

Pedagogical Foundations in Early Islam: The Structure and Spread of Islamic Education During the Prophet Hazrat Muhammad (SAWS)

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ABSTRACT

The study examines the educational principles of early Islam, emphasizing the organization and growth of Islamic education during the era of the Prophet Hazrat Muhammad (SAWS). The primary aim of this research is to overcome a noticeable gap in comprehending the foundational tactics and aims that characterized the early Islamic education system. The paper addresses the insufficient scholarly synthesis about the evolution of educational approaches in Mecca and Madina and their contribution to the swift and effective dissemination of Islamic teachings. The primary aims are to: evaluate the educational system in early Islam; investigate the proliferation of education in Mecca and Medina; and scrutinize the pedagogical techniques utilized by the Prophet Muhammad (SAWS). This research employs a qualitative, historical review methodology, referencing classical Islamic sources, early biographical texts, and contemporary scholarly analysis to reconstruct the educational milieu and pedagogical methods of the Prophet's Day. The research indicates that early Islamic education was readily available, community-oriented, and marked by adaptability, empathy, and pragmatic involvement. In Mecca, education predominantly consisted of individual instruction and small group lessons; however, in Madina, the founding of the Suffah at the Prophet's Mosque signified the inception of Islam's inaugural structured educational institution. The findings indicate that the Prophet's methodologies—focusing on discourse, memory, motivation, incremental learning, and practical illustration—established the groundwork for generations of Islamic knowledge. His techniques promoted inclusion, ethical advancement, and a desire for knowledge among adherents, resulting in swift societal transformation and the extensive dissemination of education. The study indicates that re-examining and modifying these foundational pedagogical paradigms can enhance modern Islamic education and intercultural pedagogy by emphasizing inclusive, ethical, and culturally aware training. The findings prompt additional multidisciplinary contemplation on the continued relevance of the core concepts of early Islamic education in contemporary educational discourse.

1. INTRODUCTION:

The emergence of Islam in 7th-century Arabia signified a profound spiritual and social upheaval, as well as an intellectual and educational metamorphosis. The Prophet Muhammad (SAWS) was key to this revolution, establishing the foundations of a vibrant and durable educational system through divine revelation and thorough instruction. His pedagogical method extended beyond theological teachings to include moral, social, and practical dimensions, creating a comprehensive model of learning that would impact Islamic civilisation for centuries. This research study aims to examine the structural and methodological foundations of Islamic education throughout the Prophet's lifetime, investigating its transition from the clandestine, restricted context of Mecca to the open, institutionalised setting of Medina. The early Maccan period was marked by covert teaching, during which the Prophet (SAWS) and his companions endured intense persecution, requiring a careful and

planned spread of knowledge. Notwithstanding these obstacles, fundamental Islamic doctrines were conveyed in private environments, notably the residence of Arqam ibn Abi al-Arqam, which functioned as an early hub for education and spiritual growth. This era prioritised faith (iman), Qur'anic recitation, and ethical behaviour, establishing the foundation of Islamic education even within tyranny. The Hijrah to Medina catalysed a significant increase of Islamic education. The founding of the Masjid al-Nabawi (the Prophet's Mosque) as a multifunctional institution—serving as a site for worship, governance, and education—heralded a new epoch of organised learning. The Prophet (SAWS) utilised various pedagogical approaches, such as oral transmission (hifz), dialogue-based instruction (mudhakarrah), practical demonstration, and individualised mentorship, thereby making knowledge accessible to all societal segments—men, women, children, and even prisoners of war. The Suffah platform, an educational facility within the mosque, emerged as a groundbreaking institution where

companions were instructed as educators, adjudicators, and community leaders, promoting the swift dissemination of Islamic knowledge outside Arabia.

The paradigm of Islamic education underwent significant transformation between Mecca and Medina. In Mecca's adverse conditions, education flourished clandestinely; tiny assemblies convened in private residences, like Dar al-Arqam, for systematic and thorough religious education. The material was methodically structured, with companions committing to memory and assimilating a certain number of verses from the Qur'an at once, emphasising profound comprehension in conjunction with memorisation. Notwithstanding persecution, the focus on spiritual fortitude and moral evolution endured. Following the relocation to Medina, the transformation was profound: education transitioned into the public domain, focussing on mosques such as Masjid an-Nabawi, which evolved into vibrant hubs of open knowledge. The curriculum extension encompassed not just the Qur'an and Hadith but also subjects such as arithmetic and practical sciences. The community model in Medina included pupils from many backgrounds, emphasising inclusivity and the exponential impact of sending skilled educators to remote tribes, which swiftly enhanced the dissemination of Islamic education and solidified Medina's reputation as a flourishing intellectual centre.

