

## Characteristics of an Exemplary Teacher in the Light of Prophetic Hadith

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### ABSTRACT

The societal progress of any community is undeniably intertwined with the vitality and dynamism of its education system. Education serves as the foundation for the acquisition of knowledge, values, and skills, enabling individuals to actively contribute to society. Over time, the educational system has witnessed significant advancements and achieved commendable milestones, ultimately striving for perfection. In the modern educational landscape, educational institutions and teachers have access to various educational methods, activities, rules, advanced equipment, and facilities that play a pivotal role in the teaching and learning processes.

Islam, as a comprehensive and all-encompassing religion, has provided guidance for every aspect of life, including education. The Prophet Muhammad (peace be upon him) exemplified practical teaching methods that remain applicable and relevant even today. This article aims to briefly examine the teaching methods of an Exemplary Teacher employed by the Prophet Muhammad (PBUH) and elucidate their potential significance in the contemporary teaching process. By understanding and incorporating these methods, Muslim educators can enhance their pedagogical approaches, aligning them with the timeless teachings of the Prophet Muhammad (PBUH). This exploration will contribute to the ongoing discourse on effective instructional strategies and their harmonization with Islamic principles, thereby fostering a comprehensive and holistic educational environment.

**Keywords-** Education, Exemplary Teacher, Methodology, Teaching Method, Teacher, Hadith.

### I. INTRODUCTION

In Islam, education holds a significant and esteemed position. It is the task of the prophets and messengers; may Allah's blessings and peace be upon them all. Therefore, this task should be regarded with utmost reverence and respect throughout history. It is undeniable that the rise and prosperity of nations are closely tied to the quality of education, and no human civilization throughout history has been devoid of education.

The educational system consists of various components, including the qualifications of teachers, who should occupy a prominent place in scientific research,

especially given our contemporary circumstances. Their significance lies in the advancement of the Muslim individual, particularly in light of the declining conditions of Islamic societies and the mounting pressures imposed upon them by nations from the East and the West. Despite the conscious disregard of the true essence of this religion, it is noteworthy that Islam began with the command to read and seek knowledge. The educational approach of Islam is holistic, encompassing all aspects of life, and educators should adhere to it.

The historical background of the teaching methods employed by the Prophet Muhammad (peace be upon him) holds significant importance in understanding their role in the teaching process. The Prophet

Muhammad (PBUH) emerged in the early 7th century in the Arabian Peninsula, a time marked by a predominance of oral traditions and limited access to formal education. In this context, the Prophet Muhammad (PBUH) revolutionized the way knowledge was disseminated by adopting various innovative teaching strategies. He utilized storytelling, dialogue, experiential learning, and personal interaction to effectively impart knowledge to his companions and the wider community. The Prophet's teaching methods emphasized engagement, active participation, and practical application, thereby ensuring the comprehension, retention, and practical implementation of the teachings. These methods were not only rooted in the cultural and social context of that time but also addressed the unique needs and capabilities of the learners. As such, the historical background of the teaching methods of the Prophet Muhammad (PBUH) illuminates their enduring relevance and potential for enriching the contemporary teaching process.

In the field of educational methods, many books have been written, but the study of teaching methods in the light of hadiths in the form of books or articles, in my opinion, has not been done yet, although this issue has been addressed indirectly in various books.

## II. THE IMPORTANCE OF RESEARCH

The importance of the research is evident in the following points:

1. This research derives its significance from the importance of the Sunnah (teachings and practices of Prophet Muhammad) in the lives of Muslims. Therefore, every teacher should embody the qualities exemplified by the Prophet as much as possible, in order to guide the Islamic nation away from stagnation and decline and towards progress and global leadership.
2. Furthermore, this research derives its importance from the significant role of education in the advancement of nations, both culturally and civilly.
3. This research highlights the role of the educated teacher who inherits the mission of the prophets and plays a crucial role in educating generations in all fields of knowledge.

## III. RESEARCH OBJECTIVES

The objectives of this research are as follows:

1. This research aims to identify the qualities exhibited by our role model, Prophet Muhammad, and to adopt the teaching methods employed by him in educating his companions.
2. It also seeks to explore the relationship between these teaching methods and modern pedagogical approaches.
3. The utilization of the teaching methods of the Prophet in our classrooms, in line with his guidance.
4. The cultivation of righteous Islamic generations in accordance with the prophetic guideline.

## IV. RESEARCH QUESTIONS

1. Do the Prophet Muhammad (peace be upon him) have teaching methodologies?
2. Can these teaching methodologies be applied in the modern era?
3. Is there a relationship between the teaching methodologies of the Prophet Muhammad (peace be upon him) and modern educational approaches?

## V. RESEARCH METHODOLOGY

In this research, an inductive-analytical methodology was adopted, which involved collecting and analyzing relevant authentic narrations (hadiths) that illustrate the qualities of an ideal teacher. These narrations were then classified and linked to modern teaching methods, while highlighting the importance of each specific characteristic.

Previous studies or research conducted in this field have been limited and have not fully explored the educational qualities of Prophet Muhammad (peace be upon him). Some authors have only touched upon certain aspects of these qualities and focused their attention on specific attributes. Therefore, this research distinguishes itself from previous studies in terms of its comprehensive nature. It encompasses most of the qualities of an ideal teacher, and the analysis of these qualities is based solely on the Prophetic traditions (Sunnah), with the intention of avoiding unnecessary lengthiness in the research.

