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Exploring Prophetic Pedagogies through English Writings: An Analytical Review of Muslim and Non-Muslim Western Contributions

Hafiz Muhammad Bilal

M.Phil Scholar, University of Education, Lahore

Email: hafiz4684981@gmail.com

Dr. Muhammad Sajjad Malik

Assistant Professor, Division of Islamic and Oriental Learning, University of
Education, Lahore

Email: muhammad.sajjad@ue.edu.pk

Muhammad Fahad Bhatti

M.Phil Education, NCBA&E Bahawalpur Campus

Email: fahadbhatti8616@gmail.com

Abstract

This paper explores the evolving discourse on *Prophetic Pedagogies*—the educational methods and moral frameworks derived from the teachings and practices of Prophet Muhammad (PBUH)—through the lens of English-language writings by both Muslim and non-Muslim scholars. The study analytically reviews key contributions that examine the Prophet's role as a teacher, reformer, and moral guide, situating his pedagogical principles within modern educational paradigms. By comparing Muslim perspectives that emphasize spiritual, ethical, and holistic dimensions of education with non-Muslim analyses often grounded in historical, sociological, or comparative frameworks, the paper highlights the intersections and divergences in interpretation. The research underscores how contemporary Western academic discourse, when engaging with Islamic educational heritage, provides both opportunities for cross-cultural understanding and challenges of contextual misrepresentation. Ultimately, this analytical review contributes to a nuanced understanding of Prophetic Pedagogy as a timeless and globally relevant educational model.

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October 27, 2025

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Introduction

The relevance of English literature in Islamic studies has grown substantially in recent decades, particularly in the domains of Seerah (Prophetic biography), Islamic pedagogy, and leadership studies. In the global academic community, English has become a bridge language through which Islamic teachings are interpreted, contextualized, and transmitted to diverse audiences. Both Muslim and non-Muslim authors have given careful consideration to the life and teachings methods of the Prophet Muhammad (PBUH) within this academic environment. His personality has been examined by English-language writers as a spiritual leader, as well as a profound mentor, teacher, and moral advisor. This chapter reviews and examines significant English literary works and scholarly publications that highlight prophetic teaching techniques.

Prophet Muhammad (PBUH) was divinely appointed not only as a conveyor of revelation but also as an exemplary teacher who implemented effective methods of instruction. The Qur'an itself emphasizes his role as a teacher:

"He it is Who raised among the unlettered ones a Messenger from among themselves who recites to them His verses and purifies them and teaches them the Book and wisdom". (Al-Jumu'ah 62:2)

His teachings were not limited to formal instruction but involved life-based learning, moral character building, and emotional guidance. The Hadith literature is rich with examples of his educational techniques he used questioning, analogies, storytelling, silence, repetition, practical demonstration, and real-life engagement to communicate knowledge (al-Nawawi 2007)

Most of teaching techniques are echoed by modern educational theories like constructivism, experiential learning, and emotional intelligence. For example,

Published:
October 27, 2025

Jean Piaget's constructivist philosophy places a strong emphasis on student-centered learning, in which knowledge is created via reflection and interaction. Similar to this, Howard Gardner's theory of much intelligence recognizes a range of emotional intelligence and learning styles, which is a notion that has its roots in the Prophet's treatment of people. A thorough literature analysis that examines Prophetic approaches and contemporary pedagogy from an English literary and scholarly perspective is necessary to comprehend these overlaps.

Several scholars have contributed to this field through comprehensive books and analytical essays. In addition to books, a growing number of peer-reviewed journal articles are examining Prophetic pedagogy from Islamic and educational perspectives. This chapter examines various sources in order to find recurrent themes and teaching methods ascribed to the Prophet, such as his emphasis on knowledge (hikmah), effective communication (tabligh), and moral instruction (tarbiyah). In view of international educational standards, it also seeks to evaluate how English-language academics understand these approaches. Scholarly gaps, thematic trends, and pedagogical frameworks that can be used for cross-era comparison with contemporary teaching practices will be identified with the aid of the review. Additionally, the literary selection shows a deliberate focus on writers with scholarly credibility, global importance, and applicability to Islamic and educational fields.

This chapter lays the intellectual foundation for a strong comparative analysis between Prophetic and contemporary educational models. In order to trace the pedagogical legacy of Prophet Muhammad (PBUH) as understood in English literature, it compiles a selection of English books, biographies, leadership studies, and peer-reviewed publications. In addition to documenting these works, the goal is to critically examine them in order to find instructional insight that endures beyond time and space.

Published:
October 27, 2025

Research Methodology

This research employs a qualitative, analytical, and comparative methodology to examine the teaching methodologies of the Prophet Muhammad (PBUH) as portrayed in English literature, and to compare them with contemporary educational approaches. The study focuses on literary analysis, thematic exploration, and conceptual comparison.

Data Analysis

A thematic content analysis method will be applied to extract key educational principles from both Prophetic teachings and contemporary models. A comparative analysis will then highlight similarities and contrasts.

Criteria for Selection of Books and Articles

This research is centered on analyzing Prophetic teaching methodologies and comparing them with contemporary educational approaches through the lens of English-language literature. As a result, a key element of this thesis is the selection of pertinent books and papers. The process of selection has been carried out with great care, based on clearly defined scholarly and thematic criteria. The first and foremost criterion was thematic relevance. All selected works are focused either directly on the life of the Prophet (PBUH), his methods of teaching and guiding others, or are structured to draw educational implications from his conduct and sayings. These works engage with aspects such as moral training, intellectual development, use of questions, storytelling, analogies, emotional intelligence, repetition, and practical demonstrations all significant pedagogical tools used by the Prophet. Islamic education is holistic in nature, seeking to change character as much as convey knowledge, claims (Halstead 2004, 517–529). As a result, only books and articles that addressed these topics in-depth were chosen for this study.

Published:
October 27, 2025

The major consideration was the language of the literature, which is English in this case. The decision to use English-language sources is grounded not only in academic practicality but also in Islamic principles. While Arabic is the language of the Qur'an and Hadith, Islam as a universal message is not restricted by language. Allah says in the Qur'an:

“And We did not send any messenger except [speaking] in the language of his people to state clearly for them” (Ibrahim 14:4).

According to this verse, it is the messengers' Sunnah to communicate in the language that people can understand. This research can reach and contribute to intellectual conversations among Muslims and non-Muslims alike because it uses English as a medium. In order to improve communication, the Prophet Muhammad (PBUH) once advocated learning foreign languages. He reportedly taught Zayd ibn Thabit (RA) the Syriac language, which he quickly became proficient in (Sunan Abi Dawood, Hadith 3645). This Hadith promotes the use of various languages, especially English, for information dissemination and demonstrates the Prophet's openness to multilingual education.

The central aim was to choose English-language books and peer-reviewed articles that explore the life and teachings of the Prophet Muhammad (PBUH), particularly those which address his educational philosophy, communication style, and instructional methods. The guiding criterion was thematic relevance because the study examines the interaction of English literature and Islamic culture. Only books that provide interpretive insights into the Prophet's moral and educational duties or that specifically address his teaching methodologies were taken into consideration. The study's theme was found to be supported by works such as (Salahi 1995), which provides a chronological account of the Prophet's instructional interactions with companions, and (Ramadan 2007), which offers a profound spiritual and ethical analysis of the Prophet's teaching behaviors.

Published:
October 27, 2025

Despite not being Muslims, authors like Karen Armstrong and John Adair were chosen because of their widespread renown and their earnest attempts to portray the life of the Prophet in a way that is consistent with contemporary ethical and educational frameworks. Texts were also chosen on the basis of their scholarly reputation, with special attention paid to those that are regularly referenced in leadership programs, Islamic studies curricula, and platforms for interfaith discussion. With texts taken from leadership studies, moral education, curriculum theory, and theology as well as Seerah, the selection also guaranteed interdisciplinary applicability and reflected the Prophet's complex function as a teacher, reformer, and guide.

In addition to books, peer-reviewed academic articles were selected using scholarly databases and educational journals, such as the Journal of Islamic Studies, International Journal of Islamic Thought (IJIT), and Review of Religious Research (RRR). Publication standards, methodological soundness, and topic soundness with prophetic pedagogy were all evaluated for these papers.

“Precise standards for choosing literature improve the reliability and validity of qualitative research”. (Maxwell 2005)

As a result, writings that addressed prophetic concepts like hikmah (knowledge), tarbiyah (character development), and inclusive education were given preference. Furthermore, the most of the sources were released between the late 20th century and the present, when there has been a notable expansion in global Muslim study in English, in order to guarantee chronological relevance. The chosen literature serves as a fair and perceptive basis for the forthcoming comparative and analytical chapters because of its dual emphasis on traditional authenticity and contemporary academic research.

In summary, specific academic, linguistic, thematic, and theological criteria served as the basis for choosing the books and articles employed in this research.

Published:
October 27, 2025

These criteria ensure that the literature reviewed contributes meaningfully to an analytical comparison between Prophetic and contemporary teaching methodologies. Moreover, this selection reflects the Islamic tradition of seeking knowledge wherever it may be found, as narrated in the Hadith:

“Wisdom is the lost property of the believer. Wherever he finds it, he has more right to it”. (al-Tirmidhi, Hadith 2687)

Review of Key English Books by International Authors

In the Footsteps of the Prophet by Tariq Ramadan

Tariq Ramadan's *In the Footsteps of the Prophet: Lessons from the Life of Muhammad* (2007) offers a unique and deeply reflective portrait of the Prophet Muhammad (PBUH), focusing not just on his life events but on the ethical, emotional, and pedagogical wisdom embedded in his actions. Ramadan chooses significant events from the Prophet's life rather than giving an organized biography in order to draw moral and spiritual teachings that are still very applicable to readers, educators, and community leaders today. The book is structured around core themes such as humility, patience, compassion, trust in God, discipline, and knowledge each explored through events that illustrate the Prophet's exemplary character and wisdom.

This book offers the life of the Prophet from a modern ethical and educational perspective, in contrast to traditional Sirah books that frequently highlight historical events. Ramadan seeks to ***"make us understand the man, not just remember the story"*** (Ramadan 2007, p. xii). Teaching moments intentional acts of moral and intellectual development are highlighted in the Prophet's relationships with companions, his kindness during times of conflict, and his unwavering dedication to justice and education. Drawing from traditional sources, Ramadan's manner is both approachable and profound, catering to the demands of Muslims residing in Western countries. The book is especially

Published:
October 27, 2025

important for those examining Islamic teaching models in the context of contemporary educational philosophies because of its pedagogical focus.

The book has been widely acclaimed for its spiritual depth and universal tone. According to the Islamic Foundation, it is "an ideal introduction for readers of all backgrounds who wish to understand the Prophet's life as a guide for humanity". It is frequently commended in academic circles for advancing an applied model of prophetic leadership and education, and it has been used in Islamic Studies curricula at universities in the US, the UK, and other countries (Esposito 2010). Ramadan's value in religious and pedagogical studies is increased by its capacity to emphasize the Prophet's teaching method through his behavior and character (Akhlaq) rather than just his ideological teachings. According to (Shafi 2014):-

Ramadan “bridges Islamic ethics with Western philosophical concerns in a way that invites both critical thought and spiritual reflection” (Ramadan 2007, 122).

