mind of the people and absorb its teachings is to contact the individual. He contacted His wife, friend, cousin and slave according to the guide of Allah.

The Prophet Muhammad (PBUH) naturally initiated his sacred mission right from home and then moved to the people closely associated with him. He called unto Islam whomsoever he thought would attest the truth which had come from His Lord. (Hamidullah, D. 2000) In this stage the Prophet (PBUH) began to invite people secretly to the worship of Allah immediately after the early revelation. The reasons why the invitation was secret in its beginning was due to the fact that the Makkans were strictly adhered to the religion of their forefathers (that is idol often worshipping) and were rude and resort to violence when resolving problems.

Considering the political religion and social atmosphere of the Makkan people, by inviting the closest relatives and friends as well as the good-natured people whom he knows well to Islam. These people were known in Islamic history as early converts. They at the forefront of whom were Khadija (the Prophet’s wife), Zaid ibn Harith ibn Sharahil, Abubakar Assiddeeq R.A. They all accepted Islam on the first days of the invitation. In view of the above, our contemporary scholars and preachers should learn and study the situation of their audience in order to use appropriate and relevant method and strategy in calling people to Islam or teaching the Islamic acts and beliefs.

## 6. Teaching by Writing Method

The Quran was revealed to Prophet Muhammad (PBUH) in the long period of 23 years in parts (the Qur'an was sent by Allah through the angel of revelation called Gabriel). Companions were learning incoming revelations from the Prophet Muhammad (PBUH), memorizing them, and implementing them into their life. Also, the Prophet Muhammad (PBUH) had incoming revelations written and recorded by people whom he himself had charged for writing Qur'an and who were called "revelation clerks. or scribes."

The Prophet Muhammad (PBUH) was reporting incoming revelation to revelation clerks or scribes and telling them where it was going to be written in the Qur'an, which surah (chapters of Qur'an) was going to be written as which verse before or after. Besides all these, he was asking companions to write revelations and copy what they wrote. So, the Qur'an was protected both in the minds and in a paper by writing it down. Hazrat Umar became a Muslim after he had read a written copy of the Quran. As it is seen, dictating or teaching by writing is one of the teaching methods which are peculiar to the Prophet Muhammad (PBUH) himself.

## 7. Teaching by Gatherings Method

In this regard, Allah (S.W.T) revealed the verse, where He said: "And warn your tribe O Muhammad (PBUH) of near kindred. (Ash-Shu'ara'i: 26:214).

The Messenger of Allah called all the people of Quraish; so, they gathered, and he gave them a general warning. Then he made a particular reference to certain tribes, and said: "O Quraish, rescue yourselves from the Fire; O people of Bani Ka'ab, rescue yourselves from Fire; O Fatimah, daughter of Muhammad, rescue yourself from the Fire, for I have no power to protect you from Allah in anything except that I would sustain the relationship with you." (Muslim 1/114; Bukhari 1/385,2/702).

The manifestation being implemented by the Prophet was to call and show a response to the command of the Allah. The Prophet (PBUH) would go out to the markets, clubs of Quraish, and their gatherings and declared in front of the people by saying to them: "Say no god but Allah and get success." It was verily a loud suggestive calling stating unequivocally to the closest people that belief in his message and they constituted the cornerstone of any future relationship between him and them, and that the blood relation on which the whole Arabian life was based, had ceased to exist in the light of that Divine ultimatum. (Muhammad, Y. M. 2006).

## 8. Teaching by Invitation/ Feasts Method

The Prophet used to invite people over for food, dialogue or purposely to teach them Islam. The Prophet used to meet and teach the new converts the religion in privacy because the situation can warrant it or a special need can suggest it, it can be individually or in group and it can be secret or open. In obedience to Allah's Commands, Prophet Muhammad (PBUH) rallied his kinsmen of Bani Hashim with a group of Bani Al-Muttalib bin Abd Munaf. The audience counted forty-five men. He invited them to another meeting and managed to secure audience; He then stood up and delivered a short speech explaining quite cogently what was at stake. He said: "I celebrate Allah's praise, I seek His help, I believe in Him, I put my trust in Him, I bear witness that there is no god to be worshiped but Allah with no associate, a guide can never lie to his people; I swear by Allah, there is no god, but He, that I have been sent as a Messenger to you, in particular and to all the people, in general. I swear by Allah you will die just as you sleep; you will be resurrected just as you wake up. You will be called to account for your deeds. It is then either Hell forever or the Garden (Paradise) forever." Abu Talib replied, "We love to help you, accept your advice and believe in your words. These are people of your kin whom you have collected, and I am one of them, but I am the fastest to do what you like. Do what you have been ordered. I shall protect and defend you, but I can't quit the religion of Abdul-Muttalib." Abu Lahab then said to Abu Talib, "I swear by Allah that this is a bad thing. You must stop him before the others do." Abu Talib, however, answered: "I swear by Allah to protect him as long as I am alive." (Nighat R. & Mussarat J. 2014)