The transfer of knowledge and culture is an urgent need of human society. Without education, we cannot move with the caravan of human society in the contemporary world. On the other hand, Knowledge is the loss of a Muslim who must make more efforts in this regard than others in order to regain his lost value which is knowledge. This article, will examine the methods of teaching in the light of hadiths of the Prophet Mohammad.

## VI. RESULTS AND FINDINGS

Method is derived from Latin, which means ways of doing something the term refers to a series of logical and orderly ways that a teacher uses in the teaching process (6: 5)

Teaching methods encompass a range of strategies and approaches employed by educators to facilitate effective learning experiences and promote the acquisition of knowledge, skills, and competencies. These methods serve as the foundation for instructional design and delivery, guiding the organization of content, interaction with learners, and assessment of learning outcomes. Various teaching methods exist, including but not limited to lecturing, group discussions, case studies, experiential learning, and technology-enhanced approaches. Each method carries its unique characteristics and benefits, catering to diverse learner needs, subject matter, and educational contexts. Effective teaching

methods engage learners, promote critical thinking, encourage active participation, foster collaboration, and provide opportunities for reflection and application. Educators must carefully select and employ appropriate teaching methods that align with the learning objectives, instructional content, and desired learning outcomes, ultimately enhancing the overall educational experience for students.

Education is the source of learning which is defined as the regular and organized transfer of knowledge, skills, and values from one person or group to another (9:68, 7: 6)," says Ian Robertson. Or education is the official mechanism of a society to preserve and transmit culture. and knowledge (2: 7)

However, teaching is a process of simplification and regular transfer of information in a correct way that the teacher must know the different teaching methods or must have the capacity to create new methods to make the learning process interesting and understandable. In this article, will discuss some of the educational methods that the Prophet (PBUH) as an Exemplary Teacher practically used in his educational circles:

#### A. *Specialization and proficiency:*

Specialization and proficiency in the subject matter are crucial aspects of effective teaching. The profession of education holds significant importance in society due to its role in fostering a generation of knowledgeable and cultured individuals. It serves as the foundation for shaping individual personalities and driving societal change. Therefore, it is imperative for teachers to possess the necessary academic qualifications to fulfill their roles correctly and effectively. Teachers serve as the backbone of the learning material, and their mastery of the subject matter is essential. Without authority over the academic content, learners may struggle to progress. As narrated by Abdullah ibn Amr ibn al-As, the Prophet Muhammad said:

«إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَمَّتُوا بَعْدَ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا»

"Allah does not take away knowledge by snatching it from the people but rather by taking away the lives of the scholars until none of them survive. Then the people will adopt ignorant leaders, and they will be asked to deliver religious verdicts without knowledge, resulting in misguidance and causing others to be misguided." (3: 1/32)

A successful and knowledgeable teacher can interact with students in an environment of mutual respect, leading to a lack of fear among students towards the teacher. Instead, students should hold affection, honor, and respect for their teacher.

#### B. *Clear and logical speech:*

Clear and logical speech: is a characteristic emphasized in the teachings of the Prophet Muhammad. It is important for the teacher's voice to be clear and

moderate, avoiding loudness that may cause annoyance to listeners or weakness that hinders information delivery and goal achievement. This is evident in a narration by Imam Bukhari in a chapter titled "Chapter on Raising One's Voice with Knowledge," in which Abdullah ibn Amr reported:

«تَخَلَّفَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرَةٍ سَافَرْنَاهَا، فَأَدْرَكْنَا وَقَدْ أَرَهَقْنَا الصَّلَاةَ، وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسُخُ عَلَى أَرْجُلِنَا، فَنَادَى بِأَعْلَى صَوْتِهِ: "وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ»

"The Prophet (peace be upon him) fell behind on a journey we were on. We prayed while in a state of impurity (without performing ablution) due to exhaustion. We started wiping over our feet, but then he called out at the top of his voice, "Woe to the heels from the Hellfire!" (3: 1/40).

#### C. *The use of encouragement and praise:*

The use of encouragement and praise is recognized by scholars. When a student demonstrates commendable behavior or engages in creative work, it is important to reward and praise them in a way that brings joy and recognition in front of others, encouraging and motivating them. The Prophet Muhammad also encouraged his companions, and it is evident that participation in class and asking questions contributes to the development of education. In this regard, there is a Hadith that states: "Abu Huraira reported: A man said:

مَاذَا رَدَّ إِلَيْكَ رَبُّكَ عَزَّ وَجَلَّ فِي الشَّفَاعَةِ؟ قَالَ: " لَقَدْ ظَنَنْتُ لَتُكُونَنَّ أَوَّلَ مَنْ سَأَلَنِي عَنْهَا مِمَّا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْعِلْمِ، شَفَاعَتِي لِمَنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا، يُصَدِّقُ قَلْبُهُ لِسَانَهُ، وَلِسَانُهُ قَلْبَهُ "

'O Messenger of Allah, what will be my condition if I mention the supplication to my Lord?' The Prophet said, 'I thought you would be the first to ask me about it from what I have seen of your eagerness for knowledge. My intercession will be for those who bear witness that there is no god but Allah, sincerely uttering the word from their hearts, sincerely believing in it, sincerely testifying to it with their tongues, and testifying to it with their hearts.'" (10: 1/65).