Quotations from the Book and Islamic Vision

Ramadan highlights how the Prophet Muhammad (PBUH) taught by example as well as by instruction:

“The Prophet educated by being, by embodying the message he transmitted”. (Ramadan 2007)

He frequently emphasizes the importance of emotional intelligence:

“He would wait until the hearts were ready to receive, and only then would he give his counsel”. (Ramadan 2007, 61)

This shows the Prophet's understanding of emotional intelligence and timing in education. Islamic pedagogy, according to both classical scholars and modern interpreters, respects the learner's state linking it with the Hadith, ***“Speak to people according to their level of understanding”.*** (Sahih al-Bukhari)

Examples of the Prophet's interactive teaching style include:-

“He would ask questions, remain silent, or use metaphors and stories to allow understanding to emerge from within”. (Ramadan 2007, 46)

He shows Prophet's consistency in modeling behavior:-

“The Prophet taught people to be free, to think, to question, and to listen to their conscience”. (Ramadan 2007, 79)

This reflects the Islamic vision of **intellectual autonomy** within spiritual boundaries. It opposes blind imitation (*taqlid*) and promotes *ijtihad* (independent reasoning), which is foundational to both traditional and contemporary Islamic pedagogy. He says that:-

“He taught, above all, by being”. (Ramadan 2007, 91)

The focus on learner-centeredness, emotional intelligence, and moral leadership in contemporary pedagogy is aligned with these reflective teaching techniques. The book of Ramadan, according to (Jackson 2015) ***"offers a model of prophetic pedagogy that resonates beyond religious education"***.

Key Prophetic Teaching Methodologies in the Book

Several basic approaches are clearly highlighted in In the Footsteps of the Prophet:

Teaching Through Example (Uswah Hasana)

Teaching by doing was the Prophet's most effective strategy, which is highlighted throughout the book. His life was an example to others. This procedure is consistent with the Qur'anic verse ***“Indeed in the Messenger of Allah you have a good example”. (Al-Ahzab 33:21)***

Empathy and Emotional Intelligence

Ramadan highlights the Prophet's ability to understand and respond to people's emotions. He listened intently, was totally present, and never downplayed other people's emotions (Ramadan 2007, 25). His compassion was integral to his instructional approach.

Gentleness in Correction

The Prophet fixed errors without making people feel ashamed. He created a safe environment for growth by allowing people to grow from their mistakes without fear, as demonstrated in the mosque incident (Ramadan 2007, 78). The Prophet

Published:
October 27, 2025

Muhammad (PBUH) corrected mistakes with kindness, never embarrassing the learner.

Contextualization and Gradualism (Tadarruj)

Ramadan notes how the Prophet implemented teachings gradually, based on people's readiness. This approach promoted long-term change by enabling students to grow at a sustainable rate (Ramadan 2007, 63). The Prophet (PBUH) taught according to the learners' context and readiness, introducing complex teachings step by step. This gradual method ensured deeper understanding and long-term internalization of values.

Personalized Learning

The Prophet modified his approach based on the student. To respect each person's requirements and temperament, he might react differently to a youngster, a Bedouin, or a close companion (Ramadan 2007, 40–44). The Prophet (PBUH) tailored his teaching according to each individual's background, needs, and emotional state. His approach reflected deep awareness of learners' capacities, ensuring effective and compassionate instruction.

Engagement through Dialogue and Questions

The Prophet often used questions to provoke reflection and self-discovery. This Socratic Method is frequently mentioned in the book and aligns with inquiry-based learning in modern pedagogy. The Prophet (PBUH) used thoughtful questions to stimulate reflection and understanding among his listeners. This method encouraged active participation, critical thinking, and a deeper internalization of knowledge.

Silence as Instruction

The Prophet's random silence in response, which allowed for observation and taught the importance of self-control, is one of the book's most important themes (Ramadan 2007, 103). The Prophet (PBUH) often used silence intentionally as a

Published:
October 27, 2025

teaching method, allowing reflection, emphasizing the gravity of the moment, and modeling patience and self-restraint. This nonverbal approach deeply impacted his companions' understanding.

These techniques maintain a strong ethical and spiritual foundation while fitting in nicely with contemporary learner-centered approaches. They demonstrate the Prophet's skill in addressing moral and emotional development in addition to academic development.

The Messenger by Tariq Ramadan

The Messenger: The Meanings of the Life of Muhammad (2007) by Tariq Ramadan is a thorough examination of the life of the Prophet Muhammad (PBUH), emphasizing not just historical occurrences but also the moral and spiritual lessons that can be drawn from them. Ramadan provides a philosophical and ethical story instead of a conventional biography with the goal of assisting readers in making a connection between the Prophet's experiences and their own social and spiritual lives.

Ramadan presents the life of the Prophet as a source of moral instruction, emphasizing that the Seerah should be “read with the heart and applied with consciousness rather than merely remembered”. He goes beyond the facts to concentrate on the virtues the Prophet exemplified and encouraged in others, such as patience, trust, humility, fairness, and truthfulness.

In both academic and religious circles, this book is highly regarded. Ramadan's writings *"offer much-needed bridges between faith and modern thought"* according to scholar John L. Esposito (Esposito 2010). Leila Ahmed also commends it for elevating "the Prophet's life to contemporary ethical dilemmas" (Ahmed 2010). The book's capacity to uphold profound spiritual integrity while humanizing the Prophet's mission is why it is regularly referenced in Islamic educational programs.

Published:
October 27, 2025

Quotations from the Book and Islamic Vision

Ramadan offers outstanding instances from the Prophet's life throughout The Messenger, which reflects a profoundly Islamic educational philosophy. One such instance is the Hudaibiyah Treaty, which Ramadan views as a deep lesson in non-confrontational wisdom, patience, and foresight (Ramadan 2007, 163). The Prophet is portrayed as a role model for long-term strategic education because of his ability to promote peace, even at the expense of temporary disadvantage, teaching both his followers and enemies the importance of moderation and diplomacy. Sahih al-Bukhari and Sahih Muslim hadiths, for example, state, ***"Make things easy and do not make them difficult"*** (Sahih al-Bukhari, Hadith 69). The Prophet's comprehensive and uplifting approach to teaching, which opposes all forms of harshness, is emphasized by the quote:-

"Give glad tidings and do not repel people" (Ramadan 2007, 70).
His saying:-

"The Prophet's dealings with non-Muslims, his trust and treaties with them, his overall approach towards diversity of human thoughts and beliefs is expressed many times in this book" (Ramadan 2007, 85)
Ramadan illustrates the Prophet's (PBUH) inclusive approach and respect for diversity, emphasizing his efforts to build trust and peaceful relations with various communities, setting a precedent for interfaith harmony. The Prophet's migration (Hijrah) is also discussed in Ramadan as a spiritual and educational turning point, in addition to being a physical movement. It enabled the early Muslim society to practice collective responsibility, create ethical standards, and grow independently.

"The book underscores the significance of the Prophet's example for some of today's most controversial issues, such as the treatment of the poor, the role of women, Islamic criminal punishments, war, racism, and relations with other religions" (Ramadan 2007, 120).

Published:
October 27, 2025

Ramadan connects the Prophet's (PBUH) teachings to modern challenges, demonstrating how his example provides guidance on pressing social and ethical issues, affirming the timeless relevance of his message. The Prophet's use of du'a (supplication), patience, and silence in difficult circumstances is a significant example.

"The Prophet taught most in the times of silence between adversity, when hearts were most receptive to meaning" (Ramadan 2007, 95).

This realization illustrates a teaching approach based on context, timing, and emotional intelligence. At-Tawbah 9:128 captures the Prophet's emotional bond with his followers by expressing his sadness over other people's suffering, an attribute that Ramadan associates with a caring teaching style (Ramadan, 2008, 38).

The way the Prophet treated minorities and women. As an example of gender-sensitive teaching, ***Ramadan describes how the Prophet stood when Fatimah (RA) entered the room (Sunan Abi Dawood, Hadith 5217), showing her respect and raising her social status (Ramadan 2007, 175).*** His interactions with Christians and Jews in Madinah also demonstrate his dedication to communication and harmony, which serves as a teaching tool for tolerance and diversity. These narrations are more than just historical facts; they are teaching moments that are rooted in the Prophet's everyday interactions and have a foundation in Qur'anic principles like:-

"And We have not sent you except as a mercy to the worlds" (Al-Anbiya 21:107) and "There is no compulsion in religion" (Al-Baqarah 2:256).

Key Prophetic Teaching Methodologies in the Book

Spiritual Grounding in Action (Tarbiyah)

Spiritual growth and the teachings of the Prophet were inseparably linked. Since actions were based on taqwa (God-consciousness), education served as a means of purifying the soul (Ramadan 2007, 54). His pedagogical style emphasized

Published:
October 27, 2025

nurturing the soul through actions driven by sincerity and devotion, ensuring that knowledge led to ethical refinement and nearness to Allah.

Curriculum Design and Gradual Revelation

A glorious model of long-term educational planning, Ramadan describes how the Qur'anic revelation happened gradually over a period of 23 years, indicating a natural evolution in knowledge acquisition (Ramadan 2007, 30). This allowed learners to absorb and practice knowledge progressively, reflecting a divine model of curriculum design as seen in the piecemeal revelation of the Qur'an.

Dialogical Learning

The Prophet frequently held discussions, asked queries, and created debates. The fact that even his adversaries were given the opportunity to ask questions demonstrates the importance of candid communication and attentive listening in Islamic teaching (Ramadan 2007, 120). The Prophet Muhammad (PBUH) often engaged his companions through dialogue rather than monologue, fostering a two-way learning process that encouraged critical thinking and reflection.

Developing Resilience through Struggle

The Prophet did not spare his followers from hardships; instead, he used events like migration and persecution to help them grow in strength and ethical character (Ramadan 2007, 100). This is in line with contemporary models for socio-emotional development and character education.

Ethics-Centered Teaching

Ethics played a key role in the Prophet's teaching methodology. Ramadan writes, *“He did not teach information; he modeled transformation”* (Ramadan 2007, 91). Teaching focused on ethical growth rather than facts, in accordance with the Qur'anic demands for righteousness (birr) and wisdom (hikmah).

Inclusivity and Adaptability

Published:
October 27, 2025

The Prophet taught in inclusive and adaptable ways, modifying his teachings according to the requirements of his listeners, whether he was interacting with non-Muslims, poor people, or youngsters (Ramadan 2007, 141). This is echoed in contemporary differentiated instruction.

Muhammad: Man and Prophet by Adil Salahi

One of the best English-language biographies of the Prophet Muhammad (PBUH) is Adil Salahi's *Muhammad: Man and Prophet* (1995), which blends in-depth historical account with insightful theological analysis. This work, published by The Islamic Foundation UK, has earned wide academic and scholarly acclaim for its balance between scholarly rigor and readability. Renowned Islamic scholar and journalist Salahi spent more than ten years studying the Seerah, using Hadith collections like *Sahih al-Bukhari* and *Sahih Muslim* as well as reliable classical sources like Ibn Ishaq, Ibn Hisham, Al-Tabari, and Ibn Kathir.

Scholars like Dr. Jamal Badawi and Imam Suhaib Webb emphasize the book's significance, praising it as an essential resource for comprehending the life of the Prophet in a way that is applicable to readers today. Salahi ***"does a masterful job of bringing forth the Prophet's character and leadership qualities in a modern voice, making it essential reading for Muslim educators and youth mentors," according to Imam (Shakir 2010).***

This book is widely utilized in Islamic studies classes at Muslim seminaries and Western universities because of its thorough chronological organization, moral analysis, and integration of Qur'anic commentary. The work emphasizes not only the events of the Prophet's life but also the wisdom of God behind them. For this thesis, Salahi's discussion of topics like justice, mercy, consultation, and education makes the book very useful. Through trustworthy Islamic sources, its careful documentation enables readers to follow the Prophet's teachings, moral growth, and methods for social change.