The effectiveness of this system was fundamentally reliant on the innovative teaching methods of Prophet Muhammad (SAWS). His pedagogical approach was multifaceted and exceptionally effective, utilising storytelling, direct instruction, analogies, examples, interactive questioning, and experiential learning. He underscored the importance of practical application—educating through exemplification to ensure that information transformed into a tangible experience. The Prophet tailored his methodology to the requirements and abilities of his audience, whether engaging with individuals or groups, and emphasised comprehension over memorisation. Empathy, active participation, repetition for memory retention, and in-person contacts were defining characteristics of his therapy. These strategies promoted cognitive retention, facilitated the instillation of moral principles, and cultivated cohesive, compassionate communities—ensuring that information was converted into ethical behaviour and enduring societal change. This approach reveals that early Islamic education was not a static entity, but a dynamic, contextually responsive system that equally prioritised knowledge, morality, and community—a legacy that significantly influenced the essence and persistence of Islamic civilisation.

2. Education in Arabia Before Islam

Poetic expression was a significant part of Arab culture throughout the Jahiliyyah period, and most education was informal. The poets of this period lauded the fantastic qualities of camels, portrayed the spirit of their time, extolled the valiant actions of their tribes and tribal leaders, and often wrote poetry and narratives about beauty and love (Sattar, 2025). These poems have become important historical texts because they provide clear insights into the principles and values of pre-Islamic culture. Poetry served as a “signed document” of the Arab

collective identity, according to historian Suyuti. The Arabs of this era were known for their skilled eloquence and poetic mastery, despite the lack of organized educational systems as we know them now (Barkat-E-Khoda, 2022). The educational system of the time of ignorance (Jahiliyyah) differed significantly from that of the present. The Arabs of this age were by no means lacking in culture, despite the absence of official educational institutions. They were well known for their exquisite poetry and sophisticated vocabulary. The pre-Islamic Arabs' Arabic was so advanced and perfected that it could be fairly compared to the highly developed languages of contemporary Europe. The most extraordinary cultural legacy of the era of ignorance is the perfection of Arabic throughout this period, which also significantly aided in the development of Islam. "The triumph of Islam was, to a large extent, the triumph of a language—more particularly of a book" (Hitti, 1996).

The poetry of the pagan Arabs was another vital aspect of their culture. Their poetry primarily focused on the Arab tribe rather than the individual Arab, although its influence was more national than spiritual. Their poetry praised tribal life by showing battles, brave acts, the bravery of tribal warriors, and most importantly, the subject of love and the beauty of women. Poetry was considered to be the "register of the Arabs" during that time, documenting and conserving their customs and ideals (Moral, 2024). Poetry was not only a luxury enjoyed by a small number of intelligent people, but also a somber form of literary expression. Under the leadership of Galam ibn Salmah, the tribe of Taqi was known to have weekly literary events that included poetry readings, literary discussions, and criticisms. Imru al-Qays, Tarafa ibn Abd, Harith ibn Hilliza, Antara ibn Shaddad, and Amr ibn Kulthum were among the well-known poets of this historical period, and their writings have endured as timeless gems of Arabic literature (Margoliouth, 1925). Formal educational institutions, as we know them now, did not exist in pre-Islamic Arabia. Few people were literate, and those who were had little desire to learn to read and write. One of the exceptions was Hazrat Umar (R.A.), the second Caliph of Islam, who was literate before the rise of Islam. Oral tradition dominated learning at this time, according to historians, and poetry was considered the height of intellectual achievement among the pagan Arabs because of their remarkable recall. When it came to writing epic poetry, the Arabs outperformed many other countries. In his book *Life of Muhammad*, William Muir emphasizes the importance of the "Golden Odes," a highly regarded anthology of seven pre-Islamic poems renowned for their beauty and eloquence (Muir, 1988). These poems are vital historical records that shed light on the political and social climate of the time.

Arabs took great satisfaction in their poetical skills and eloquence. According to Margoliouth, poets played a crucial role in tribal warfare by employing deft poems to attack adversaries as well as defend their tribes. These works proliferated through word-of-mouth (Margoliouth, 1931). Ryding claims that only epigraphic artifacts from Northwest and Central Arabia survive, indicating that nothing is known about the Arabic language between the third and eighth centuries due to the lack of written documents. The extensive collection of Arabic poetry was

not methodically transcribed until the seventh century. Following the revelation of the Quran, the Makkans were among the first to write Arabic (Ryding, 2005). Holes highlights that poetry passed down orally is the primary source from which we may infer the form of pre-Islamic Arabic (Holes, 2004). According to E. A. Belyaev, pre-Islamic poetry, which is well known for its accurate portrayal of Arabian tribal life, provides us with a significant portion of our knowledge regarding the economic, social, and cultural life of Arabs in the fifth and sixth centuries (Belyaev, 1969). Despite its abundance of eloquence and striking imagery, this poetry was typically repetitive and had a narrow range of themes, usually concentrating on the poet's beloved, tribal honor, generosity, and the grandeur of camels. Such poetry contributed significantly to the development of the Arabic language and, despite its narrow focus, was an accurate representation of life and culture in ancient Arabia.