#### D. *Decency and Cleanliness:*

One aspect that should be given attention is the appearance of the teacher in front of their students. The teacher should take care of their demeanor and physical appearance, including cleanliness, tidiness, and pleasant scent, while avoiding extravagance and adhering to moderation. This enhances acceptance and appreciation from others. The Prophet was once asked if it is considered arrogance for a person to desire good clothing and footwear, to which he replied:

«إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ»

"Verily, Allah is beautiful and loves beauty. Arrogance is rejecting the truth and looking down upon people" (10: 1/93).

**E. Good Manners:**

It is imperative for the teacher to possess good moral character, as it plays a significant role in education and attracting students. Abu Dharr reported that the Messenger of Allah ﷺ said:

«أتق الله حيثما كنت، وأتبع السبيل الحسنة تمحها، وخالق الناس بخلق حسن»

"Fear Allah wherever you are, follow up a bad deed with a good deed, and interact with people in a good manner" (4: 4/355).

**F. Justice:**

Justice is a commendable quality that is required at all times, even though its forms and applications may vary from one era to another. Justice entails giving every individual their due rights. The learner should witness the teacher's application of justice. The teacher must treat their students as if they were their own children. It is narrated by Nu'man bin Bashir that the Prophet ﷺ said:

اعدلوا بين أولادكم في العطيّة»

"Be just among your children in giving gifts" (3: 2/187).

**G. Trustworthiness and Responsibility:**

The Prophet ﷺ was known as a trustworthy and responsible teacher, who was accountable for everything he was informed about. Therefore, it is essential for the teacher to uphold trustworthiness in all aspects of education, such as accurately conveying scholars' statements, transferring knowledge, and fulfilling students' rights in exams and lessons. Abu Huraira reported that the Messenger of Allah ﷺ said:

"إِذَا ضَيَعَتِ الْأَمَانَةُ، فانتظر الساعة"

"When trust is lost, then wait for the Hour" (3: 1/40).

**H. Preparation and Introducing:**

In order to understand the main point, the teacher must prepare the audience mentally before presenting the topic and entering into the main point of the discussion. Entering one at a time, without preparation and introduction, sometimes prevents the audience from understanding the main point. The role of preparation and introducing a lesson is crucial in effective teaching methods. Preparation involves careful planning and organization of instructional materials, resources, and activities before delivering the lesson. It allows educators to design a coherent and structured learning experience that aligns with the desired learning outcomes. By adequately preparing the lesson, educators can ensure that the content is relevant, accurate, and appropriate for the target audience.

Introducing a lesson serves as the initial stage of engaging learners and creating a positive learning environment. It aims to capture students' attention, activate prior knowledge, and provide an overview of

what will be covered in the lesson. The introduction sets the stage for learning, establishes clear objectives, and creates a sense of purpose and relevance for students. The role of preparation and introducing a lesson is twofold. Firstly, it helps teachers establish a well-organized and structured framework for delivering the content, ensuring a smooth flow of information and activities. Secondly, it creates an engaging and stimulating learning environment, capturing students' interest and motivation from the outset. By effectively preparing and introducing a lesson, educators can enhance students' comprehension, engagement, and overall learning experience.

The Prophet (PBUH) was a successful and good teacher in this regard. Abu Hurairah narrated from the prophet (PBUH) asked his companion who is the "Mufliis" or bankrupt among you. His companion answered the bankrupt is someone who do not have money and wealth, after that the prophet (PBUH) said:

أَنْدُرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ، وَلَا مَتَاعَ فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فُيِّنَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُجِدَ مِنْ حَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ. (11: 4/1997).

The bankrupt is Someone who comes in the day of judgement with a lot of prayers, fast and zakat and has eaten someone else's property, shed another's blood, and beaten someone who finally gives his good deeds to those people who were harmed by him and when his good deeds finished, he will be cast into hell.

In this hadith, we see how the great Prophet of Islam, by asking a question, noticed the audience and later conveyed the matter to him.

**I. Repetition:**

One of the good practices in the teaching process is the repetition of important sentences, words and points in a way that attracts the attention of the audience. The Prophet (PBUH) sometimes repeated a word three times so that the audience could understand it correctly. It is stated in a hadith which is narrated by Abu Saeed that:

جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَأَجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ تَعْلَمُنَا مِمَّا عَلَّمَكَ اللَّهُ، فَقَالَ: «أَجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا فِي مَكَانٍ كَذَا وَكَذَا»، فَأَجْتَمِعْنَ، فَأَتَاهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَعَلِمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ قَالَ: «مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً، إِلَّا كَانَ لَهَا جِجَابًا مِنَ النَّارِ»، فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: يَا رَسُولَ اللَّهِ، أَوْ اثْنَيْنِ؟ قَالَ: فَأَعَادَتْهَا مَرَّتَيْنِ، ثُمَّ قَالَ: «وَاثْنَيْنِ وَاثْنَيْنِ» (3: 101/9).

A woman came to the Prophet (PBUH) and said: Messenger of Allah, all your Hadith were taken by men, so set a day for us to come and let us learn what Allah has taught you. The Messenger of Allah (PBUH) said: gather on a certain day and place, and the Prophet (PBUH) came to them and taught them what Allah had taught them, and said on that day: Every woman among you who loses her three children, they will be a ban for him from the fire of

hell, A woman said: If she loses her two children (will they still wear ban from hell?) the prophet (PBUH) repeated two times, and said: and two, and two, and two. The Prophet (PBUH), was speaking slowly in a way that the letter of his speech could be counted, as it is stated in a hadith narrated by Aiysha and said:

«أَلَا يَعْبُجُكَ أَبُو فَلَانٍ، جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُسْمِعُنِي ذَلِكَ وَكُنْتُ أَسْتَبِيحُ فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُنْبُحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَسْرُدُ الْخَبِيثَ كَسْرُ دِكْمٍ» (3: 190/4).

