

Education, Teaching Methods and Techniques in the Early Years of Islam During the Era of Prophet Muhammad (SAW)

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Abstract

The main objective of this study was to investigate the educational activities and the teaching methods and techniques in the early years of Islam during the prophetic era for developing our existing education system. Education was launched by the Prophet Muhammad who was not only the preacher of a new religion and the head of the new community, but also an effective teacher and an enthusiastic promoter of learning. Islam is a knowledge-based religion, a religion of the Book. Since Muslim civilization has religion as a unifying factor, it is naturally based on the Qur'an and the tradition (Hadith). As soon as the mosque became the place of worship, it also became the first school in Islam and the main place for spreading Islamic education. The early Muslims were devoted to the cause of education. Although theirs was an oral tradition, they began to wholeheartedly seek knowledge with great zeal and enthusiasm. They were influenced by the effective methods and techniques of teaching of prophet Muhammad(SAW). The Holy Prophet did His best to convey knowledge to the people using every possible method and technique. In this paper, those methods and techniques of Holy Prophet and the early Muslims' educational activities are reviewed scholarly.

Keywords: Education, Islam, Method, Muhammad, Teaching, Technique.

Introduction

Education has always been a major concern of the Muslim peoples. Muslim education was launched by a man, the Prophet Muhammad, who is said to have been illiterate. Yet, as the preacher of a new religion and the head of the new community, he became an effective teacher and an enthusiastic promoter of learning. He emphasized two essential principles of modern education:

the idea of life-long education and the need for its democratic action, by making it available to Muslim men and women. Islam has always recognized the great value of education (Khalediy, 2011). Every Muslim must seek knowledge from the cradle to the grave as spelled out by our beloved Prophet(SAW). He also emphasise the rewards for those who teach their children (Ilyas, 2014). The revelation of the first surah of the Holy Quran delivered by Malaikat Jibril A.S. to the Prophet S.A.W. is concerning education. The significance, variety and benefit of education were mentioned directly and indirectly in many surahs. The readers of the Qur'an are frequently requested to use their senses to learn, study and understand truly the meanings. They need to generate dynamically their mind, sight, aural, oral capabilities and deed in order to acquire the gist. These were practiced and manifested during the life of the beloved Prophet S.A.W. and the Companions during the glorious era of Islamic Civilization (Ali, 2015). The essence of Muslim education is the divine revelation in the Qur'an. The Qur'an represents Muhammad not as a teacher of this divine message, but as a teacher who expected no reward for his labor, except from God. In the discharge of his mission, the Prophet provided commentaries on the revelation and also set precedents for the future action of his community (Khalediy, 2011). The Prophet Muhammad (SAW) used every possible method to convey knowledge to the people. On the other hand, our current education system is killing creativity. Many people disapprove of our current public education system and believe it is holding students back. So, to develop our existing education system, it is very important to know about those excellent teaching methods and techniques and early Muslims' educational activities during the glorious era of Prophet Muhammad(SAW).

Meaning of Education

Education is the desirable and comparatively permanent change of behavior. Education derives from Latin word 'educare', or 'educere' or 'educatum'. The word 'educare' also means rearing where 'educere' means to bring out and 'educatum' means to practice or to teach.

According to Socrates, "Education is the mean that helps in searching the truth."

According to Aristotle, "Education is a process necessary for the creation of sound mind in the sound body."

World book of encyclopedia denotes education as the process by which people acquire knowledge, skills, habits, values or attitudes. (Atique, 2012)

“Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods include storytelling, discussion, teaching, training and directed research. Education frequently takes place under the guidance of educators, but learners may also educate themselves.” (Dewey, 1944)

Definition of Education in Islam

Arabic language defines three etymological meaning of education. Ta’lim from the root ‘alima (to know, to be aware, to perceive, to learn) which is used to denote knowledge being sought or imprinted through instruction and teaching. Tarbiyah from the root raba (to increase, to grow, to rear) implies a state of spiritual and ethical nurturing in accordance with the will of God. And Ta’dib from the root aduba (to be cultured, refined, well-mannered) suggests a person’s development of sound social behavior. What is meant by sound requires a deeper understanding of the Islamic conception of human being. (Khamis & Salleh, 2010)

These terms comprehensively are concerning the multilateral relationship of human and their society; human and environment; society and environment; and in relation to Allah. These cross-sectional relation are all together represent the scope of education in Islam of both ‘formal’ and ‘non- formal’, comprising the Fardhu Ain and Fardhu Kifayah. This is a great versatility that the Qur’an and the Prophet S.A.W. mention repeatedly the paramount importance of education and the supremacy (Ali, 2015).