Published:
October 27, 2025

Quotations from the Book and Islamic Vision

In his explanation of the Prophet's (PBUH) actions, choices, and teachings, Salahi draws strongly on the Qur'an and Hadith. For example, he quotes (Al-Hijr 15:97–98), which states:-

“We certainly know that your heart is distressed by what they say, so glorify the praises of yours Lord and be among those who prostrate” (Salahi 1995, 181)

This illustrates how divine encouragement was used to maintain spiritual resilience a crucial component of prophetic pedagogy. Salahi uses (Al-Anbiya 21:107) to discuss the Prophet's morality and mercy, which states:-

"And We have not sent you [O Muhammad], except as a mercy to the worlds" (Salahi 1995, 571)

Throughout the book, this verse is brought up often to illustrate the Prophet's kind and accepting demeanor, especially toward young people and new converts. Salahi quote (Sahih al-Bukhari, Hadith 69) :-

"Make things easy and do not make them difficult, give glad tidings and do not repel people" (Salahi 1995, 237)

This is one of the Prophet's well-known sayings that Salahi quote. This Hadith becomes essential to Salahi's portrayal of the Prophet's teaching methodology, which is based on moral elevation, encouragement, and facilitation.

“His trust in God was as firm as a mountain. Indeed, mountains might come crashing down, and yet the Prophet's faith would remain unshaken” (Salahi 1995, 135)

This quote reflects the Prophet's (PBUH) deep rooted faith in Allah, especially in times of hardship. His trust wasn't passive but active, guiding his choices and giving strength to his followers. This teaching method emphasized spiritual resilience through example. It instills the Islamic vision that tawakkul (reliance on God) empowers believers to remain steadfast amid trials. Such firm conviction became a pedagogical model for spiritual strength and moral clarity.

Published:
October 27, 2025

“With yesterday’s enemies at his mercy, he was remarkably magnanimous” (Salahi 1995, 400)

When faced with those who once harmed him, the Prophet (PBUH) chose forgiveness over retribution. This action taught a powerful lesson in mercy, patience, and ethical superiority. By embodying forgiveness, he implemented a teaching method based on lived values. Islam's vision of peace, compassion, and social harmony was thus manifested through his mercy even at the height of power.

“I have left with you what should provide you with sound guidance and immunity from error if you would only adhere to them: God’s Book and my example” (Salahi 1995, 600).

This quote highlights the Prophet’s (PBUH) commitment to ensuring a lasting legacy of guidance. His teaching method wasn’t only oral; it included practical examples embodied in his Sunnah. By leaving behind the Qur'an and his life model, he structured Islamic education on dual sources divine text and prophetic practice. This framework continues to shape Islamic pedagogy and spiritual development.

In his analysis of the Prophet's last sermon, Salahi cites several verses from the Qur'an that support the universal moral lessons provided. For example (Al-Ma'idah 5:3), ***"This day I have perfected your religion for you"*** (Salahi 1995, 752), demonstrates how revelation and prophetic teaching were interconnected at significant public events.

Key Prophetic Teaching Methodologies in the Book

Gradual Teaching and Moral Development

Salahi highlights the Prophet's gradual introduction of reforms. As demonstrated by (Al-Baqarah 2:219) and (Al-Ma'idah 5:90–91), the prohibition of alcohol, for example, was revealed in phases (Salahi 1995, 428). Progressive education based on learners' readiness is a major methodology that is reflected in this approach.

Using Questions to Encourage Thought

The Prophet regularly engaged his companions in conversation by using questioning strategies. The passage where the Prophet asks, *"Do you know what backbiting is?"* "Before describing it he is highlighted by Salahi (Salahi 1995, 343). This is based on (An-Nahl 16:125), which states, ***"Invite to the way of your Lord with wisdom and good instruction"*** and is reminiscent of the contemporary Socratic technique.

Parables and Storytelling

The Prophet used parables to teach morals and spiritual lessons. In order to connect story teaching with moral development, Salahi points out that the Prophet would read and explain parables from the Qur'an, such as those found in (Al-Kahf 18:32–44), in his sermons (Salahi 1995, 319). This method captured the listener's attention, provoked reflection, and encouraged application, as seen in the hadith of the man who cleaned the thorny. Such storytelling techniques are foundational in modern pedagogy for building empathy and ethical reasoning.

Teaching with Emotional Intelligence and Mercy

The Prophet never rebuked learners harshly. In accordance with (Al-Imran 3:159), ***"And by the mercy of Allah you were lenient with them"***, Salahi narrates the story of the Bedouin who urinated in the mosque and was gently reprimanded (Salahi 1995, 250). This aligns with the Qur'anic portrayal of the Prophet as a ***"Mercy to the worlds"*** highlighting that emotional care was integral to his pedagogical method.

Demonstration-Based Instruction

A key component of instructional rituals was hands-on demonstration. Salahi provides a thorough explanation of the Prophet's Hajj customs and his command

Published:
October 27, 2025

to companions to *"Take from me your rituals" (Sahih Muslim, Hadith 1297)* on (Salahi 1995, 699), highlighting the value of hands-on learning.

Reinforcement through Repetition

In keeping with the Qur'anic practice of repeatedly reminding people of their moral obligations (e.g., Surah Al-Rahman), Salahi notes that the Prophet would reiterate crucial teachings three times to guarantee memory (Salahi 1995, 412), particularly when it came to ethics and daily devotion.

The Prophet Muhammad: A Biography by Barnaby Rogerson

Barnaby Rogerson's *The Prophet Muhammad: A Biography* (2003) stands as a notable work among Western-authored biographies of the Prophet Muhammad (PBUH). The book, which aims to demystify the Prophet's life for a non-Muslim audience, especially in English-speaking environments, offers a sympathetic and historically informed narrative that is intended for both scholarly and general readers. As the author of multiple other works on Islamic dynasties and historical individuals, Rogerson is a distinguished British historian and Islamic scholar who infuse his writing with a profound knowledge of Arab history and Islamic civilization.

Rogerson takes a moderate stance in contrast to many biographies that place a strong emphasis on apologetics or polemics. His writing is narrative-driven and vibrant, which preserves historical accuracy while making the life of the Prophet approachable. In the perspective of bridging the intellectual and cultural divide between the Islamic and Western worlds, the work is especially significant. In an era of growing international tension over Islam, Rogerson's work offers "a respectful and informed introduction" that fosters understanding between people, as (Armstrong 2006) highlights.

In terms of academic acknowledgment, the book has been suggested for use in interfaith seminars, Islamic studies programs, and comparative religion courses.

Published:
October 27, 2025

In Islam in America writer asserts that Rogerson's depiction of the Prophet provides a helpful counter-narrative to the frequently warped representations found in Western media (Smith 2008). In academic bibliographies, it appears alongside works like Karen Armstrong's *Muhammad: A Prophet for Our Time* and Martin Lings' *Muhammad: His Life Based on the Earliest Sources*, indicating its relevance among contemporary literature on the subject.

This work's teaching potential is another factor contributing to its significance. In addition to being a religious figure, Rogerson portrays the Prophet as a social reformer, teacher, tactician, and moral leader. These elements are consistent with important educational tenets including civic participation, moral leadership, and holistic development. This book is especially well-suited for scholars and students looking for an approachable yet respectful interpretation of the Prophet's teachings and purpose via the lens of historical narrative because of its tone and clarity.

By providing accurate material gleaned from early sources like Ibn Ishaq, al-Tabari, and other traditional Muslim historians, the biography also aids in clearing up common misconceptions. The events and lessons discussed are firmly rooted in Islamic traditions and are delicately crafted to reflect the moral and spiritual teachings of Islam, even if it does not explicitly quote Qur'anic verses or Hadith in the conventional way. Rogerson's work is beneficial for Islamic education because it helps readers understand the breadth and depth of the Prophet's teachings beyond doctrinal limitations, particularly in English-speaking cultures. His focus on the Prophet's dedication to equity, justice, community, and humility strikes a deep chord with Islamic and global educational principles.

Quotation from the Book and Islamic Vision

Rogerson's work integrates multiple references to the Prophet's ethical and spiritual legacy, often contextualized through major Qur'anic themes. As a case

Published:
October 27, 2025

study of how resilience and hope were ingrained in the Prophet's teaching, he quotes the Prophet's endurance and patience throughout the Meccan opposition and links it to (Ash-Shuraa 94:5–6):-

"Indeed, with hardship comes ease" (Rogerson 2003, 72).

By relating events such as the Hilf al-Fudul pact's establishment to the Qur'anic commandment, "Indeed, Allah commands justice and excellence" (An-Nahl 16:90) he further highlights the Prophet's stress on justice and fairness (Rogerson 2003, 69) . He quotes:-

"This admirable book is a timely reminder that the essential message of Islam is Mercy, the first attribute of God expressed in the first verses of the Koran" (Rogerson 2003, 1).

Rogerson underscores that mercy is central to Islamic teachings, as reflected in the Prophet's (PBUH) own character and actions. This focus on compassion and forgiveness is evident in his interactions with both followers and adversaries, setting a precedent for ethical conduct in personal and communal life. Rogerson emphasizes the universal moral aspect of the Prophet's teachings by pointing out that he maintained the value of these partnerships even after receiving revelation. He Quotes:-

"His early converts were slaves and freed slaves, who were attracted to Islam's message of equality before God and Law: that a man was judged by piety and good works, not status" (Rogerson 2003, 45)

The Prophet's (PBUH) message resonated with marginalized groups by promoting a vision of social justice and equality. By valuing individuals based on their character and deeds rather than social standing, Islam challenged existing hierarchies and offered a more inclusive community framework. He quotes:-

"Perhaps the most important event in this period was Me'raj, Muhammad's nocturnal journey from Jerusalem to Heaven when he was 'granted a sublime vision of the Creator'. This journey of the soul laid the foundation of Islamic mysticism – Sufism – that has inspired generations of poets and thinkers" (Rogerson 2003, 89)

Published:
October 27, 2025

The Prophet's (PBUH) spiritual journey, known as the Me'raj, holds significant mystical importance in Islam. It symbolizes the potential for spiritual ascent and closeness to the Divine, inspiring the development of Sufism and enriching Islamic spiritual practices and literature. Rogerson presents the Prophet Muhammad (PBUH) as a divinely guided leader who transformed a fragmented, tribal society into a unified spiritual and moral community an idea deeply rooted in the Qur'anic message. His account of the Prophet's last discussion, for instance, is in perfect accord with the Qur'anic injunction of fairness and equality for all people:-

"O mankind, We have created you from male and female and made you nations and tribes that you may know one another" (Al-Hujurat 49:13).

When discussing the Prophet's focus on racial equality and brotherhood on the Farewell Pilgrimage, Rogerson makes references to the verse's principles even though he doesn't directly quote it (Rogerson 2003, 186–188).

The Prophet's final sermon is another major highlight. Rogerson cites the Prophet's speech, which emphasized human dignity and racial equality as echoing in (Al-Hujurat 49:13):-

"No Arab has superiority over a non-Arab" (Rogerson 2003, 215).