Does not Abu Falani surprise you that he came to my room and sat down to narrate a hadith from the Messenger of Allah (PBUH) I was busy reciting and praying and he went before I finish my prayers, and if I met him I would told him that the Prophet ( PBUH ) did not speak like you (very fast and continues).

#### J. The Gradual Presentation of Information:

The teacher needs to gradually guide the student in their learning process, avoiding overwhelming their mind with excessive information or oversimplifying it to the point of lacking precision. The teacher should clarify the statement to help the student grasp it, and should be prepared to repeat and explain it again, as human nature requires gradual progression for a change in behavior or the comprehension of a new concept. There is no better example of this than the gradual revelation of the Quranic verses to the companions of the Prophet (PBUH). For instance, when the prohibition of alcohol was revealed, Umar ibn al-Khattab said, "O Allah, give us a clear and definitive ruling regarding alcohol." Then the verse from Surah Al-Baqarah was revealed: {يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ} "They ask you about wine and gambling." Umar prayed again, "O Allah, give us a clear and definitive ruling regarding alcohol." Then the verse from Surah An-Nisa was revealed:

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ}

"O you who have believed, do not approach prayer while you are intoxicated."

The caller to prayer, when the Prophet (PBUH) would establish prayer, used to announce, "Do not approach prayer while you are intoxicated." Umar prayed again, "O Allah, give us a clear and definitive ruling regarding alcohol." Finally, the verse from Surah Al-Ma'idah was revealed, and Umar said, "We have reached the end." This demonstrates the gradual progression of guidance in response to Umar's request. (12:26)

The Prophet (PBUH) also employed a gradual approach in delivering knowledge to his companions. It is evidenced by the incident involving Muadh ibn Jabal, who sought advice before embarking on a journey. Muadh said, "O Messenger of Allah, advise me." The Prophet (PBUH) responded, "Worship Allah alone and do not associate anything with Him." Muadh requested further advice, to which the Prophet (PBUH) replied, "If you

commit a sin, then follow it up with a good deed." Muadh asked again, and the Prophet (PBUH) said, "Maintain righteousness and improve your character." This exemplifies the Prophet's gradual approach in presenting information to his companions.

The ability to capture the attention and engage students is also crucial for effective teaching.

#### K. Use of examples:

Providing examples in teaching methods offers several benefits. First, examples help to clarify abstract concepts by providing concrete illustrations that students can relate to. By presenting real-life examples or relatable scenarios, students can better understand and visualize the application of the concept being taught. Second, examples serve as a bridge between theory and practice. They demonstrate how the theoretical knowledge can be applied in practical situations, fostering a deeper understanding of the subject matter. This connection to real-world contexts enhances the relevance and applicability of the content being taught. Third, examples can stimulate critical thinking and problem-solving skills. By presenting examples that require analysis and application of the learned concepts, students are encouraged to think critically, evaluate information, and develop their problem-solving abilities. This active engagement promotes a deeper level of learning and enables students to transfer their knowledge to new situations.

Furthermore, examples can cater to different learning styles and preferences. Visual learners, for instance, may benefit from visual examples or diagrams, while auditory learners may find verbal examples or storytelling more effective. By incorporating diverse examples, teachers can cater to the individual needs of students and enhance their learning experience.

In addition, examples can increase student engagement and participation in the learning process. They provide opportunities for students to actively participate in discussions, share their own examples, and connect their prior knowledge to new concepts. This interactive approach promotes a collaborative learning environment and fosters student involvement and ownership of their learning. Lastly, examples can make learning enjoyable and memorable. When students encounter interesting and relatable examples, they are more likely to retain the information and recall it later. By creating meaningful connections through examples, teachers can enhance the overall learning experience and facilitate long-term retention of knowledge. (13:119-146.)

Using of examples is one of the characteristics of a good speaker that can attract a listener, as the Prophet (PBUH) used this method in his speeches and sermons as it is narrated by Numan bin Bashir that prophet (PBUH) said:

«تَرَى الْمُؤْمِنِينَ فِي تَرَاخُمِهِمْ وَتَوَادِهِمْ وَتَعَاطُفِهِمْ، كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى عُضْوًا نَدَّاعَى لَهُ سَائِرَ جَسَدِهِ بِالسَّهْرِ وَالْحَمَى» (3: 10/8).

Believers in friendship and kindness with each other are like members of one body, and if one member feels sick all other members will fall sick and favor.

Sometimes the prophet (PBUH) was starting his speech with asking question and saying proverbs and sayings as it is narrated by Abu Hurairah that he heard the prophet (PBUH) said:

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِنَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ: ذَلِكَ يُبْقِي مِنْ دَرَنِيهِ " قَالُوا: لَا يُبْقِي مِنْ دَرَنِيهِ شَيْئًا، قَالَ: «فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِ الْخَطِيئَاتِ» (112 / 1: 3)

If there is a stream in front of someone's house and he bathes in it five times, does dirt remain on his body? The companions said: There is nothing left of his dirt. The Messenger of Allah (PBUH) said: The five daily prayers are like this. Allah removes a person's sins through them.