### **9. Teaching People According to Their Natures and Customs:**

It was also part of the Prophet Muhammad's (PBUH) wise method to speak to people and to teach them on the level of their intelligence and in a way that suited their mental faculties, their natures, and their customs; and he would impart his goodly counsel with a spirit of tolerance and ease. (Maliki, 2014) Anas ibn Malik (R.A) reported to have lamented on the character of the Prophet (PBUH) He said during his service to the Prophet which took ten years, he had never found the Prophet (PBUH) complaining about his actions. He had never in anyways talked to him harshly or questioning for what he had done or not had been done (Sahih al-Bukhari 5691)

### **10. Teaching People According to their Level:**

There are different types of people in almost every society which includes the elite who seeks the knowledge of higher realities, the masses of ordinary people, and the stubborn opponents. For each of these types of people, there is a specific way of speaking to, calling them and teaching them. He (PBUH) would speak to people on the level of their intelligence, and his words would always be appropriate to the situation. He would use with each group the discourse that suited them, and address them in their own language. Allah (The All-Mighty) gifted His Prophet (PBUH) with a mighty and awe-inspiring presence, and made him qualified to be listened to. The Prophet (PBUH) used to bring himself down to the level of those whom he was talking to. It was narrated by Umar ibn Abu Salamah; Prophet Muhammad (PBUH) said ‘ ‘ Come near, my son, mention Allah's name, eat with your right hand and eat what is next to you’ ’ (Sunan Abi Dawud 3777)

### **11. Teaching by Sending Envoys**

Among the best and practiced methods of teaching adopted by the Prophet Muhammad (PBUH) is teaching and preaching through sending envoys to specific towns or people, but the envoys were chosen on the basis of their experience and knowledge, and sent on their errands. For instance, before Hijrah to Madina He sent a good number of his companions to Ethiopia. Besides escaping from the persecution of the Makkans, they propagated Islam there and paved the way for the acceptance of Islam by the Negus, the king of Ethiopia and many more among his people embraced Islam. (Nighat R. & Mussarat J. 2014)

In another development, the Prophet Muhammad (PBUH) sent Mus'ab bin Umayr to teach and preach Islam to the people of Madinah where a number of Medinites accepted Islam and joined hands with their Prophet's ambassador, a teacher and mentor Mus'ab bn Umayr in the preparation of welcoming the messenger of Allah for His migration from Makkah to Madinah. Similarly, in the six year A.H. on his return from Hudaibiyah, the Prophet Muhammad (PBUH) decided to send messages to the kings beyond Arabia calling them to Islam. On another occasion, Mu'az bin Jabal R.A was sent to Yemen for teaching and preaching Islam more especially the new converts.

### **12. Teaching through Delegations Method.**

Among the top methods of teaching adopted by the Prophet Muhammad (PBUH) is teaching by sending delegations to prominent and special people in order to recognize their status. The number of delegations listed in Ahl Al-Maghazi was over seventy, e.g., the delegation of 'Abdul Qais, the delegation of Amr Al-Judhami's messenger, Sudâ delegation, Udharah delegation, Bali delegation, Thaqif delegation, Hamdan delegation, the delegation of Bani Fazarah, Najran's delegation, Bani Haneefa delegation, a delegation of Bani Amir bin Sa'sa'a, Tujeeb delegation, Tai' delegation, etc.

The delegations arrived successively in Madinah till the tenth year of Al-Hijra. The succession of these delegations indicated the great degree of the entire acceptance which the Islamic teachings and Call reached. It manifested its influence and domination on vast areas of Arabia. The Arabs observed Al-Madinah with such a great respect and estimation that they could do nothing but surrender and submit to it. Al-Madinah had become the headquarters of all Arabia; so it was impossible to avoid it. (Nighat R. & Mussarat J. 2014)

### **13. Teaching by Character Method**

Prophet Muhammad's (PBUH) silent method of teaching is through his personality, and his honest and truthful nature, kindness and gentleness, purity of intention those made His mission successful. Having knowledge not most important in the teaching of Islam but presenting it is the matter. Once someone asked Aisha R.A about His conduct, "She asked him: Did you not recite the Holy Qur'an? His conduct is Qur'an." (Alvi, K. 2000).