It is stated in the Qur’an, “Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what he ye do.”(Al- Mujadalah: 11)

The Significance of Education in Islam

Education has been greatly emphasized in Islam. The first verse of the Qur’an to be revealed to the Prophet Muhammad (pbuh) indicates the importance of education in Islam; the verse started with the word “Iqr’a”, it is a command that means ‘read’ in Arabic, and that implies the concepts of ‘learning’, ‘exploring’ and ‘seeking enlightenment’. This demonstrates that reading (knowledge)

is the way to approach the Creator of all that exists. Verse 96/1-5 states: "Read! In the Name of your Lord who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not. " Hence, Muslims believe that Allah created humanity and commanded that they seek knowledge in order to become stronger in their faith. The importance of education has been emphasized repeatedly in the Qur'an, which is the ultimate source of guidance for Muslims. Verse 20/114 says, "My Lord! Increase me in knowledge." This verse indicates that whatever we know is limited as we need to keep asking Allah to increase our knowledge. Therefore, a Muslim should constantly be seeking more knowledge (ilm). The Qur'an treats knowledge as a means to reaching iman (faith) for all Muslims, males and females, to becoming true believers. This is demonstrated in the following verses: "Allah grants wisdom to whom He pleases and to whom wisdom is granted indeed

he receives an overflowing benefit"(Surah 2/269). "Those truly fear God, among His Servants, who have knowledge: for God is Exalted in Might, Oft-Forgiving"(Surah 35/28). "Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition"(Surah 39/9). The hadith of the Prophet (pbuh) also emphasise the value of knowledge. As the following hadith narrated by Abu Hurairah notes: When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (the deceased)." (Sahih Muslim: Book 12, Hadith 4005)

Therefore, in the Qur'an and hadith, the importance of education is explicit; in Islam seeking education is obligatory, and that knowledge is considered to be the path towards greater closeness to Allah SWT. (Ali, 2015)

Education During The Era of Prophet Muhammad(SAW)

The roots of the Muslim educational system can be traced back to the early days of Islam, when Prophet Muhammad used to sit among his companions to expound the injunctions of the Qur'an and to instruct them in the teachings of Islam. His assembly (majlis) was destined to set the pattern for educational instruction during the subsequent centuries. His mosque (Masjid al-Nabi; Masjid al-Rasul), where he habitually convened his majlis, was not only the seat of the first educational

institution in the Muslim history, it also came to set a tradition for the mosques as such to be also seats of learning. For centuries the mosques occupied the premier position among the places where educational activity was centered. Last but not least, the way Prophet Muhammad conveyed his message to his companions orally. Evidently the hadith which undoubtedly occupied the central position among the sciences of the Muslims, was responsible for the principle of 'sama'. The underlying idea was to hear from the words of the Prophet through an unbroken chain of transmitters, thereby implying to be present in the majlis of the Prophet. During the earlier period, the students would "collect" hadith from individual scholars, rather than "learning" it in regular classes. (Ahmed, 1987).

From early on, Islam emphasized two types of knowledge, revealed and earthly – i.e., revealed knowledge that comes straight from God and earthly knowledge that is to be discovered by human beings themselves. Islam considers both to be of vital importance and directs its followers, both men and women, to go and seek knowledge. (Boyle, Helen, 2002)

For Muslims, the Koran is the perfect word of God, sacred and therefore cannot be changed. According to Islam, seeking earthly knowledge is also important because earthly knowledge compliments the knowledge revealed by God in the Koran and helps Muslims to live productive and good lives in this world. Mosques came to be central to the learning processes of Muslims in the early days of Islam and continue to do so to this day. (Ahmed, 1987)