## VII. THE METHOD OF PERSUASION AND INTIMIDATION

One of the methods that plays a significant role in understanding is the style of persuasion and intimidation, in which the presenter warns the audience of the consequences of something and encourage the audience towards the positive aspects of it. In the context of teaching, the methods of persuasion and intimidation hold significant implications for the learning process and student outcomes. Persuasion plays a crucial role in engaging students, capturing their interest, and motivating them to actively participate in the learning experience. Effective persuasion techniques, such as presenting compelling arguments, providing real-life examples, and fostering a positive classroom environment, can enhance students' understanding, critical thinking skills, and overall academic performance. By appealing to their interests and values, teachers can effectively influence students' attitudes towards learning and create a supportive atmosphere conducive to knowledge acquisition.

However, it is important to note that the use of persuasion should align with ethical principles, promoting open dialogue, respect for diverse perspectives, and intellectual growth. On the other hand, the use of intimidation in teaching is highly discouraged and should be unequivocally condemned. Intimidation creates a hostile learning environment, hindering students' ability to express themselves freely, stifling creativity, and impeding their academic progress. It erodes trust, damages the teacher-student relationship, and can have long-lasting negative effects on students' self-esteem and motivation. Teachers should prioritize employing positive and inclusive teaching strategies that foster collaboration, critical thinking, and a sense of belonging. By employing persuasive techniques that respect students' autonomy and encourage their active engagement, teachers can create a stimulating learning environment that nurtures

intellectual growth and empowers students to reach their full potential. (14:1-13) As it is narrated by Abu Hurairah from the prophet Mohammad (PBUH) said:

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ، أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا تُنْفِقُ يَمِينَهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ. (3: 1/ 133)

There are seven groups of people who are in shadow of Allah under which there is no shadow but His shadow: the just ruler, a young man who has grown up in the service of Allah, two Muslims who are friends with each other only for the pleasure of Allah, and are separated according to it, the one who is always attached to the mosque, the one who is a beautiful woman, calls him a prostitute, but he refuses and says: I fear Allah, the one who gives alms with his right hand so that his left hand does not know what his right hand gives, the one who remembers Allah alone and tears flow from his eyes.

## VIII. USING EXPLANATORY TOOLS

The use of explanatory tools plays a key role in understanding. In addition to the modern advanced facilities, the use of the hand and the eye can make the concepts understandable to the audience in a simple and straightforward way, some examples of which are examined in the hadiths of the Prophet (PBUH):

### 1. Using the map

The use of maps plays a key role in education. A teacher can easily explain complex and far-fetched concepts to the student using a map, and the student can accurately understand all the details and nuances. One of the companions of the prophet (PBUH) Abdullah says:

خَطَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مَرَبِّعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خَطًّا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ، وَقَالَ: " هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُجِيبٌ بِهِ - أَوْ: قَدْ أَحَاطَ بِهِ - وَهَذَا الَّذِي هُوَ خَارِجٌ أَمْلُهُ، وَهَذِهِ الْخُطُوطُ الصِّغَارُ الْأَعْرَاضُ، فَإِنَّ أخطَاهُ هَذَا نَهْشُهُ هَذَا، وَإِنَّ أخطَاهُ هَذَا نَهْشُهُ هَذَا (3: 8/89) »

The Messenger of Allah (PBUH) drew a square and drew a line from the middle of it, the line from which it came out. And around the part of this line that was inside this square, he drew small lines that were moving towards it and said: that inside this (line that is inside the square), there is a man and (this square) It is his time that surrounds him. This line, which is outside the square, is his dreams, and these small lines are his problems. If man is saved from one of these, he will fall into the trap of another. And if he escapes from the latter, he will fall into the trap of another.

### 2. Using Head gesture

One of the teaching methods is the use of explanatory tools such as moving the head, people use this

method to better understand the target audience. As Sahl bin Saeed narrates:

أَنَّ امْرَأَةً جَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ جِئْتُ لَأَهَبَ لَكَ نَفْسِي، فَتَنْظُرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَعَدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ، ثُمَّ طَأَطَأَ رَأْسَهُ، فَلَمَّا رَأَتْ الْمَرْأَةَ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَرَوِّجِيهَا، فَقَالَ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، قَالَ: «أَدْهَبْ إِلَى أَهْلِكَ فَانظُرْ هَلْ تَجِدُ شَيْئًا؟» (3: 6/ 192)

That a woman came to the Prophet (PBUH) and said: O Messenger of Allah, I have come to forgive myself! The Prophet (PBUH) looked at the woman and then turned his gaze to the sky and lowered it again and then moved his head. When the woman saw that the Prophet (PBUH) did not make a decision about it, she sat down until a man from the Companions stood up and said: O Messenger of Allah, if you do not need to marry this woman to me, the Prophet (PBUH) replied: Allah said: Do you have anything? He said: no O Messenger of Allah, the prophet said: go to your family and see if you find something to marry her.