It highlights how equal all people are in God's eyes. Rogerson paraphrases genuine instances acknowledged in Islamic tradition, even though he does not directly employ Hadith references in classical form. His main focus is on the Prophet's moral and civic teachings that might benefit modern society, particularly on topics like community development, honesty, humility, and consultation (shura). He also quotes:-

"At 25, his beauty, intelligence and honesty attracted the rich widow Khadijah, 15 years his senior, who sent him a marriage proposal. Their union combined perfect love with spiritual companionship, and she became his first convert" (Rogerson 2003, 23).

Published:
October 27, 2025

The Prophet's (PBUH) personal qualities, such as honesty and integrity, earned him deep respect and trust. His marriages to Khadijah (R.A) not only reflects a partnership based on mutual admiration and support but also highlights the role of personal virtues in effective leadership and the propagation of his message.

Key Prophetic Teaching Methodologies in the Book

Historical Context and Storytelling

Rogerson illustrates his teaching technique by using the Prophet's history as a continuous narrative. The Prophet frequently cited Qur'anic tales like that of Musa (AS) and Isa (AS) in order to illustrate lessons from earlier civilizations (Rogerson 2003, 131). This is similar to (Yusuf 12:111) which states, "***There is a lesson for those of understanding in their stories***".

Conversation and Interfaith Collaboration

Rogerson discusses the Prophet's contacts with Jews and Christians, including the delegation from Najran (Rogerson 2003, 157), which demonstrates the use of civil discourse. This illustrates an inclusive teaching approach and is consistent with (Al-Ankabut 29:46), which states, "***And do not argue with the People of the Scripture except in a way that is best***".

Practical Demonstration

Learning by doing, a technique now referred to as experiential learning in contemporary pedagogy, is best illustrated by the Prophet's direct participation in the construction of the mosque and trench (Rogerson 2003, 97). The Prophet demonstrated moral behavior by modeling it via deeds as much as words.

Empowerment and Learning in the Community

Published:
October 27, 2025

Rogerson highlights how the Prophet created the mosque as a center for communal affairs, education, and counsel in addition to being a place of worship. This relates to the idea of community-based, lifelong learning that is stressed in (At-Tawbah 9:122) and Hadiths concerning knowledge acquisition.

Contextual Sensitivity and Adaptation

Depending on the audience's background, the Prophet's teachings changed; for example, he treated Bedouins differently than he did Quraysh elites or foreign delegations (Rogerson 2003, 145). The Prophet (PBUH) adjusted his teaching based on the audience's background and context, ensuring clarity and relevance. This adaptability enhanced engagement and embodied the Qur'anic principle of speaking to people in their own terms.

The Leadership of Muhammad by John Adair

Through the lens of contemporary leadership principles, John Adair's groundbreaking book *The Leadership of Muhammad* attempts to reinterpret the Prophet Muhammad's (PBUH) leadership model. As one of the world's foremost thinkers on leadership theory, Adair integrates timeless Islamic values with contemporary leadership frameworks, making the work a valuable resource for both secular and religious academic circles. Adair's method, in contrast to conventional biographies, is organized around the universal qualities of leadership for vision, honesty, humility, decisiveness, and service. It also draws useful lessons from the Prophet's life that can be applied by academics, managers, and educators alike.

The book has received a lot of appreciation for bridging the gap between modern leadership expectations and traditional Islamic principles. Scholars like (Khan 2010) and (Al-Hadithi 2018) emphasize its importance in their reviews for Islamic educational institutions seeking to revive prophetic forms of morally grounded instruction and mentoring. Adair's method "*contextualizes leadership*

Published:
October 27, 2025

in a deeply ethical and spiritual framework, where teaching becomes a transformative process rather than a transactional one" claims (Khan 2010).

Islamic traditions, where the Prophet led by example and persuasion, are in line with Adair's focus on moral authority over formal power.

Western universities and organizations that offer interfaith and cross-cultural management studies frequently incorporate the book into their curricula for Islamic leadership training. Because of its multidisciplinary appeal, it can be used in courses on Islamic studies, education, theology, leadership, and ethics. It is particularly useful when examining how Prophetic teachings might be incorporated into organizational and educational contexts of the twenty-first century.

Quotations from the Book and Islamic Vision

John Adair supports his leadership themes by referencing several key Qur'anic and Prophetic principles, though often paraphrased or adapted into broader universal themes. A strong emphasis is placed on shura (consultation), citing the Qur'anic verse:-

"Consult them in affairs. After you have made up your mind, then trust Allah" (Aal-e-Imran 3:159).

This source promotes a democratic, team-based leadership style that encourages teachers to include students in decision-making, which is a crucial component of student-centered learning approaches. As mentioned in Qur'an:-

"And indeed, you are of a great moral character" (Al-Qalam 68:4).

This is interpreted as both a spiritual attribute and a leadership concept by Adair (Adair 2010, 26–28), who contends that effective pedagogy is supported by character-based leadership. Because of his moral character, the Prophet was a well-liked and respected instructor. Adair frequently asserts that excellent leaders are first and foremost good people, a point that resonates with Islamic educators.

He quotes:-

Published:
October 27, 2025

***“There is the authority of position and the authority of knowledge
'Authority flows from the one who knows.' But sharing in hardship
confers upon a leader something quite rare—moral authority” (Adair
2010, 67).***

Adair points out those leaders who endure the same challenges as their followers gain moral authority. The Prophet Muhammad (PBUH) often shared in the hardships of his companions, reinforcing solidarity and earning deep respect, which strengthened the cohesion of the Muslim community. The well-known Hadith (al-Bukhari, Hadith 893) Quoted by Adair:-

***"Each of you is a shepherd, and each of you is responsible for his flock"
(Adair 2010, 45).***

This is used by Adair to describe the Prophet's strong sense of accountability and responsibility, which are essential qualities for both teachers and leaders who are mentoring their students. This prophetic metaphor is consistent with contemporary ideas of mentorship and servant leadership, in which educators support students rather than control them. Another important realization is the Prophet's appreciation of personal strengths. Adair, for example, uses his acclaim of Muadh ibn Jabal (al-Tirmidhi, 3791) to demonstrate specific instruction and support, which are characteristics of successful pedagogy

***“The most knowledgeable concept of my ummah is halal and haram” (Adair
2010, 73).***

The Prophet's emphasis on practical involvement, individual-capability-based projects and use of praise are all instructional practices that predate and are influenced by many modern educational philosophies.

Adair quotes (An-Nahl 16:125), which states, ***"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best"*** in reference to the Prophet's kind demeanor toward students. This passage exemplifies the Prophet's common method of teaching both Muslims and non-

Published:
October 27, 2025

Muslims alike: hikmah (knowledge) and persuasive communication. Adair writes:-

“Wise leaders will consult their team before making a particular decision. They will listen especially to those who have technical knowledge or practical experience of the matter in hand” (Adair 2010, 90)

Adair underscores the value of shura (consultation) in leadership. The Prophet Muhammad (PBUH) regularly sought advice from his companions, valuing their insights and fostering a sense of inclusion. This practice not only led to well-informed decisions but also empowered the community. He also quotes that:-

“Muhammad was a man with a reputation for integrity. That word, from the Latin 'integer' meaning whole, is especially appropriate for Muhammad” (Adair 2010, 102)

Integrity is portrayed as a fundamental trait of effective leadership. The Prophet's unwavering commitment to truth and ethical conduct established trust among his followers, setting a standard for leaders to be consistent and principled in their actions.

Key Prophetic Teaching Methodologies in the Book

Leading by Example (Uswah Hasanah)

Adair highlights the Prophet's leadership in education by setting a personal example, which the Qur'an calls ***"the most beautiful example"*** (Al-Ahzab 33:21). By putting the principles, he taught into practice, the Prophet developed a powerful, covert teaching method. A fundamental tenet of constructivist education and social learning theory, which holds that children learn by seeing and copying reliable role models, is that modeling character and values has a far greater impact than merely imparting knowledge (Adair 2010, 19–21).

Emphasis on Consultation and Dialogue (Shura)

The Qur'anic phrase *"consult with them in matters"* refers to the Prophet's custom of having open discussions with his companions (Aal-E-Imran 3:159). According to (Adair 2010, 32–34), this professional, interactive interaction fostered critical

Published:
October 27, 2025

thinking, accountability, and respect for one another qualities that are now valued in inquiry-based learning and collaborative classrooms.

Individualized Learning and Recognition of Talent

The Prophet highlighted individualized training by identifying special talents in his followers, such as designating Muadh ibn Jabal to teach Yemeni jurisprudence (al-Tirmidhi, Hadith 3791). This is corroborated by (Adair 2010, 73), who describes how Muhammad (PBUH) would support, train, and assign according to individual strengths a strategy that is today fundamental to learner-centered teaching and differentiated instruction.

Compassionate Pedagogy and Emotional Intelligence

Adair emphasizes how the Prophet used emotional intelligence to interact with followers and students. The Prophet was "*concerned over you and kind and merciful*" (*At-Tawbah 9:128*). An atmosphere of trust and care was fostered by this emotional resonance. Adair connects this to the emphasis on emotional intelligence, empathy, and trauma-informed instruction in contemporary education (Adair 2010, 43–45).

Communication that is simple and clear

Adair remarks on the Prophet's concise, clear speech "*The Prophet used to speak so clearly that if one wanted to count the words, he could count them*" (Adair 2010, 49). This approach is in line with contemporary ideas of effective communication, microteaching, and clear instruction all of which place a strong emphasis on purpose-driven learning and clarity.

Praise and Positive Reinforcement

Adair highlights how the Prophet encouraged students by publicly recognizing their accomplishments and reaffirming their worth and self-assurance (Adair 2010, 52). Quotes that "*The most merciful of my Ummah is Abu Bakr*" (Jami'

Published:
October 27, 2025

al-Tirmidhi, Hadith 3790), for instance, boosted spirits and inspired students. This is similar to behavioral pedagogy's use of positive reinforcement techniques.

Role-based and experiential learning

Learning by doing was made possible by the Prophet's delegating of duties, even to youthful companions like Usama ibn Zaid. According to Adair this is task-based learning, which is comparable to project-based and active learning models in that it gives partners actual duties and feedback (Adair 2010, 68).

Muhammad: A Prophet for Our Time by Karen Armstrong

Muhammad: A Prophet for Our Time (2006) by Karen Armstrong is a sympathetic and academic account of the life and mission of Prophet Muhammad (peace be upon him), set in a Western setting with a predominantly non-Muslim readership. The book has credibility as an academic and instructional resource because of Armstrong's interfaith work and her experience in religion studies. Her goal is to demystify Islamic doctrines and present the Prophet as a statesman, teacher, reformer, and spiritual leader whose life offers moral and educational lessons that are still applicable today.

By emphasizing how the Prophet Muhammad prioritized social justice, peace, and moral education, Armstrong dispels common misconceptions. The work has received recognition for linking the intellectual traditions of Islam with the West. Armstrong's work is praised by (Ahmed 2007) as "***balancing rigorous historical research with humanistic empathy***". Furthermore, because of its approachable yet academic tone, the book is referenced in religious literacy classes at universities such as Harvard and Oxford (Yusuf 2010). The book is a useful resource for comparing Prophetic and modern teaching approaches since Armstrong's representation, in particular, is in line with current educational issues, which emphasize critical thinking, emotional intelligence, and value-based learning.

Published:
October 27, 2025

Armstrong's book is significant academically in addition to its narrative depth since it is used in Islamic studies courses, interfaith discussions, and peace education initiatives. Armstrong's ability to humanize Islamic personalities for Western readers has been praised by academics such as John Esposito, who highlights her contribution to promoting intercultural understanding (Esposito 2010). The book's numerous citations in world history and comparative religion classes attest to its importance as a literary and educational tool.