The period of the prophet Muhammad SAW can be divided into two periods: Mecca and Medina period. In the first period, is since the prophet sent as messengers until the Hijra to Medina approximately 611-622 M, the Islamic education system was being focused only by the prophet Muhammad Saw. In fact, no one had the authority to give or determine the educational materials rather than him. The prophet was doing the education stealthily (bus-Sirri), particularly to his family, in addition to lectures and speech in the places where was visited by many people (bil Jahri). While the material was provided only around the ayahs (the messages of Allah SWT); 93 ayahs in Al-Quran and a number of instructions from him directly (read: Sunnah and Hadist). Before Islam comes, kuttab; the jahiliyyah 'institutional' education had been established. Hijaz community had learnt to read and write to the community Hirah, the Hirah community had learnt to the Himyariyin community. The people who had first learnt to read and write among the Mecca society were Sufyan Ibn Umayah and Abu Qais ibn 'Abd al-Manaf, who both learned to Bisyr ibn'

Abd al-Malik. To both of them, the society of Mecca learned to read and write. Therefore, presumably can be understood when Muhammad to do his mission in Islam (around 610 M), the Quraish society only has 17 men and 5 women who were clever enough to read and write.

In general, The materials of Al-Qu'ran and the advices are explain about the religious study that are focusing on theology and worship, such as faith in God, in His apostles, and days later, and the other kind of worship which is named as prayer. The Zakat itself at that time had not become of educational materials, because the charity was usually understood only as the charity to the poor children and orphans. In addition, the "behavior" material had also been taught so that the human must behave noble behavior with honor and avoid misconduct behavior. The scientific material had not been made as subjects. The prophet Muhammad SAW only gave an encouragement to consider the incident a

human, animal, grow plants, and nature. (Selasa, 2012)

It is significant that almost all the verses of the Qur'an in praise of or in connection with learning and writing belong to the Makkan period, while the Madinite verses lay greater emphasis on action and performance.

For instance:

"Are those who know equal with those who know not?"(39:9)

"Fear Allah alone the erudite among His bondmen."(35: 28)

"And say: My Lord! Increase me in knowledge."(20: 114)

"Ye were taught that which ye knew not yourselves nor did your fathers (knew) it." (6: 92)

"And if all the trees in the earth were pens, and the sea, with seven more seas (added to it), were ink, the words of Allah could not be exhausted." (31: 27)

"By the Mount (Tur) and by a Scripture inscribed on parchment unrolled" (52: 1-3).

"Had We sent down unto thee actual writing upon paper." (6: 7)

"Ask the people of remembrance if ye know not."(16: 43)

These are all Makkan verses.

The most important thing connected with the Makkan period is that already at this early date the Prophet had scribes who took down regularly whatever was revealed to him and whose copies multiplied rapidly. We know, for instance, that when Umar embraced Islam, he had come across a copy of some of the Suras of the Qur'an in the house of his sister, who apparently could read. (Hamidullah, 1939)

In the period in Medina, 622-632 M or 1-11 hijriyyah, education who had done at the first by the prophet Muhammad SAW was building the mosque 'institutional'. Through the mosque, Muhammad SAW provided education and teaches of Islam. He strengthened the unity among the Moslems and scrape out the remnants hostility, especially among the Anshar society and the Muhajirin society. At this period, the ayah of the Qur'an as much as 22 surah had received, 1/3 of the content of Al-Qur'an. (Selasa, 2012)

The Holy Prophet had sent a teacher to Madinah even before he himself migrated to that place. Immediately after the Hijrah, we see him, in spite of enormous preoccupations in connection with defensive and pre- cautionary measures, finding time to supervise the work of eradicating illiteracy from Madinah. To this end he appointed Said ibn al-As to teach reading and writing; and he is reputed to write a good hand. The Holy Prophet was so much interested in this matter that a year and a half after his migration, when two score and more Makkans were taken prisoners by him after the victory of Badr, he asked those among them who were literate, that each one of them should teach ten children of Madinah how to write. Ubadah ibn al-Samit says that the Holy Prophet (peace and blessings of Allah be upon him) appointed him a teacher in the school of Suffah (Madinah) for classes in writing and in Quranic studies. (Hamidullah, 1939)