### 3. Interpretation with Hand

Hand gestures in teaching offer numerous benefits in enhancing the learning process. Firstly, they serve as visual cues that can effectively reinforce verbal information. By accompanying their words with appropriate hand gestures, teachers can provide additional context and clarification, making complex concepts more comprehensible for students. Secondly, hand gestures can improve students' attention and engagement by adding a visual element to the lesson. When teachers use purposeful gestures, it captures students' focus and stimulates their visual learning pathways. Thirdly, hand gestures can facilitate better retention and recall of information. Research suggests that incorporating gestures while teaching can enhance memory encoding and retrieval, as the physical movements create a multisensory experience that strengthens cognitive connections. Additionally, hand gestures can aid in creating a positive and inclusive classroom environment by supporting communication with students who may have language barriers or learning difficulties. Lastly, hand gestures can enhance the teacher-student rapport, as they can convey enthusiasm, encouragement, and a sense of connection. Overall, incorporating hand gestures in teaching is a valuable technique that promotes effective communication, engagement, retention, and inclusivity in the learning process. (19: 2018) As it is narrated by Abu Musa from the prophet (PBUH) and he said:

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَّكَ بَيْنَ أَصَابِعِهِ (3: 3) (129)

Believers are like components of a building and they are related to each other in a way they strengthen each other.

### 4. Interpretation with Face

Facial teaching, also known as facial expression-based teaching, is a teaching method that leverages facial expressions as a means of conveying information and enhancing the learning experience. This approach recognizes the significant role of non-verbal communication in effective teaching and learning. By utilizing facial expressions, teachers can convey emotions, emphasize key points, and create a more engaging and interactive classroom environment. Facial teaching can be particularly valuable in subjects that require conveying nuanced information, such as language learning or drama, as it enables teachers to demonstrate proper pronunciation, emotional expressions, or character portrayals. Moreover, facial expressions can serve as a powerful tool for capturing students' attention and facilitating their understanding and retention of concepts. By incorporating facial teaching strategies, educators can harness the expressive power of the face to create a dynamic and impactful learning atmosphere. (18:1-17).

In fact, the human face is the mirror of his mind and believe and it shows the human joys and suffocation. The Companions of the Holy Prophet (PBUH) used to understand the good and bad deeds from the face of the prophet (PBUH) in many cases and acted accordingly. As Ayesha mother of the believers says:

أَنَّهَا اشْتَرَتْ نَمْرُقَةً فِيهَا تَصَاوِيرُ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ عَلَى الْبَابِ، فَلَمْ يَدْخُلْهُ، فَعَرَفْتُ فِي وَجْهِهِ الْكَرَاهِيَّةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتُوبُ إِلَى اللَّهِ، وَإِلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاذَا أَدْنَيْتُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا بَالُ هَذِهِ النَّمْرُقَةِ؟» قُلْتُ: اشْتَرَيْتُهَا لَكَ لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ، فَيَقَالُ لَهُمْ أَحْبَبُوا مَا خَلَقْتُمْ» وَقَالَ: «إِنَّ النَّبِيَّتَ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ» (3: 63/ 3).

She bought a pillow with pictures on it, when the Prophet (PBUH) saw it, he stood in the house and did not enter the house, I recognized the sadness on his face, I said: O Messenger of Allah! I repent, what sin have I committed? The Prophet (PBUH) said: What is this pillow? I said: I have bought it so that you can sit on it and lean on it. The Prophet (PBUH) said: Those who draw these pictures will be tormented on the Day of Resurrection. Let's live! He said: The house where the image of the animal is not entered by the angels of mercy.

### 5. Practical Teaching

Practical teaching is a teaching approach that emphasizes the importance of hands-on learning. In practical teaching, students learn by doing, rather than by listening to lectures or reading textbooks. This approach is based on the belief that students learn best by actively engaging with the material. There are many benefits to practical teaching. First, it can help students develop a deeper understanding of the material. When students are actively engaged with the material, they are more likely to remember it and to be able to apply it in real-world situations. Second, practical teaching can help students develop important skills, such as problem-solving, critical

thinking, and collaboration. These skills are essential for success in college and in the workplace. Third, practical teaching can be more engaging for students than traditional lectures. This can lead to increased motivation and improved learning outcomes. (17:466-475).

Practical education in the contemporary educational system is the most successful and beneficial educational method, because what a person does in practice becomes more mindful and understands it better than what hears or see, centuries ago the Prophet (PBUH) used this method very much. Abu hazim bin Dinar says:

أَنَّ رَجُلًا أَتَى سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ، وَقَدْ امْتَرُوا فِي الْمُنْبَرِ مِمَّ عَوْدُهُ، فَسَأَلُوهُ عَنْ ذَلِكَ، فَقَالَ: وَاللَّهِ إِنِّي لَأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وَضِعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أُرْسِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى فُلَانَةٍ - امْرَأَةٍ مِنَ الْأَنْصَارِ قَدْ سَمَّاهَا سَهْلًا - «مُرِّي غَلَامَكَ النَّجَارَ، أَنْ يَعْمَلَ لِي أَعْوَادًا، أُجْلِسَ عَلَيْهَا إِذَا كَلَّمْتُ النَّاسَ» فَأَمَرْتُهُ فَعَمَلَهَا مِنْ طَرْفَاءِ الْغَابَةِ، ثُمَّ جَاءَ بِهَا، فَأَرَسَلْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمَرَ بِهَا فَوَضَعَتْهَا هُنَا، ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى، فَسَجَدَ فِي أَصْلِ الْمُنْبَرِ ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: أَيُّهَا النَّاسُ، بِنَمَا صَنَعْتُ هَذَا لِتَأْتُمُوا وَلِتَعْلَمُوا صَالَتِي. (3/ 2/9)