Armstrong's work is further strengthened by her connections to groups such as the (UNAOC) of Civilizations and her Charter for Compassion initiative (About the Charter), which elevates it beyond a simple biography to include a moral argument for reconsidering the Prophet Muhammad's ethical and educational contributions. Through her narrative, she encourages readers Muslim and non-Muslim alike to reflect on the values of tolerance, compassion, and justice in both historical and modern contexts.

Quotations from the Book and Islamic Vision

Armstrong regularly uses allusions to the Qur'an and Hadith to shed light on the moral and educational context of Prophet Muhammad's life. The Prophet's purpose of compassion, healing, and guiding is encapsulated in the passage "***We sent you not, but as a mercy to the worlds***" (*Al-Anbiya 21:107*), which she mentions early in the book. This verse serves as a core concept for the educational ethos that the Prophet espoused (Armstrong 2006, 62). Her use of the phrase to highlight the Prophet's approach of teaching by action rather than only lecture is another potent insight:-

"Indeed, in the Messenger of Allah you have a beautiful example (uswah hasanah)" (Al-Ahzab 33:21).

The book continuously exemplifies this notion of "*embodied learning*" (Armstrong 2006, 75). The Treaty of Hudaibiyyah is analyzed to demonstrate the

Published:
October 27, 2025

Prophet's method of using diplomacy, restraint, and wisdom rather than confrontation pedagogy of peaceful conflict resolution (Armstrong 2006, 108–110). She also cites Hadiths that provide support to this ethical method of teaching, such as ***"Make things easy and do not make them difficult"*** (Armstrong 2006, 75) deliver good news and avoid alienating others. Her saying:-

"He was decisive and wholehearted in everything he did, so intent on the task at hand that he never looked over his shoulder, even if his cloak got caught in a thorny bush. When he did turn to speak to somebody, he used to swing his entire body and address him full face. When he shook hands, he was never the first to withdraw his own. He inspired such confidence that he was known as al-Amin, the Reliable One" (Armstrong 2006, 79).

This passage highlights the Prophet Muhammad's (PBUH) sincerity, attentiveness, and integrity. His full engagement in interactions and consistent reliability earned him the title *"al-Amin"* (the Trustworthy). These qualities were foundational to his leadership and the trust he garnered from his community. She quotes that:-

"The Qur'an was attempting to give women a legal status that most Western women would not enjoy until the nineteenth century. The emancipation of women was a project dear to the Prophet's heart, but it was resolutely opposed by many men in the ummah, including some of his closest companions" (Armstrong 2006, 93).

This quote underscores the progressive nature of the Prophet's (PBUH) efforts to improve women's rights. Despite societal resistance, he advocated for women's legal and social status, laying a foundation for gender equity that was ahead of its time.

"In each of the early surahs, God spoke intimately to the individual, often preferring to pose many of his teachings in the form of a question—'Have you not heard?' 'Do you consider?' 'Have you not seen?' Each listener was thus invited to interrogate him or herself" (Armstrong 2006, 88).

Armstrong highlights the Qur'an's method of engaging readers through rhetorical questions, prompting self-reflection and personal insight. This pedagogical

Published:
October 27, 2025

approach encourages individuals to internalize teachings and apply them thoughtfully in their lives. She also writes that:-

“Holiness in Islam was inclusive rather than exclusive. If they wished, Jews and Christians could worship in the mosque, because they too were part of God’s family” (Armstrong 2006, 107).

This statement reflects the Prophet Muhammad’s (PBUH) inclusive vision of faith communities. By recognizing Jews and Christians as part of a shared spiritual family, he promoted interfaith harmony and mutual respect, principles that are integral to Islamic teachings. Armstrong also highlights the transformative power of education in the Prophet's mission by reflecting on the Prophet's role as a ***“teacher and purifier”*** in the Qur'an:-

“He is the one who sent among the unlettered a Messenger from themselves teaching them the Book and wisdom and purifying them” (Al-Jumu'ah 62:2).
Key Prophetic Teaching Methodologies in the Book

Karen Armstrong identifies several pedagogical principles in the life of Prophet Muhammad that align with and enhance modern educational strategies. Her explanation of these techniques emphasizes how prophetic teaching is both ethical and integrative.

Teaching Through Practical Example (Uswah Hasanah)

Through his own life, the Prophet set an example of moral behavior; his companions learned from his humility, patience, and fairness (Al-Ahzab 33:21) (Armstrong 2006, 75). The Prophet (PBUH) consistently led by example, embodying the teachings he conveyed, making his actions a living model for others.

Emotional intelligence and gentleness

Armstrong focuses particularly on the Prophet's use of kindness in instruction. ***“Allah is gentle and loves gentleness in all matters” (Sahih Muslim, Hadith 2593)*** is one Hadith that supports this. She points out how emotional safety and

Published:
October 27, 2025

successful learning were facilitated by his capacity to read emotions and react compassionately (Armstrong 2006, 73).

Narrative-Based Education (Parables and Storytelling)

The Prophet's methodology relied heavily on stories to clarify complex theological and moral ideas. According to Armstrong, these tales struck a chord with listeners and promoted memory and introspection (Armstrong 2006, 82). The Prophet (PBUH) frequently employed parables and storytelling to simplify complex ideas, making them relatable and memorable for his audience. This method engaged listeners' hearts and minds, fostering deeper understanding and reflection.

Encouraging Dialogue and Questions

A learner-centered approach was demonstrated by the Prophet's open discussion style, which welcomed inquiries from both novices and children. Armstrong's statement that he *"never silenced curiosity but fostered thoughtful inquiry"* (Armstrong 2006, 119) is consistent with this.

Spiritual Growth and Moral-Centered Education

Armstrong highlights how the Prophet viewed education as a means of character development as well as the dissemination of knowledge. She relates this to (Al-Jumu'ah 62:2) and highlights how his method created a community that was both just and spiritually conscious (Armstrong 2006, 121). This method aimed to nurture both ethical conduct and inner transformation, aligning knowledge with moral responsibility.

Equity and Inclusivity in Education

Armstrong also mentions the Prophet's efforts to provide education to everyone, teaching men and women, the wealthy and the impoverished, in a fair and equitable manner (Armstrong 2006, 88). This is consistent with the Hadith: *"Every Muslim is required to seek knowledge"* (Sunan Ibn Majah, Hadith

224).The Prophet Muhammad (PBUH) exemplified equity and inclusivity by addressing the diverse needs of his community—regardless of gender, age, or social status.

These methods resemble many contemporary teaching ideals such as inclusive education, emotional safety, differentiated instruction, and dialogic pedagogy.

Muhammad: His Life Based on the Earliest Sources by Martin Lings

One of the most revered and wonderfully written biographies of the Prophet Muhammad (PBUH) in English is Martin Lings' Muhammad: His Life Based on the Earliest Sources (1983). By using the oldest classical texts, including Sirat Ibn Ishaq, Ibn Hisham, and Al-Tabari, Lings creates a compelling and spiritually enlightening story that makes the Seerah come to life for readers in the current period. He is well regarded in both academic and spiritual circles for his method, which is not only scholarly but also imbued with a profound respect and literary grace.

The book has been translated into several languages and endorsed by institutions such as Al-Azhar University and scholars from the Islamic world, affirming its authenticity and balanced portrayal. Its significance stems from its faithfulness to traditional Islamic sources and its eloquent and approachable English writing, which has made it a popular text among readers and in Western academia. It is regarded as one of the best books on the life of the Prophet for English-speaking audiences by famous Islamic scholar Hamza Yusuf. Because of its usefulness in both academic and religious contexts, the book has also been incorporated into Islamic studies curricula in the US, the UK, and Muslim countries.

This book has a special place in the curriculum of English literature about Islam. It provides an engaging and hands-on interpretation of the Prophet's life, highlighting his moral fortitude, knowledge, and compassion. Because Lings' writing frequently reflects Qur'anic themes and tones, the biography is both

Published:
October 27, 2025

inspirational and educational. His portrayals of significant occasions such as the Treaty of Hudaibiyyah, the Hijrah, or the Farewell Sermon, for example, are not only factual recounting but rather meticulously planned stories full of moral and educational lessons.

Spiritual authors and academics like Annemarie Schimmel, William Chittick, and Seyyed Hossein Nasr have commended Lings' writing for its spiritual clarity and beauty. One of the most known writer Claims that Lings provides a ***“sacred biography”*** that, in both style and intent, resurrects the Islamic literary heritage of narrating stories with beauty and truth (ihsan), which is consistent with the Prophetic legacy of tabligh (conveyance) (Nasr 2006). As a result, the book is considered a classic of English literature about the Seerah. In addition to being historically accurate, it also acts as a spiritual guide, encouraging readers, students, and educators everywhere to better comprehend and imitate the Prophet's character and teachings.

Quotations from the Book and Islamic Vision

The biography of Martin Lings has a solid basis in Islamic thought, balancing historical account with spiritual understanding. The book's frequent use of Hadith and Qur'anic texts to support its events and moral teachings is among its most important features. For instance, Lings refers to the first revelation as the divine inauguration of the prophetic mission and quote (Al-‘Alaq 96:1–5). While addressing this historic event:-

“Recite in the name of your Lord who created — created man from a clinging substance. Recite, and your Lord is the Most Generous — who taught by the pen — taught man that which he knew not” (Lings 1983, 43).

In that context he mentioned that:-

“Read!” said the angel. “I am not a reader,” he answered. Then he took me and pressed me to himself until all strength went out of me; then he released me and said: “Read!” (Lings 1983, 43)

Published:
October 27, 2025

This account describes the moment of the first revelation, marking the beginning of Muhammad's (PBUH) prophet hood. The intense experience underscores the weight of the divine message and the Prophet's initial hesitation, reflecting his humility and the gravity of the responsibility bestowed upon him.

His narrative presentation of the Qur'anic revelation aids readers in understanding the spiritual significance of prophetic status. Lings cites the passage ***"Indeed, with hardship [will be] ease" (Ash-Sharh 94:6)*** while discussing the Prophet's reaction to persecution, demonstrating the Prophet's perseverance and hope. Lings uses the phrase, ***"And we have not sent you except as a mercy to the worlds" (Al-Anbiya 21:107)***, to illustrate his mercy and patience. Lings places this scripture in the context of the Prophet's actual treatment of adversaries and tribal rivals (Lings 1983, 157–158). Furthermore, the work incorporates Hadith references to support the Prophet's teachings. The famous Hadith "War is deceit," which was uttered (albeit indirectly) during the Treaty of Hudaibiyyah, demonstrates the Prophet's strategic ability while maintaining faith in the will of Allah. Lings often uses these insights not only to narrate but also to teach, subtly embedding Islamic values within historical storytelling. His saying:-

"Then he was brought a white animal, which was larger than a donkey but smaller than a mule, whose stride extended as far as its eye could reach" (Lings 1983, 100).

This excerpt refers to the Isra and Mi'raj, the miraculous night journey and ascension of the Prophet (PBUH). The description of the Buraq, the celestial steed, emphasizes the extraordinary nature of this event, which holds profound spiritual significance in Islamic tradition.