### **14. Teaching by Wisdom and specialization Method**

The Prophet Muhammad (PBUH) considers the specialization of the learners in his teaching mission, for example, if the companions were wise scholars, He would encourage and give them a task that suited their qualifications. If other companions were eloquent but lacking in knowledge, He will teach them according to their talent and give them the task that suits them best.

Therefore, our contemporary teachers and preachers when conveying the message of Islam should start by presenting the obligatory deeds to newly convert Muslims. The voluntary aspects should be given later in the gradual process. They should also take into consideration the strength and abilities of the individuals. They should be allowed to progress gradually because it may be difficult for them to change at once.

### **15. Teaching Through Gradualism Method**

The Prophet Muhammad (PBUH) would not issue many commandments or many prohibitions all at once, but issued them gradually, bit by bit, so that the people would not become jaded, and so that his teachings would not be overbearing. An example: When he (PBUH) sent Mu'adh ibn Jabal to Yemen, he prepared him with sufficient instruction, and commanded him to follow the way of gradualism with the people there. (Maliki, 2014). In view of the above, there are few who will disagree that the actual duty of a qualified teacher and the significance of teaching to Islam have been severely neglected in our times when the need for it is more pronounced than ever. It is either not undertaken altogether, or if it is performed, then it is undertaken without the knowledge of the etiquette, preconditions, and general teachings that the sacred sources of Islam have provided for it. Therefore, the spirit of teaching is many times full of the results and blessings that could be attained. Actually, nothing is more needed now in making teaching and calling people to Islam by our contemporary scholars than correct knowledge, gentleness, Patience, perseverance, and wisdom.

The reason for this is to dispel all the superstitions and lies spread against Islam. All this needs wisdom, patience, and perseverance, and such polite methods bring quick results and have a rapid effect on the audience. Allah has said, "And whoever contends with and contradicts the Messenger after guidance has been clearly conveyed to him and chooses a path other than that of the faithful believers, we shall leave him in the path he has chosen and land him in Hell, what an evil refuge!" (Al-Nisaa' 4:115.) It is unfortunate that true adherence to the Way of Prophet's teaching methods has weakened in the Ummah. The more science and technology advances, the greater is the need for the observance and practice of the teaching methods and instructions of divine Prophets in human societies. This is because science and technology provide only machines and instruments and by no means to prevent their misuse by human beings.

## **CONCLUSION**

One of the most important aims of Islamic Religion is to discover and improve the abilities of humans who are born knowing nothing from the wombs of their mothers and self-realization. The first teacher and educator who was charged to achieve this aim was the Prophet Muhammad (PBUH). Even though he faced various difficulties, the Prophet Muhammad (PBUH) one of his major duties is teaching people the revelations that he received from Allah, informing them, spreading knowledge, making them learned actual things, making actualized things permanent and constant. The Prophetic era can truly be considered as the 'Golden Age' of the entire Islamic history as the Prophet Muhammad (PBUH) educated and empowered the companions by touching and transforming their lives through the teaching and learning process. He did not merely transmit knowledge rather he affected a complete

transformation among the audience by showing them how to live by the Qur'an. In the early years of Islam, the issue of education was at the forefront of the minds of the Muslims. Education was a dynamic process that transformed and empowered the Muslims. The Prophet Muhammad (PBUH) was a perfect teacher and instructor who enjoyed brilliant teaching methods and proved to master skillful techniques which he accomplished his goals in delivering the message of Islam. By the effective methods and techniques of teaching, the Prophet Muhammad (PBUH) who is ranked number one by Michael Hart', a Jewish scholar, in his book 'The 100 Most Influential Persons in History', was able to unite the Arab tribes who had been torn by revenge, rivalry, and internal fights, and produced a strong nation acquired and ruled simultaneously from His lifetime to date. It is clear that the Prophetic methods and techniques of teaching employed many different ways of directing people to the path of light and perfection, and laid the foundations for a good life in almost every single firmly.