That men came to Sahl ibn Sa'd Sa'di (may Allah be pleased with him) who asked him about the pulpit of the Prophet (PBUH), what kind of wood it is mad from? After Sahl (may Allah be pleased with him) was asked, he said: I swear by Allah, I do not know what it mad from, I only saw him on the first day and the day on which the Prophet (PBUH) sat on it. The Prophet (PBUH) ordered a woman from the Ansar to tell her servant who was carpenter to make a wooden chair to set on it during a speech. The woman ordered her slave and the slave made it for him from the wood of the forest. The woman sent the pulpit to the Prophet (PBUH) and the Prophet (PBUH) ordered to leave it here. Then I saw that the Prophet (PBUH) prayed over it. It ended back and the pulpit itself He prostrated and returned. When he finished, he turned to the people and said: O people, I did this for you to follow me and learn how to pray and know my prayer.

### 6. Testing

Testing is a common practice in education, and it can be a valuable tool for teachers. When used effectively, testing can help students learn more, improve their skills, and identify areas where they need additional help.

There are many benefits to testing in teaching. First, testing can help students learn more. When students are tested on material, they are forced to think about it more deeply and to organize their knowledge in a way that makes sense to them. This can lead to a deeper understanding of the material. Second, testing can help students improve their skills. When students are tested on their skills, they are able to identify their strengths and weaknesses. This information can be used to help them develop a plan for improvement. Third, testing can help students identify areas where they need additional help. When students do not perform well on a test, it is a sign

that they may need additional help in mastering the material. This information can be used to provide students with the support they need to succeed. (16: 193-202)

Overall, testing can be a valuable tool for teachers. When used effectively, testing can help students learn more, improve their skills, and identify areas where they need additional help.

The exam and testing is not a goal in itself, but it has a significant effect on the teaching process for students' attention to the lesson. As in the contemporary world in all educational systems, the exam is part of the process of the educational system, the Prophet - peace be upon him - sometimes raised scientific issues and tested the audience to awaken the spirit of creativity on them. As it is stated in a hadith which is narrated by Ibn Umar and he said the prophet (PBUH) said:

إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مِثْلُ الْمُسْلِمِ، فَحَدِّثُونِي مَا هِيَ» فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي قَالَ عَبْدُ اللَّهِ: وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ: «هِيَ النَّخْلَةُ» (3: 1/ 22)

There is a tree among the trees whose leaves do not fall, and it is like the situation of a Muslim . Tell me, which tree is it? The audience searched for various trees in the desert (and mentioned each tree). Abdullah ibn Umar says: It occurred to me that this is a palm tree, but I was ashamed to say it. The companions (who could not identify this tree) said: O Messenger of Allah! Tell us what a tree is? He said: It is a palm tree.

### 7. Formation of Scientific circles

Scientific circles are a valuable tool for teaching students about science. They provide a forum for students to discuss and debate scientific topics, to learn from each other, and to work together on scientific projects. Scientific circles can also help students develop critical thinking skills, problem-solving skills, and communication skills.

There are many benefits to forming scientific circles in the classroom. First, scientific circles can help students develop a deeper understanding of scientific concepts. When students are able to discuss and debate scientific topics with their peers, they are forced to think critically about the material and to come up with their own arguments. This can lead to a deeper understanding of the concepts being discussed. Second, scientific circles can help students develop problem-solving skills. When students are working on scientific projects together, they must learn to collaborate and to communicate effectively. They must also learn to identify and solve problems. This can help students develop valuable problem-solving skills that they can use in other areas of their lives. The role of scientific circles throughout history for the development of scientific personalities is clearer than the sun. When we study the history of science and its evolution, we see that everywhere in the world, every intellectual or scientific that has started and evolved, has certainly been behind those great scientific circles. (15:72-76)



The Prophet (PBUH) also held scientific circles to teach beliefs, legislation, sermons, and other religious matters, and the Companions attended and memorized, practiced, and passed on what they had learned. For example, Ibn Umar Said:

«وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ، إِذَا غَابَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدْتُهُ أَتَيْتُهُ بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِذَا غُيِّبَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدْتُهُ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» (3: 9/88)

There was a man from the Ansar, when he was not in the meeting of the Prophet (PBUH) and I was there, I used to tell him the words of the Prophet (PBUH) and when I was not absent from the meeting of the prophet, he was the one who brought me the words of the Prophet.

#### 8. *Considering Individual Interests of the Students:*

Considering the individual interests of students in teaching is of paramount importance as it fosters meaningful engagement and enhances the learning experience. Recognizing and incorporating students' interests into the instructional process can ignite their curiosity, motivation, and intrinsic desire to learn. By tailoring the curriculum and instructional methods to align with students' preferences and passions, educators can create a more personalized and relevant learning environment. This approach acknowledges that students possess unique backgrounds, talents, and aspirations, and it empowers them to take ownership of their education. Furthermore, incorporating students' interests can promote deeper understanding, critical thinking, and creativity, as learners are more likely to invest themselves in topics that resonate with them personally. Ultimately, by considering individual interests, teachers can cultivate a student-centered approach that celebrates diversity and supports the holistic development of each learner.