Suffah was an enclosure connected to the Mosque of the Prophet in Madinah, was in fact a regular residential school where reading, writing, Muslim law, memorizing of chapters of the Qur'an, tajwid (how to recite the Qur'an correctly), and other Islamic sciences were taught under the direct supervision of the Prophet. Leaving aside the question whether or not suffah was a regular residential school, at least this much can be said with certainty that the Prophet devoted much time to teaching. Besides his regular sittings after the prayers which were more or less for teaching purposes, he was asked questions pertaining to the matters of belief and conduct by the members of his community in or outside of the mosque. (Ahmed,1987)

Often the Prophet asked some of his trained companions to accompany the tribal delegations on their return journey in order to organize education in their country and then return to Madinah. The dispatch of teachers was a regular feature of the educational policy of the Prophet all through his life in Madinah. In the case of Bi'r Ma'unah, he had dispatched 70 of his best Qur'an-knowers obviously because they had to deal with a vast country and a very large tribe.

Girls were treated separately. The Prophet set apart a special day when he lectured to women exclusively and replied to their questions. Spinning was regarded by him as their special occupation. A tradition records that he asked a lady to teach the art of writing to one of his wives. His wife 'Aishah was so gifted in Fiqh and Muslim sciences besides letters, poetry and medicine 56 that the Prophet is said to have remarked that she mastered half of the human sciences (Hamidullah, 1939). The Qur'an had also specially enjoined upon the wives of the Prophet to teach others (Quran 33:34). An interesting tradition says: "Who possesses a slave girl and teaches her and teaches her well and trains her and trains her well, and then liberates her to marry her as a regular wife, he shall have double merit. (Ibn-'Abdul-Barr, p. 46)

Gradually the Muslim State, which at first consisted only of a part of the city of Madinah, extended far and wide in the Arabian Peninsula, and not only nomadic tribes but also settled Arabs of towns and cities embraced Islam in large numbers. The conversion to the new faith necessitated a very extensive educational service embracing the million square miles under the Muslim sway in the time of the Prophet. Teachers were sent from Madinah to important centers and the provincial governors are made responsible for the organization and control of local schools. The long document exhaustively enumerating the duties of Amr ibn Hazm as governor of Yaman has fortunately been preserved by historians in toto. It contains express instructions for the diffusion of knowledge of Muslim sciences, the Qur'an, Hadith and Fiqh. There is an interesting sentence which throws a flood of light on the distinction between religious and secular education. It runs: "And persuade 60 people to take to religious lore." Daily ablutions, weekly baths, congregational services, yearly fasting and the pilgrimage to the Ka'ba were also to be taught by the governor-teacher. To enhance the standard of provincial education, the Prophet appointed at least in Yaman an inspector-general of education, who was a touring officer in the various districts and provinces and looked after the schools and other educational institutions. (Hamidullah, 1939)

The Prophet's Teaching Methods and Techniques

(1) Freedom of Research:

One day the Prophet(PBUH) saw that some people were atop the date trees busy in doing something. On being asked what they were engaged in, they replied that they were pollinating. The prophet suggested them not to do so. The following year date yield was considerably very low. The Prophet enquired them of the reason. They told him that the date crop depended on pollination. Since He suggested them to otherwise, they had refrained from that. The Prophet then told them to go on doing as they used to, and told that, "You know the worldly matters better than me." This hadith can be found in Al – Bukhari. (Moosams, 2009)

(2) Giving Short Talks After Salah:

The Prophet (pbuh) used to give short talks immediately after Salah (i.e., prayer) in a way to clarify something to Muslims or comment on another. (Halawani, 2017)

(3) He (SAW) Used to Criticize the Behavior Not the Agent:

He never said an evil word to friend or foe. The Prophet would not speak in a way that would break anybody's heart. When he was treated badly, he did not take it personally and he generalized it and then corrected it. When someone complained to him about someone, or he saw a fault in someone, he did not fling the fault in the agent's face. When we look at our Prophet (PBUH), he would say, "what is

the matter with those people that they say or do so and so!" and thus he made people realize that what is wrong is the behavior, and he did not insult or scold people. He did not criticize the person, but rather the faulty action and he always did this correction in the best of ways. (Gultekin, 2012)