The book is useful for examining prophetic teaching techniques because of its synthesis of the Qur'an and Hadith, which reflects the Islamic tradition of tying theory and practice together. Both classical scholars like Al-Ghazali and contemporary educators like John Adair have stressed the virtues of patience,

Published:
October 27, 2025

wisdom, trust in God, justice, and compassion, which are all taught in the Prophet's life. Additionally, Lings' storytelling style is consistent with the Qur'anic teaching methodology, which uses narratives to impart knowledge. Allah states in **(Yusuf 12:111): "There is a lesson for those who understand in their stories, indeed"**. By transforming biography into an insightful experience, Lings exemplifies this idea. Like students of the Prophet did through his parables and his example, readers not only learn about history but also take in its deeper consequences.

He Quote Prophet (PBUH) saying that:-

"O people, listen well to my words, for I do not know whether I shall meet you again on such an occasion as this" (Lings 1983, 342).

During his Farewell Pilgrimage, the Prophet (PBUH) delivered a sermon encapsulating the core principles of Islam. This poignant statement reflects his awareness of his impending departure and his desire to impart final guidance to his followers, emphasizing justice, equality, and adherence to the faith.

Key Prophetic Teaching Methodologies in the Book

Lings' biography highlights several key teaching methods of the Prophet:

Storytelling and Narrative Instruction

The Prophet frequently imparted knowledge through stories, including parables, historical narratives, and life teachings. Lings adopts this style. This approach aligns with the Qur'anic emphasis on moral training through stories (Yusuf 12:111). The Prophet (PBUH) conveyed deep truths through relatable, vivid stories that engaged the listener's imagination and moral sense. This method helped embed values and lessons into the hearts of his audience, especially children and laypeople.

Practical Demonstration

Published:
October 27, 2025

The Prophet led by example. As an example, he himself worked on the construction of the mosque in Madinah (Lings 1983, 98). This method emphasizes hands-on learning. By embodying the lessons he taught, the Prophet bridged the gap between theory and action. His companions learned not only from his words but from his physical engagement in daily life, such as cleanliness, prayer, and service.

Emphasis and Repetition

The Prophet used a technique recognized throughout Lings' account to emphasize key ideas, such as

"The religion is sincere advice" (al-dīn al-naṣīḥa) (Sahih Muslim, 95). Repetition was not merely for memorization but for reflection and deep internalization. The Prophet would repeat short, impactful statements three times to reinforce their importance, enhancing both clarity and retention.

Prophet's use of Analogies

While Lings doesn't always highlight analogies, the Prophet's use of them (e.g., likening believers to bricks in a wall) is explained through context. Analogies allowed abstract or spiritual concepts to become relatable. For example, likening himself and previous prophets to a beautiful building with one missing brick illustrated the continuity of divine message and his finality.

Questioning Technique

To get people to think, the Prophet frequently posed questions. Lings makes reference to this Socratic method of interaction in a number of his episodes. The Prophet asked purposeful questions to provoke reflection and dialogue. Questions such as **"Do you know who is bankrupt?"** led learners to self-discovery and internal moral evaluation.

Gradualism in Teaching

According to Lings, the Prophet taught gradually, phasing out drinking and establishing prayer before imposing fasting. This approach is similar to

Published:
October 27, 2025

scaffolding in contemporary schooling. The Prophet's pedagogy followed a step-by-step approach tailored to human psychology and readiness. He never imposed drastic changes, but nurtured transformation over time, showing a masterful understanding of social learning.

Moral and Emotional Intelligence

The Prophet fostered a supportive learning atmosphere by demonstrating empathy, forgiveness, and encouragement. This is something that Lings emphasizes over and time again, especially in the moments of forgiveness following achieve victory (Lings 1983, 284). Rather than reacting harshly, the Prophet responded to mistakes with compassion and insight into individual circumstances. This approach created a nurturing environment where learners felt safe to grow and correct themselves.

The Ideal Muslim Teacher by Dr. Muhammad Ali Al-Hashimi

The Ideal Muslim Teacher by Dr. Muhammad Ali Al-Hashimi is a significant contribution to Islamic educational literature, exploring the essential characteristics, ethics, and spiritual dimensions of an educator in Islam. Because of its comprehensive depiction of a teacher who symbolizes knowledge and piety, this work enjoys significant regard among academics and educators. Written first in Arabic and later translated into English, the book serves as a spiritual and practical guidance for Muslim educators wishing to replicate the teaching style and character of the Prophet Muhammad (PBUH). By fusing prophetic traditions, Qur'anic principles, and modern educational issues, Dr. Al-Hashimi, a distinguished Islamic scholar and author of multiple works, including The Ideal Muslim and The Ideal Muslimah, reveals his profound understanding of Islamic teaching methods.

The book's importance is emphasized by numerous researchers and educators who appreciate its complete framework that integrates the Islamic worldview with

Published:
October 27, 2025

practical teaching ideals. Muhammad Ahmad Khan claims that this work emphasizes the need for educators to develop honesty, patience, and wisdom while bridging the gap between traditional Islamic research and contemporary educational thought (Khan 2011). By placing moral principles and religious inspiration at the core of instruction, scholars such as (Benaissa, et al. 2017) contend that this book provides a crucial correction to secular educational approaches. In contrast to modern educational textbooks that place more emphasis on technique than morals, *The Ideal Muslim Teacher* emphasizes that effective teaching requires an educator's internal development.

The book is organized to highlight several fundamental qualities of a Muslim educator, including patience, humility, sincerity (ikhlas), and the need to impart knowledge in a morally and respectfully responsible manner. Using references to the Qur'an, Hadiths, and tales from the lives of the Prophet Muhammad (PBUH), the Companions, and early scholars such as Imam Al-Ghazali, Dr. Al-Hashimi examines these characteristics. The importance of useful knowledge based on sincerity and intent is sometimes emphasized by quoting the Prophet's prayer, "***O Allah, I seek refuge in You from knowledge that does not benefit***" (*Sahih Muslim*, 2722).

The fact that this book is used in teacher training programs at numerous Islamic institutions worldwide further demonstrates its significance. Reviews from organizations like the International Islamic University Malaysia (IIUM) commend the book for integrating useful teaching techniques with prophetic ethics. This book has also been used by scholars of Islamic education in more general debates concerning spiritual pedagogy. According to (Awaad, Aisha and Abdallah El-Awaisi 2022), the book's emphasis on compassion, accountability, and lifelong learning makes it a useful addition to courses in Islamic teacher education.

Published:
October 27, 2025

The book also follows conventional Islamic character development models. A recurring theme in Al-Hashimi's writing is Imam Al-Ghazali's emphasis in *Ihya Ulum al-Din* that the teacher is a *muaddib* (moral instructor). In a same vein, Rumi's poetry traditions affirm that a teacher wakes the soul rather than just occupying the mind (Rumi). The *Ideal Muslim Teacher* distinguishes itself from many Western educational philosophies that frequently divorce knowledge from spirituality by emphasizing this spiritual dimension.

The *Ideal Muslim Teacher* stands as a vital text in the domain of Islamic education. Its impact is extensive, spanning from scholarly investigations to hands-on teacher preparation. The book's strong foundation in Islamic tradition and its encouragement for educators to live up to the example of the Prophet Muhammad (PBUH) in all facets of their personal and professional lives are what give it its enduring significance.

Quotations from the Book and Islamic Vision

The *Ideal Muslim Teacher* by Dr. Muhammad Ali Al-Hashimi is a moral compass with roots in Islamic pedagogy, not just a manual for teachers. The work makes extensive use of Hadith traditions, Qur'anic ideals, and the sophisticated ethics of traditional Islamic research. Al-Hashimi constructs the identity of an educator not as a mere transmitter of information but as a transformative moral figure responsible for shaping character and society. His writings are a reflection of the Prophet Muhammad's (PBUH) personal educational purpose, which was firmly rooted in patience, wisdom, compassion, and real-world example. He states that:-

“Islam drew up a balanced, integrated program for man’s development, taking into account his physical, intellectual and spiritual needs, based on the sound principle that man is formed of body, mind and soul” (al-Hashimi 2007).

The Qur'an emphasizes the prophetic quality of mercy and gentleness, which is a major theme in the book, is (Al-Imran 3:159) states:-

Published:
October 27, 2025

“It is by Allah's mercy that you were gentle with them. They would have left you if you had been unforgiving or heartless” (al-Hashimi 2007, 23–25)

This is emphasized by Al-Hashimi as a fundamental principle for Muslim educators, who are encouraged to cultivate emotional intelligence and compassion as essential components of classroom leadership. This prophetic example sets an environment of empathy and approachability, important for student-teacher engagement. The passage ***“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best” (An-Nahl 16:125)*** supports the idea that wisdom in instruction is another recurrent concept. Al-Hashimi emphasizes this verse, which is commonly used in Islamic educational literature, as a divine command that establishes teaching as a noble profession demanding methodical, careful approaches. Instead, he encourages discussion, deliberation, and relevance to the student situation, criticizing authoritarian or mechanical techniques (al-Hashimi 2007, 42–45). His saying:-

“He is treating his wife and children with respect but is disturbing his neighbors; or he is paying attention to his own private affairs but ignoring his friends and the welfare of the Muslim community at large” (al-Hashimi 2007, 22)

This passage highlights the interconnectedness of personal actions and community well-being. Teachers have a responsibility not only to their students but also to the broader society. By engaging in community service and promoting social justice, educators can extend their influence beyond the classroom, contributing to the betterment of the ummah. He quotes that:-

“The Muslim personality is balanced. He pays due attention to his body's needs and his outward appearance, without letting it distract him from taking care of the inner characteristics, as befits man whom Allah has honored” (al-Hashimi 2007, 30).

This quote emphasizes the harmony between external conduct and internal faith. Teachers should model this integration by aligning their actions with Islamic

Published:
October 27, 2025

principles, demonstrating that faith is not separate from daily life but is woven into every aspect of behavior and decision-making.

Al-Hashimi introduces the Islamic concept of ikhlas, or sincerity, into the field of education. The book asserts that a Muslim teacher's goal must be exclusively for Allah's pleasure, not for fame or profit, drawing on Imam al-Ghazali's writings, particularly *Ihya' Ulum al-Din* (al-Ghazali 2004). Sincerity guarantees the educator's continued moral integrity, self-responsibility, and spiritual stability. According to (al-Hashimi 2007, 60), honest instruction raises both the teacher and the student, but knowledge without sincerity develops arrogance.

Another noteworthy insight is the focus on interpersonal skills and how the Prophet (PBUH) used discourse to transmit knowledge rather than lecture or pressure. Al-Hashimi provides examples of how the Prophet's approaches relied heavily on questioning, active listening, and group reflection. This approach corresponds with both Islamic and current constructivist pedagogies, which promote interaction and reciprocal learning (al-Hashimi 2007, 64–67).

Key Prophetic Teaching Methodologies in the Book

Modeling Moral Behavior (Qudwah Hasanah)

The Prophet Muhammad (PBUH) is the ideal role model for educators because he continuously exhibited the qualities he taught, including patience, compassion, humility, and truthfulness. Al-Hashimi highlights that in order to motivate students; Muslim educators need to exhibit certain qualities (al-Hashimi 2007, 41–43). "Yes, you have a beautiful example in the Messenger of Allah," the Qur'an affirms (Al-Ahzab 33:21). Additionally, Imam Al-Ghazali believed that the most effective teaching tool was a teacher's personal character (*Ihya' 'Ulum al-Din*).

Emphasizing Intentionality and Honesty (Ikhlas)

Published:
October 27, 2025

Dr. Al-Hashimi highlights that the teaching must be driven by honesty for the sake of Allah, not worldly reward (al-Hashimi 2007, 56). The hadith, "Actions are but by intentions," (Sahih al-Bukhari, Hadith 1) is consistent with this. A spiritually rich learning atmosphere was promoted by the Prophet's emphasis on niyyah, or intention. Teachers who are motivated by this attitude are more likely to develop genuine connections with their students and earn their trust.