## **RECOMMENDATIONS**

- Prophet Muhammad (PBUH) is the best teacher, preacher and guider, therefore his history has to be study properly, his activities are lessons for all contemporary Muslims and subsequent generations more especially in the teaching and learning process.
- Prophet Muhammad (PBUH) used many methods of teaching and preaching as Qur'an did, therefore contemporary teachers should study such methods and make effective use of each to enhance their teaching and learning task.
- Government should encourage contemporary teachers across the fields through regular trainings, seminars, workshops, etc to use the relevant teaching methods that help to develop the audients` mind and behavior or good character.
- Islam encourages development and improvements in every sector of life. Hence, the contemporary scholars and teachers as they are the ones who create the initial foundation of an individual and build character which is lasting, as well as develop society, must be well-equipped with the modern tools of teaching techniques and development, so that they can pass it on to their learners, thereby creating a generation which is ready for both the challenges of the world and the hereafter.



## REFERENCES

Alkhayat, R. Y., Arshad, M. R. H. M., Alobaydi, E. K., & Mohamed, H. H. Teaching and Learning Ways Used by Prophet Mohammad PBUH and Their Possible Implementation in Modern Learning Technologies.

Al-Saidi, F. M. (2009). Prophet's Educational Methods Used in Guidance. (Master Dissertation), Umm al-Qura KSA. Retrieved from <https://uqu.edu.sa/aasharaf/ar/200136>

Alvi, K. (2000). "The Prophet's Methodology of Da'awah" IRI Press, Islamabad: p. 08  
Egdūnas R. (2004). "The Multiple Nature of the Islamic Da'awah": Academic Dissertation, University of Helsinki, Faculty of Arts, Institute of Asian and African Studies.

Hamidullah (2000) "Rahmat-al-lil'alameen" Time Warner Group UK, vol. 1/130.

Halawani, A. S. (2014). 12 Prophetic Methods of Education. Available from: <https://en.islamway.net>articles>, (Accessed on 15 April 2014).

Hirschkind, C. (2004). "Civic Virtue and Religious Reason: An Islamic Counter-Public in Drobnick" Jim Aural Cultures, The Encyclopedia of Islam: ISBN 0-920397-80-8

Imam Hafiz Abu Isa Mohammad ibn At-Tirmidhi (2007). "Jami At-Tirmidhi" Darussalam Riyadh. Vol 6 no 3375/4.

Imam Abu Hussain Muslim ibn Al hajjaj (2007) "Sahih Muslim" Darus-salam Riyadh Saudi Arabia.

Maliki, S.M.A.A. (2014). The Prophetic Way of Teaching. Available from: <https://seekershuh.org/blog/2014/05/the-Prophetic-way-of-teaching-sayyid-muhammad-alawi-al-maliki>, (Accessed on May 16, 2014).

Muhammad Ibn Isma'il Ibn Al Bukhari 810: 870 AD) "Concise volume of Sahih Bukhari" Daral Kotob Al Ilmiya. No 557 ch: 3.

Muhammad Tagi-ud Al-Hilali, Dr. Muhammad Muhain Khan (1996), "Interpretation of the meaning of the Noble Qur'an in the English Language (A summarize version of At-Tari)" Maktaba Darus-salam publishers and distributors, Riyadh, Saudi Arabia.

Muhammad Y. M. (2006). "A Role Model for Muslim Minorities" The Islamic Foundation, p.12

Nadvi, S. S. (n.d) "Siratun Nabiv iv" Darul Ishaat, Urdu Bazar Karachi, vol. 4/150

Rogerson, B. (2010). The Prophet Muhammad: a biography. Hachette UK

Rukhasana, N. The Methodology of the Prophet In Calling To Allah. Journal of Social Sciences Research; Peer Review Research Publishing System; ISSN 2321-1091: Vol. 5, No. 3

Sabeel A. (n.d) "Booklet on Da'awah to the World" p. 20.

Shah, S. D. (2009). Prophet Muhammad's Method of Teaching, Chennai: Bijaksana Tn C. Available from: [www.mymurabbi.blogspot.com/2009/10](http://www.mymurabbi.blogspot.com/2009/10), (Accessed on 27 October 2009)

Sulayman, H. I. (2014). Values-based Curriculum Model: A Practical Application of Integrated 'Maqasid Al-Sharia' for Wholeness Development of Mankind. Procedia - Social and Behavioral Sciences, 123, 477-484. doi: 10.1016/j.sbspro.2014.01.1447.