(4) He (Peace be upon him) Would Teach Men and Women:

The prophetic method for teaching emphasizes in its wisest ways, the importance of teaching women as well as men. This shows that Islam encourages that women be nurtured, refined, and cultured with a proper religious education to help them to uphold its message. (Maliki, 2014)

(5) Method of Observation and Correction:

The Prophet used 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 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]

(6) Education Through Story Telling:

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 they can 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)

(7) He (SAW) Would Teach Through Gradualism:

He 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. This hadith can be found in Al-Bukhari. (Maliki, 2014)

(8) Education Through Applied Lessoning:

This can be seen in the following hadith that is narrated by Abu Hurairah. Allah's Apostle entered the mosque and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet returned the greeting and said to him, "Go back and pray, for you have not prayed". The man went back and prayed in the same way as before, returned and greeted the Prophet who said, "Go back and pray, for you have not prayed."

This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet said, "When you stand for Prayer say Takbir and then recite from the Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers" This hadith can be found in Al-Bukhari. (Halawani, 2017)

(9) He (SAW) Would Teach by Asking Questions:

He (saw) would also pose questions for which he did not provide answers, in order to test the knowledge and intelligence of his Companions. Ibn 'Umar (may God be pleased with him) reported that the Messenger of Allah (PBUH) said "There is a tree whose leaves never fall, and which is like the believer. Can you tell me what it is? The people began to call out the names of trees of the countryside; and it occurred to me, said Ibn 'Umar, that it was the date-palm, but I was too shy to say it. Finally, they asked the Messenger of Allah (PBUH) to tell them what it was, and he said: It is the date-palm." (Maliki, 2014)

(10) Use of Evidence:

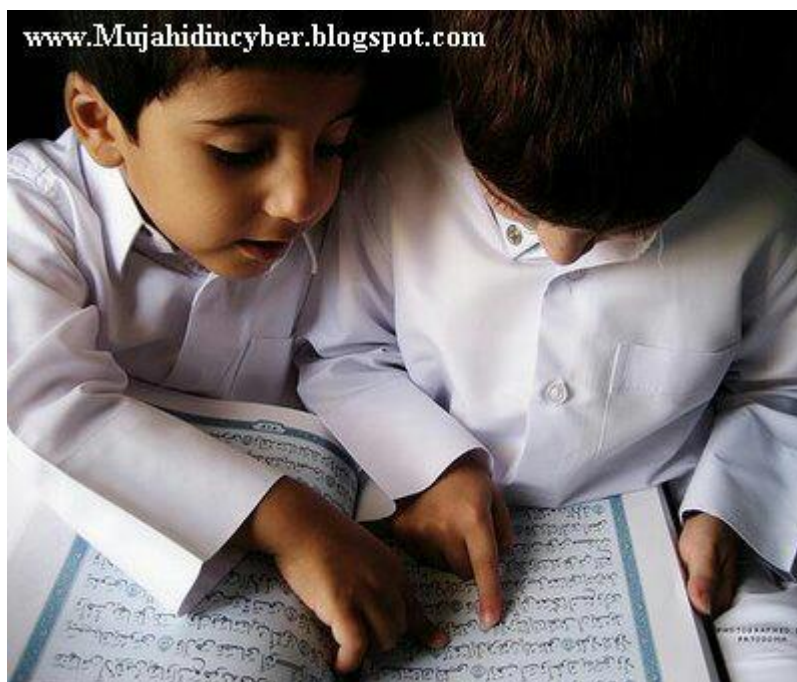
The Holy Prophet(SAW) cited the Qur'an as evidence.