Being kind and Leniency in Instruction (Rifq)

The Prophet taught with gentleness and never criticized learners for mistakes. Al-Hashimi points out that a key component of prophetic teaching is kindness mixed with firmness (al-Hashimi 2007, 74–75). The Qur'an states "It is by Allah's mercy that you are gentle with them" (Al-Imran 3:159). Imam Al-Ghazali also counseled educators to refrain from being harsh in order to keep their interest alive.

Cognitive scaffolding and gradualism (Tadarruj)

The Prophet taught knowledge gradually to promote understanding and observation. Lessons should be developed gradually based on the abilities of the students, according to (al-Hashimi 2007, 92). The Qur'anic revelation itself, which took place over 23 years for a progressive intellectual and spiritual development, exemplifies this approach (Al-Furqan 25:32).

Encouragement and Positive Reinforcement (Tahbib)

The Prophet acknowledged effort and progress, motivating learners without discouragement. Al-Hashimi emphasizes the value of encouraging students instead than criticizing them (al-Hashimi 2007, 88). "***Make things easy, don't make them difficult***" the Prophet advised. Spread good news, don't turn them away (Sahih Muslim, Hadith 1732).

Published:
October 27, 2025

Interactive Questioning and Dialogue (Hiwar wa Su'al)

The Prophet frequently used questions to promote participation and critical thinking. Al-Hashimi admits that a key component of the Prophet's approach was asking questions (al-Hashimi 2007, 104). For instance, the Prophet prompted reflection and conversation by posing the question, "Do you know what backbiting is?" (Sahih Muslim, Hadith 2589). This is consistent with inquiry-based learning in the modern day.

Compassion and Emotional Connection (Rahmah)

The Prophet's teachings were revolutionary because of his profound empathy. Al-Hashimi demonstrates how the Prophetic classroom was centered on love and understanding (al-Hashimi 2007, 66–67). *"And We have not sent you, [O Muhammad], except as a mercy to the worlds" (Al-Anbiya 21:107)* illustrates this compassion. Rumi also praised this aspect of the Prophet's pedagogy in his Masnavi, equating compassion with the light of Allah in the heart of a teacher

What Everyone Should Know About Islam and Muslims by Suzanne Haneef

One of the most important works of English-language introductory Islamic literature is Suzanne Haneef's *What Everyone Should Know About Islam and Muslims*. This publication, which was first published in 1979 and has since undergone numerous revisions, offers a thorough and understandable explanation of the core ideas of Islam and is mainly meant for a Western and non-Muslim readership. Haneef, a well-known American Muslim author and convert to Islam, presented an insider's viewpoint grounded in true Islamic teachings in an effort to close the gap between misconception and reality. In multicultural societies, this book has been crucial in promoting social discourse, interfaith understanding, and educational integration.

Published:
October 27, 2025

The book is organized methodically and covers the basic beliefs and customs of Islam, as well as historical events, social structures, and the ethical and spiritual aspects of the religion. The book devotes a large portion of its content to dispelling misconceptions and prejudices against Islam and its followers. By doing this, Haneef incorporates a significant educational emphasis based on the Prophetic style of instruction and da'wah (inviting to Islam), emphasizing moral example, clarity, compassion, and reason.

Regarding its influence and acknowledgment, the book has received broad support and adoption in Islamic studies programs, da'wah groups, and interfaith communities. The book's simplicity and profundity have been commended by academics such as Dr. Jamal Badawi and Yusuf Islam (formerly Cat Stevens), who have also noted its balanced tone and faithful adherence to authentic Islamic sources. Badawi characterizes it as *"a vital introductory guide that speaks the language of Western readers while upholding the dignity of Islamic teaching"* (Badawi 1993). Haneef's work have been recognized by other writers like (Esposito 2010) and (Armstrong 2006) as belonging to a larger trend of positive Islamic representation in English literature.

This book's significance also stems from its capacity to explain prophetic teaching concepts to listeners who understand English and are not familiar with Islamic terminology. Haneef exemplifies a fundamental teaching principle of the Prophet by connecting with individuals according to their degree of understanding by simplifying difficult concepts without sacrificing meaning. The Hadith, *"Speak to the people according to their level of knowledge"* (Sahih al-Bukhari, Hadith 127) reflects this idea. The book's progress from belief to practice and finally to societal consequences, in addition to its language accessibility, reminds us of the Prophet's (PBUH) educational pattern, which progressively elevated faith before the law and spiritual consciousness before social reform. The book highlights how

Published:
October 27, 2025

this Prophetic sequence of education is vital for any lasting impact, particularly in diverse and pluralistic societies.

What Everyone Should Know about Islam and Muslims is a methodological manual that reflects the Prophet Muhammad's (PBUH) inclusive, moral, and balanced approach? It is more than just a book of facts. As such, it offers insightful information about prophetic teaching methods that are applicable to modern educational systems, particularly those that function in multicultural and interfaith environments.

Quotations from the Book and Islamic Vision

More than just a cultural or theological explanation of Islam, Suzanne Haneef's What Everyone Should Know About Islam and Muslims serves as an approachable and respectful lens that helps non-Muslim readers, educators, and policymakers comprehend the Prophetic model and the central tenets of Islam. In order to ensure that the Prophet Muhammad's (PBUH) persona, teaching style, and contributions to society are viewed via their original sources, the author meticulously contextualizes Islamic teachings by making reference to the Qur'an and the Sunnah.

Haneef highlights several important Qur'anic references, including one from (Al-Ahzab 33:21):-

"Yes, the Messenger of Allah is a great example for anyone who remembers Allah frequently and has faith in Allah and the Last Day" (Haneef 2005, 89). This verse is used to emphasize the Prophet's importance as a moral and educational role model. According to her, the Prophet's patience, ethical teaching, communication style, and hands-on interaction with various groups all demonstrate a divine standard of teaching.

Published:
October 27, 2025

She also cites ***"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (An-Nahl 16:125)***. This scripture serves as a foundation for the Prophet's peaceful, wise, and logical teaching methods. Haneef (2005, pp. 112–114) describes in detail how the Prophet used parables, analogies, and questions methods that are generally accepted in contemporary pedagogy to educate and preach in a non-coercive, dialogical manner (Haneef 2005, 112–114).

Her saying:-

"Indeed, there is no aspect of a person's life, nor of the life of the society which is made up of such people, which it does not touch and transform in keeping with its basic concept, that of the Lordship and Sovereignty of God and the human being's responsibility to Him" (Haneef 2005, 6)

This passage emphasizes that Islam is not merely a set of rituals but a holistic way of life. It influences every facet of a Muslim's existence, guiding personal behavior, social interactions, and communal structures under the sovereignty of God.

She Quotes:-

"Salah is truly the complete expression of the human being's voluntary submission to God". (Haneef 2005, 54)

This statement highlights the significance of the five daily prayers in Islam. Salah is not just a ritualistic practice but a profound act of devotion that embodies a Muslim's submission, gratitude, and connection to the Creator.

She also Quotes:-

"Islam remains the one system the world has known which views the human being in a correct perspective within the context of total Reality and with a correct understanding of his true nature". (Haneef 2005, 134)

Haneef asserts that Islam offers a comprehensive framework that aligns with the innate nature of humans. Its teachings provide guidance that is universally applicable, addressing both spiritual and worldly aspects of life.

Published:
October 27, 2025

Haneef also highlights the Prophet's interactions with a wide range of individuals, including Jews, Christians, pagan people, women, children, and slaves, and how his courteous treatment of each group exemplifies Islam's inclusive educational philosophy. These observations are consistent with traditional Muslim scholars such as Rumi, who viewed the Prophet as the lamp that illuminates others without extinguishing itself, and Imam Al-Ghazali, who in *Ihya' Ulum al-Din* emphasized the development of the heart as the ultimate aim of education.

Her saying:-

“Islam claims to provide such answers and solutions, ones which are compatible with reason, logic, the realities of the physical universe, and with human nature itself”. (Haneef 2005, 10)

The Qur'anic teachings, the Prophet's example of peaceful communication, and the Islamic tradition's emphasis on knowledge as a gift from God and a path to spiritual advancement serve as the foundation for the book's insight references. The Islamic perspective is unambiguous: the Prophet is the divinely inspired teacher for all of humanity, and education is precious.

Key Prophetic Teaching Methodologies in the Book

Communication that is simple and clear

The teachings of the Prophet Muhammad (PBUH) were always straightforward and appropriate for everyone's level of comprehension. Haneef highlights that the Prophet communicated important principles in plain language rather than utilizing complex theological vocabulary (Haneef 2005, 49). The Qur'anic premise is in line with this: ***"And we have certainly made the Qur'an easy to remember"*** (Al-Qamar 54:17). Many individuals, especially those with low reading levels, were able to understand and act upon his message because of his use of accessible language.

Applying Analogies and Examples from Real Life

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October 27, 2025

Prophet Muhammad (PBUH) frequently emphasized a point with accessible analogies and illustrations. Haneef refers to his use of nature, human relationships, and daily experiences to make religious truths understandable (Haneef 2005, 58–60). For instance, he stated, *"A good companion is like someone who carries musk"* (al-Bukhari, Hadith 2101), using analogies to impart moral lessons.

Contextual and Compassionate Instruction

Mercy and understanding were at the heart of the Prophet's teachings. According to Suzanne Haneef, the Prophet was patient with Bedouins or new Muslims when they made mistakes in a number of instances (Haneef 2005, 87). This method is reflected in the Qur'an: *"And by the Mercy of Allah, you dealt with them gently"* (Aal-E-Imran 3:159).

Progressive Teaching and Gradual Revelation

In order to accommodate the community's learning style and social context, prophetic teachings were implemented gradually. Haneef highlights how decisions like the ban on alcohol were made gradually rather than all at once (Haneef 2005, 71–73). This approach embodies divine wisdom by letting students adjust over time—a premise that continues to be applied in curriculum design today.

Dialogical and Question-Based Method

The Prophet regularly conversed with his companions, usually following up on inquiries to encourage introspection. The Prophet employed this Socratic technique on multiple occasions, according to Haneef, including when he inquired, *"Do you know what backbiting is?"* *before elaborating on the topic* (Haneef 2005, 92). This approach encourages self-discovery and critical thinking.

Physical and Visual Exhibits

Published:
October 27, 2025

The Prophet emphasized points in some of his teachings with hand gestures or visual aids. According to Haneef, he physically rearranged the lines and said, "Straighten your rows," when talking about the closeness of support in prayer (Haneef 2005, 94). This is similar to kinesthetic learning techniques that are frequently supported by contemporary pedagogical philosophy.

Positive Reinforcement, Praise, and Encouragement

Prophet Muhammad (PBUH) was a strong motivator who employed encouragement. According to Haneef, the Prophet would gently correct mistakes and commend good deeds (Haneef 2005, 88). This is in line with the Hadith, which emphasizes the spiritual importance of positive reinforcement: "He who does not thank people, does not thank Allah" (Sunan Abi Dawood, Hadith 4811).

The Wisdom of the Prophet by Thomas Cleary

Thomas Cleary's *The Wisdom of the Prophet: Sayings of Muhammad* occupies as a notable contribution to English literature on Islamic theology and Prophetic teachings. Selected Hadiths that have been translated into English are presented in the book, demonstrating their spiritual depth, ethical foundation, and universal wisdom. Readers who are interested in the moral and contemplative aspects of the Prophet's teachings will find that Cleary's translation avoids legalistic or juridical elements in favor of emphasizing aphoristic wisdom and moral instruction.