Everyone should choose the field they want according to their desire. This is taken seriously in the modern educational system, because forcing a student to register in a field that he is not interested in, causes it to fail. It is stated in a hadith narrated by Emran bin Husain that a person asked from the Prophet (PBUH) that:

أَعْلِمَ أَهْلَ الْجَنَّةِ مَنْ أَهْلُ النَّارِ؟ قَالَ: نَعَمْ، قَالَ قَيْلٌ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ» (11: 4 / 2041).

Is it clear who will go to the paradise and who will go to the hell? The prophet responded yes, it is clear, the person asked then why do people act? (When everything is settled in the beginning) the prophet said: Everyone is made for the work that has been create for.

#### 9. *Consideration of Individual Differences among Students and Their Abilities:*

The Prophet Muhammad (peace be upon him) recognized and addressed individual differences and capabilities, as well as multiple intelligences, over 1400 years ago. He demonstrated an understanding of human intelligence by tailoring his interactions with people

according to their respective intelligences. The Prophet (PBUH) acknowledged and respected the diverse intellectual capacities of individuals by treating them according to their specific abilities. He assigned people to their appropriate roles and responsibilities, recognizing their unique strengths and weaknesses. Abdullah ibn Mas'ud narrated, "You are not speaking to a people whose intellects cannot comprehend what you say. For if you speak to them about something that is beyond their understanding, it will be a trial for some of them." This practice by the Prophet (PBUH) underscores the significance of recognizing and accommodating individual differences and abilities in education and highlights the timeless wisdom and relevance of his teachings in addressing the diverse needs of learners. (11: 4/199)

Every individual is unique and has been created with specific talents, abilities, capacities, and knowledge to contribute to the development of society. The Prophet Muhammad (peace be upon him) exemplified the recognition of individual differences in the context of learning. Narrated by Abu Musa, the Prophet (PBUH) said:

"إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ، كَمَثَلِ رَجُلٍ أَتَى قَوْمًا، فَقَالَ: يَا قَوْمِ! إِنِّي رَأَيْتُ الْجَيْشَ بَعِيثِي، وَإِنِّي أَنَا النَّذِيرُ الْعَرِيانُ، فَالْخَجَاءُ، فَاطَاعَةُ طَائِفَةٍ مِنْ قَوْمِهِ فَادَّجُوا، فَانْطَلَقُوا عَلَى مَهْلِهِمْ فَتَجَوَّأُوا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَاتِهِمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاكَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ" (3: 315/4)

My example and the example of what I have been sent with is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am a plain warner; so protect yourselves!' Then, a group of his people obeyed him and fled at night, proceeding stealthily and safely, while another group disbelieved him and stayed at their places till morning when the army came upon them and killed and ruined them completely. So, this is the example of the one who obeys me and follows what I have brought (the truth), and the example of the one who disobeys me and denies the truth I have brought.

Undoubtedly, considering individual differences is an important competency for teachers. A skillful teacher is the one who caters to the students' abilities. We find in the example of the Prophet Muhammad (PBUH) a role model in this regard. Abu Huraira narrated that the Messenger of Allah (peace be upon him) said:

إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ، وَالسَّقِيمَ، وَالْكَبِيرَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيَطْوِلْ مَا شَاءَ". إِذَا صَلَّى أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ (1:3)

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When any one of you leads the people in prayer, make it brief, for among them are the weak, the sick, and the elderly. But when he prays by himself, let him prolong it as much as he wishes" Therefore, when leading a congregation, one should be considerate of the various abilities and conditions of the individuals.

Modern studies have confirmed that each individual possesses their own unique knowledge and distinctive personality traits that differentiate them from others. They have their own needs, capabilities, and inclinations due to their inherited traits and acquired characteristics. Hence, it is the teacher's responsibility to interact with their students according to their abilities. Some students may grasp and memorize quickly, while others may be slower or average. Therefore, it is essential to observe these individual differences, following the guidance of the Prophet Muhammad (PBUH), the leader of humanity. (12:74)

## IX. CONCLUSION

In conclusion, this article has explored the teaching methods employed by an Exemplary Teacher, the Prophet Muhammad (peace be upon him), and their potential significance in the contemporary teaching process. By examining the practical teaching methods exhibited by the Prophet Muhammad (PBUH), we have gained valuable insights into instructional strategies that can enhance the pedagogical approaches of Muslim educators. Incorporating these methods into the modern educational landscape can lead to a comprehensive and holistic educational environment that aligns with Islamic principles.

The findings of this study emphasize the importance of integrating timeless teachings and principles from Islam into the education system. By doing so, we can create an educational environment that not only focuses on the acquisition of knowledge and skills but also fosters moral and ethical development. The teaching methods of the Prophet Muhammad (PBUH) exemplify a balanced and comprehensive approach that addresses the intellectual, emotional, and spiritual needs of learners. Furthermore, this exploration contributes to the ongoing discourse on effective instructional strategies by highlighting the relevance of Islamic teachings in the context of education. It encourages educators, regardless of their religious background, to reflect on their pedagogical approaches and consider how they can be enriched by the teachings of the Prophet Muhammad (PBUH). It is hoped that this article sparks further research and dialogue on the integration of Islamic principles into educational practices, promoting a deeper understanding of the potential benefits that such an approach can bring. Ultimately, by embracing the teaching methods of an Exemplary Teacher like the Prophet Muhammad (PBUH), we can strive towards a more inclusive, values-driven, and impactful education system that contributes to the societal progress and well-being of our communities.

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