(11) Method of Pledge (Bi'ah):

This method of instructing some basic important points to the people and asking them to pledge the same to him was one of the frequently used methods of the Prophet. When the followers agree to obey the instructions of their teacher, they stretch their hands, keep their palms over the palm of their

teacher and promise to him to do as instructed. This tradition of the Prophet is still being used by spiritual leaders of the community especially in matters of religion. During the Makkan period, when the Prophet was unable to bring most of his own people to the fold of Islam, he met a group of twelve men from Madinah in the holy month of pilgrimage, at a place called al' Aqabah. In the course of his

teaching the Prophet asked them to make a pledge and they did so. In return for living a life of virtue and obedience the Prophet promised them paradise (Haykal, 1976, p. 154). This method of pledge makes for enduring compliance with what is learnt. (Shah, 2009)

(12) Method of Spreading Knowledge to Others:

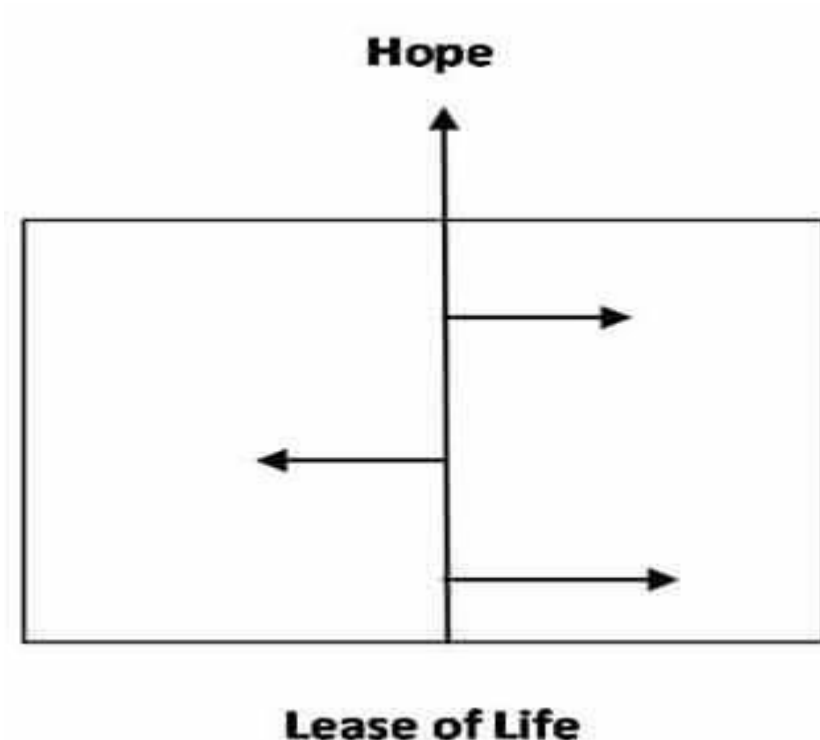
The Prophet employed the method of sending individual converts to their own people as teachers to spread the message of Islam to them. The Prophet, after delivering important messages to the masses, used to insist the people present there convey the message received from him to others who were not present. He condemned hiding of knowledge and compared the person who learnt knowledge but did not impart it to others to a crazy person who collected a treasure but did not make proper use of it. Abu Shuraih reported that on the day following the conquest of Makkah the Prophet blessed the person who heard a word from him, memorized and preserved it and rendered it to others as he heard it from the Prophet. (Tirmidhi, 2000, Hadith No.2580) [Shah, 2009]

(13) Education Through Accompanying the Educator for Some Time:

It was the habit of the Prophet that when he marched for battle all Muslims capable of fighting would accompany him and no one was ever allowed to be left behind except with the Prophet's permission. Moreover, when he dispatched military expeditions, he would command a group of Muslims to remain with him to witness the revelation of the Qur'an in order for them to convey these revealed parts and teach them to those who set out for jihad upon their return. So they learn from them what Allah revealed to His Prophet in their absence, while the Prophet sent some other men into military expeditions. This is understood from Allah's saying, "{And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)}". (Al-Tawbah-122) [Halawani, 2017]

(14) Diagrammatic Representation:

Abdullah bin Masood reported that the Prophet once drew a square and a line in the middle of the



square, which extended outside the square. He then drew some lines on both sides of the middle line. He then asked whether they knew what it was. The companions replied that only God and His Messenger knew best. He then explained to them that the square represented the lease of life, the middle line a human being and the sidelines on both its sides were the calamities and diseases, which continuously tear him/her apart. If one calamity missed him another one befell him. The line outside the square was hope. (Bukhari, 1971, Vol.8, Hadith No.426, p.285) [Shah, 2009]