This work is significant because it presents Hadith as a source of moral and spiritual insight. Instead of presenting Islam as a collection of impersonal laws, it portrays it as a lived ethical experience. Because of this, the book is especially pertinent to readers who are interested in Islam from philosophical, comparative religious, or literary standpoints as well as in interfaith settings. According to scholars like (Armstrong 2006) and (H. C. Smith 2009), the Prophet's sayings can be presented in a way that is both lyrical and clear, allowing Westerners to

Published:
October 27, 2025

understand the moral and philosophical complexity of Islam while also dispelling common preconceptions and prejudices.

The book has educational value as well. It highlights how the Prophet taught using clear, powerful sayings, each of which had moral, religious, and practical implications. For example, there are several Hadiths about the importance of good intentions, being kind to others, exercising restraint, and seeking knowledge. These themes are not only key components of Islamic educational traditions but also resonate strongly with contemporary theories of character education and value-based pedagogy (Halstead 2004).

Other scholars, including Seyyed Hossein Nasr and Annemarie Schimmel, have praised works that translate the sayings of the Prophet into accessible language while preserving their spiritual essence. Cleary's work, while not exhaustive or heavily footnoted, aligns with this approach, offering a distilled and meditative reading experience. His emphasis on the ethical and meditative parts of the Hadith is congruent with Sufi traditions, who consider the Prophet primarily as a moral and spiritual leader.

Additionally, Cleary's decision appears to demonstrate a respect for the relationship between social responsibility and personal integrity, which is essential to Islamic teachings. Sincerity (ikhlas), humility (tawadhu), avoiding arrogance (kibr), and upholding excellent character (khuluq hasan) are among the essential qualities that are frequently highlighted in the (Al-Qalam 68:4) and Hadith literature and these are the subjects of many Hadiths. Given the current crises of integrity and character in public life, education, and leadership, this ethical focus is especially important.

Quotations from the Book and Islamic Vision

The Wisdom of the Prophet: The Sayings of Muhammad by Thomas Cleary is a curated collection of 224 authentic Hadiths, primarily sourced from Imam

Published:
October 27, 2025

Bukhari's *Sahih* and Imam Nawawi's *Riyadh al-Salihin*. This compilation presents the Prophet Muhammad's (PBUH) teachings on various aspects of life, emphasizing both spiritual depth and practical guidance. Thomas Cleary's *The Wisdom of the Prophet* captures a deep Islamic perspective that emphasizes moral improvement, spiritual enlightenment, and character development.

The Prophet Muhammad's (PBUH) dual function as a religious leader and a moral compass for all people is highlighted by Cleary's meticulous selection of Hadiths in this compilation. The Qur'an and Prophetic traditions clearly support these Hadiths, which touch on qualities that are profoundly ingrained in Islamic teachings, like humility, sincerity, fairness, patience, forgiveness, and the significance of intention.

He quotes that:-

“Actions are but by intentions, and every man shall have only that which he intended” (Cleary 2001, 1).

This foundational Hadith emphasizes the significance of intentions in Islam. It teaches that the value of one's actions is determined by the underlying intent, highlighting the importance of sincerity in all endeavors.

He quotes that:-

“Seeking knowledge is an obligation upon every Muslim” (Cleary 2001, 8).

This statement elevates the pursuit of knowledge to a religious duty, encouraging continuous learning and intellectual growth as integral aspects of a Muslim's life. The importance of intention (niyyah) in Islam is one of the main lessons to be learned from Cleary's compilation. Among the well-known Hadiths he cites is ***“Actions are judged by intentions” (Cleary 2001, 4)*** In Islamic theology and jurisprudence, this Hadith is regarded as fundamental. It echoes the Qur'anic principle that ***“Allah will not call you to account for what is inadvertent in your oaths, but He will call you to account for what your hearts have***

Published:
October 27, 2025

earned” (Al-Baqarah 2:225). Sufi philosophy and Islamic legal methodology both place a strong emphasis on the value of inner sincerity, especially in the writings of Imam al-Ghazali, who in *Ihya Ulum al-Din* devotes extensive talks to the purity of intention and heart (al-Ghazali 2004).

Another recurrent topic in the text is the Prophet's focus on kindness and compassion. For instance, the Hadith:-

"Gentleness does not exist in anything except that it beautifies it" is one that Cleary cites (Cleary 2001, 36).

The verse, *"And We have not sent you, [O Muhammad], but as a mercy to the worlds" (Al-Anbiya 21:107)* is reflected in this. This emphasis on mercy, particularly in instruction, is consistent with modern educational theories that place a high value on emotional intelligence, empathy, and student welfare in classroom settings.

The Hadith that states:-

"The strong person is not the one who overcomes others by strength, but the one who controls himself when angry" is another noteworthy statement that Cleary makes (Cleary 2001, 42).

"Those who restrain anger and pardon people—Allah loves those who do good" (Aal-E-Imran 3:134) is in accordance with this Qur'anic precept. This Hadith's inclusion highlights self-awareness and emotional discipline, which are fundamental principles of Islamic ethics and contemporary emotional literacy initiatives. By include these Hadiths, Cleary aids readers in comprehending the Prophet's teachings as a manual for social and personal change.

Cleary also emphasizes Hadiths about justice and honesty. According to one Hadith cited in the book :-

"On the Day of Judgment, the just leader will be the most beloved of people to Allah and the closest to Him" (Cleary 2001, 52).

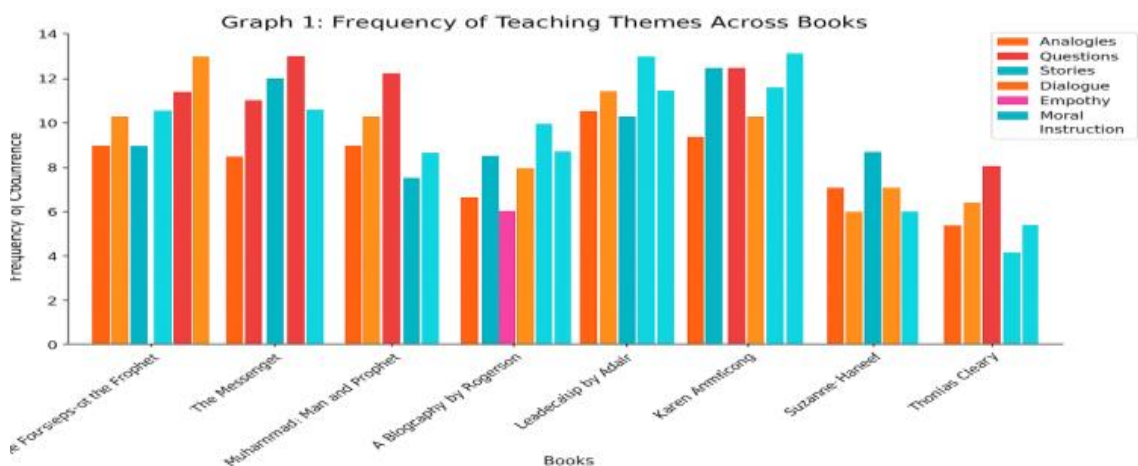
This aligns with the call for justice in the Qur'an: *"O you who believe! As carriers of justice, stand out resolutely for Allah" (Al-Ma'idah 5:8)*. In addition

Published:
October 27, 2025

to being established in legal tradition, the Prophet's own example of justice is also reflected in moral conduct and educational principles that place a strong emphasis on justice and equality.

The concept of knowledge ('ilm) and the pursuit of it is also found in Cleary's selection. For instance, Cleary emphasizes the Hadith that "seeking knowledge is a duty upon every Muslim" (p. 64), highlighting the importance of education in Islam. The Qur'anic passage, "Say, Are those who know equal to those who do not know?" is in line with this (Az-Zumar 39:9). In line with Islamic and modern educational ideals, Cleary portrays these sayings as universal exhortations for moral and intellectual growth rather than as theological principles.

Graph 1: Frequency of Teaching Themes across Books



2.5 Thematic Overview of Pedagogical Elements

Theme	Key Method	Prophetic Examples	Books/Articles Citing This Method
Question-Based Learning	- Socratic questioning - Critical inquiry - Open-ended dialogue	- "What is faith (Iman)?" (Hadith) - "Who is your neighbor?" (Hadith)	Books: 1, 2, 3, 5, 6, 7, 8 (Ramadan x2, Salahi, Adair, Armstrong, Lings, Al-Hashimi) Articles: 1, 4 (Journal of Hadith Studies, Modern Learning Tech article)
Narrative & Storytelling	- Parables (amthal) - Analogies - Moral tales	- "The believer is like a bee" - Story of the cave	Books: 1, 2, 3, 6, 7, 9, 10 (Ramadan x2, Salahi, Armstrong, Lings, Cleary, Haneef)

Published:
October 27, 2025

			Articles: 1, 2 (JESS, RRR articles)
Modeling & Demonstration	- Practical demonstration - Visual imitation	- Showing ablution - "Pray as you see me pray"	Books: 3, 4, 5, 7, 8 (<i>Salahi, Rogerson, Adair, Lings, Al-Hashimi</i>) Articles: 3 (<i>Journal of Hadith Studies</i>)
Repetition & Reinforcement	- Spaced reinforcement & repetition - Incremental learning	- Gradual revelation of Quran - Repeated Hadith variants	Books: 3, 6, 9, 10 (<i>Salahi, Armstrong, Cleary, Haneef</i>) Articles: 4 (<i>Modern Learning Tech article</i>)
Emotional & Moral Intelligence	- Personalized feedback - Empathy	- Gentle correction of errors - Custom advice to companions	Books: 1, 2, 4, 5, 6, 8 (Ramadan x2, Rogerson, Adair, Armstrong, Al-Hashimi) Articles: 1, 3 (JESS, Journal of Hadith Studies)
Collaborative Learning	- Peer teaching (Halaqas) - Group reflection	- "Convey from me, even one verse" - Group discussions	Books: 1, 5, 8, 10 (<i>Ramadan, Adair, Al-Hashimi, Haneef</i>) Articles: 1, 4 (JESS, Modern Learning Tech article)
Assessment & Feedback	- Formative corrections - Self-reflection	-Correcting prayer mistakes gently - "Advise me" (to companions)	Books: 3, 4, 7, 8 (<i>Salahi, Rogerson, Lings, Al-Hashimi</i>) Articles: 3 (<i>Journal of Hadith Studies</i>)

Conclusion

In conclusion, the exploration of Prophetic pedagogies through English writings—both Muslim and non-Muslim Western contributions—reveals a profound convergence between classical Islamic educational wisdom and modern pedagogical thought. The Prophet Muhammad's (PBUH) teaching methods, characterized by compassion, dialogue, moral instruction, storytelling, and experiential learning, present a holistic framework that addresses intellectual, emotional, and ethical development simultaneously. Muslim scholars have emphasized the spiritual and transformative dimensions of his pedagogy, while Western educators have increasingly recognized its relevance to modern educational values such as empathy, learner-centered teaching, and moral growth.

Published:
October 27, 2025

This analytical review demonstrates that Prophetic pedagogy transcends time and culture, offering a universal model of education rooted in wisdom (*hikmah*), compassion (*rahmah*), and transformative engagement—principles that remain essential for addressing the moral and intellectual challenges of contemporary education.

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