(15) He Rewarded and Appreciated Positive Behaviors:

If we want to lead people to behave positively and prevent them from acting badly, the safest way to do this is to reward and appreciate positive action. To be loved and appreciated is what people crave. In the process of learning, people conclude from the appreciation and approval of the educators what they are doing right and what they are doing wrong. Ibn Abbas (ra) tells: "One day

I prepared some water in a pot so that the Prophet could perform ablution. When the Prophet saw the pot, he asked who had prepared it. Once he learned that it was me who had prepared it, he prayed for me, O Allah! Increase his understanding in religion.” (Bukhari, Invitation, 19) [Muhammad, 2017]

(16) No Student Left Behind:

In classrooms all over the world, it is a common practice for teachers to separate the strong students from the weak. The latter of which are delegated to less challenging classes that do nothing to nurture the mind while the ‘smarter’ students are given every opportunity to excel.

Prophet Muhammad made no distinction between students based on intelligence level, social standing or any other classification that separates us in society. He also never sought to exclude or expel anyone from the religion of Islam, but rather delivered a message that was all-inclusive to the whole of mankind. (Meehan, 2016)

(17) Method of Memorization:

Since the Prophet was unlettered, he used to memorize the verses that were revealed to him by the angel Gabriel, which he used to recite to his companions. The companions of the Prophet known as ‘Ashab As Suffah’ who were staying in a platform outside the Prophet’s house used to commit the same to their memory before preserving it in written form. The Qur’an was revealed to the Prophet in a

phased manner for twenty-three years and all the twenty-three years this practice of the Prophet and his companions continued which resulted in the compilation of the Qur’an in its full and unadulterated form in the later period of Caliph Uthman(r.). Further this practice of committing the whole Qur’an to

memory has become a religious duty, which led to the establishment of numerous educational institutions in various part of the Islamic world for this purpose. (Shah, 2009)

(18) He Used to Give Examples Suitable to the Topic:

One of the best methods of education is giving examples, as stories and examples more stick in the mind. Man can look at the face of the truth through these examples and stories and can perceive it more easily. The information given in the form of a story becomes more significant in the mind, and is remembered for much longer. We should read Islamic stories to our children, tell them about historical events and prefer to give all messages in form of stories. For this purpose the Prophet (PBUH) highlighted the significance of the prayer with such a metaphor: "What would you say if there were a river in front of a man's house and he bathed in it five times a day, would he remain dirty? "Those who were there replied, "No, no dirt would remain on that man". Upon this the Prophet (PBUH) said, "This is how it is with the five daily prayers. Allah (SWT) cleans sins by means of them." (Bukhari, Mawaqit, 6; Tirmidhi, Adab, 80) [Muhammad, 2017]

(19) He Taught by Practice:

One of the most effective ways of teaching is demonstrating by means of practice. People do not forget what they are taught with practice. Teaching by practice is the most fruitful method of teaching. Our Prophet (PBUH) saw a boy who was skinning a sheep and said to him: "Let me teach you." He put his hand between the skin and the meat until he reached up to the armpit of the sheep, and then he said: "Skin it like that, young man!" (Dawud, Taharat, 73; Ibn Maja, Zabaih) [Gultekin, 2012].

(20) Using Oaths for Emphasis:

The Prophet (saw) would emphasize something by swearing by Allah 'azza wa jail. This occurs in many ahadith . Most of the surahs have a ksam (oaths) in them. For example, Surah Ash-Shams, was shamsee wa-duhaahaa; Surah Al-Lail, wal layli ee-dha yagh-shaa, and Surah ad-Dhuha, wad duhaa, just to name a few. We see that all of them start with a oath (Shareef, 2014).

(21) Method of Reading:

The Prophet's method of reading originated from the first revealed verse of the Qur'an namely "Read! In the name of thy Lord and Cherisher..."(96: 1) which refers to the reading, recitation and understanding of the Qur'an. Even now a Muslim child is initiated into the realm of education by reciting a few verses from the Holy Qur'an. The Prophet said that the highest form of prayer for his people was the reading of the Holy Book. (Gazzali, 2001, Vol.1, p.485). He also said that the most virtuous among the believers were those who learnt the Qur'an and taught it to others. (Bukhari, 2000, Hadith No. 5027) [Shah, 2009]

(22) Method of Writing:

Learning by writing is one of the best ways of education. Writing once is equal to reading ten times. By writing, we engrave the topic both on the paper and in our minds and hearts. The Prophet Muhammad(PBUH) said as follows regarding this issue: "Bind knowledge by writing." Furthermore, emancipation of the prisoners of the war in return for teaching literacy to people shows the significance that he attached to reading and writing. (Abu Dawud, Adab, 6) [Muhammad, 2017]

(23) The Prophet (SAW) Spoke to People According to Their Level:

The different types of people are: the elite who seek 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 them, 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

his words easy for people's hearts to love and accept, so that he needed nothing more. (Maliki, 2014)

(24) Use of Comparing Things:

The Holy Prophet (SAW) used to compare the tangible to the intangible. For example, He said, "Charity extinguishes the sins like water extinguishes the fire." (Tirmidhi, 614) [Munajjid, 2011]

(25) He (PBUH) Would Give Time for Rest So as Not to Over Burden People:

Ibn Mas'ud said: "The Prophet (PBUH) would withhold his counsel from us some days, disliking that we might become bored." (Maliki, 2014)

(26) Making Physical Contact When Speaking:

The Prophet(SAW) would hold the hand or the shoulder of the person to whom he was speaking, to

make the person pay attention. The hadith that you may know very well is the hadith where the Prophet (SAW) told the companion: "Be in this dunya as if you are a stranger or a passer by."

The Prophet was holding the shoulders of the companion when he said this. (Shareef, 2014)

(27) He (PBUH) Would Teach People According to Their Natures and Customs:

It was also part of his (saw) wise method to speak to people 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)

(28) Use Gestures While Talking:

The Prophet (saw) used both statements and hand movements or gestures while talking. This method of teaching makes an imprint on the heart and mind and will not be forgotten. An example is when the Prophet(saw) was giving one of the companions (r:) advice, saying: "Beware of this," and he grabbed his tongue, which is very descriptive. (Tirmidhi) [Shareef, 2014]

(29) He Used to Repeat Things:

Underlining and repeating the important points during teaching is an important teaching method for making the subject matter remain in the mind. The Prophet would sometimes repeat something three times. One example is the hadith narrated by Abu Shuraih: "The Prophet said, 'By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!' It was said [by one individual listening], 'Who is that, O Allah's Apostle?'" He (peace be upon him) said, "That person whose neighbor does not feel safe from his evil." (Shaarawy, 2014)

(30) Using Anger:

An example from the Prophet(saw) about using anger to teach or make a point is when the people tried to do shifaa' for a woman who had stolen and have her excused from the penalty. The Prophet used anger in that moment to make the point that she cannot be excused. So there are times where people learn through anger, but it only works when we don't use it too often. (Shareef, 2014)

Conclusion

The Prophetic era can truly be considered as the 'Golden Age' of Islam as the Prophet(SAW) educated and empowered the Sahaba by touching and transforming their lives. He did not merely transmit knowledge, rather he effected a complete transformation among the Sahaba by showing them how to live by the Quran. In the early years of Islam, the issue of education was at the forefront at the minds of the Muslims. Education was a dynamic process which transformed and

empowered the Sahaba. The Prophet Muhammad was a perfect teacher and instructor who enjoyed brilliant teaching methods and proved to master skillful techniques with which he accomplished his goals in delivering the message of Islam. By the effective methods and techniques of teaching, the prophet Muhammad(SAW) who is ranked number one by Michael Hart', a Jewish scholar, in his book 'The 100 : The 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. 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 firmly laid the foundations for a good life. As a model in human relationships, the methods and techniques that the Prophet Muhammad(SAW) used in spreading his cause and mission will prove to be effective if we can apply them successfully in our own educational activities.

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