Suspended in the Kaaba as a challenge to any poet aiming to surpass them, the "Golden Odes" were regarded as the best examples. Although their subjects exhibited little change, Sir William Muir characterizes these texts as marvels of natural eloquence and beautiful imagery that occasionally stoke undesirable characteristics like pride and envy while frequently extolling love, clan pride, and tribal values. With the arrival of Islam, poetry briefly lost ground to prose as the Quran became the most essential piece of literature. Muslims hold that the Quran is an unparalleled work of literature, philosophy, religion, and law, having been divinely crafted before it was revealed to the Prophet Muhammad (SAWS) (Hussain, 2022). When Muhammad (SAWS) started his prophetic mission in Makkah in 610 A.D., this force came, marking the beginning of Islam's significant historical impact. Islam freed people from all types of slavery and promoted obedience to God, thus emancipating humanity. Muhammad (SAWS), who led Arabs from dispersed nomadic tribes to a cohesive, vibrant nation, became the greatest emancipator of humanity. The Arabian Peninsula was a cultural and political outpost before Islam. Under Muhammad's leadership, the people became a strong, innovative force and established it on the international scene. The rise of Mohammed and Islam marked a significant advancement for the Arab people and the end of the pre-Islamic era, according to Francesco Gabrieli, their once disjointed existence found cohesion, meaning, and a primary motivator under religious belief that would motivate future generations (Gabrieli, 1963).

The pinnacle of pre-Islamic Arabian cultural and intellectual achievement was lyric poetry. Poetry was a highly developed oral art form that was on par with the most advanced languages of contemporary Europe in terms of its richness and complexity. One of the best resources for learning about the history and culture of that period is pre-Islamic Arabian poetry, which provides a thorough understanding of all facets of pre-Islamic Arabian life (Stetkevych, 2010.). The poetry legacy of the era was influenced by notable poets including Zarka bint Zuhair, Satih ibn Mazin, Fatimah bint Murr al-Khathlamiyah, and Shiq ibn Anmar ibn Nizar, among others (Sami, & Qureshi, 2022). Since they had frequent contact with nearby civilizations like Yemen and Ethiopia to the south and Syria and Persia to the north, many traders

from important cities like Makkah, Madina, and Taif were probably literate. In Makkah and throughout Arabia, there were intellectual circles called Hukām; these esteemed elders resolved conflicts between tribes, issues like land and water, and heritage. They made decisions based on social position, wisdom, integrity, and experience (Razwy, 2014).

Pre-Islamic Arabs had a rich legacy of prose literature in addition to poetry, which included speeches, tales, stories, proverbs, maxims, vivid descriptions, and historical and genealogical accounts. People were able to recite talks verbatim when necessary and memorize long texts; therefore, memory was essential (Leder, & Kilpatrick, 1992). These talks were given in public by a few seasoned speakers. Tribal members frequently competed to show off their rhetorical prowess while preserving and reciting their people's history, momentous occasions, and cultural mythology. To engage their audiences, they used rhyme and succinct, rhythmic wording. Therefore, Arabic prose was practiced by both men and women before Islam, with notable prose writers such as Quss bin Saidah and Amr bin Ma'dikarib (Sami, & Qureshi, 2022). Pre-Islamic Arabian society had a large number of educated people, far from being uneducated. Although writing was practiced, particularly for documenting poetry, eulogies, legal agreements, and testimonies, oral memory was treasured more highly than written records. The presence of educated people in Makkah at the time was demonstrated by the custom of hanging seven outstanding poems in the Ka'ba each year (Almujalli, 2014).

It is crucial to understand that, although education is a broad concept, the term "education" is frequently limited in the modern world to its most basic literate form, which is reading and writing. Nowadays, literacy is seen as a crucial sign of social advancement, particularly in developing nations. According to H.W.F. Saggs, the percentage of literate inhabitants has become a widely used indicator of a country's progress, and literacy is the most prized ability in the modern world (Saggs, 1989). In this limited sense, there weren't many people with reading and writing skills in pre-Islamic Arabia (Morsi, 1974). At the time of the capture of Makkah, just roughly seventeen members of the Quraysh tribe were literate, among them was the Caliph Mu'awiyah bin Abu Sufyan, who, following the capture of Makkah, worked as a scribe for the Prophet Muhammad. Around 300 CE, the Christian Temple of Ramm in Sinai produced the earliest known written Arabic document. Although his classical Arabic was still developing and not yet Fushsha, Muslim tradition regards the poet Adi b. Zayd b. Hamad, a Christian from Hirah, was one of the first to compose Arabic around 500 CE. The Arabic language was beginning to be written at this time (Bosworth, 1997).

The Himyarite script from the southern kingdom, which the al-Mundhir family brought to Hirah, is responsible for the development of writing in Arabia. the Quraysh and the people of Taif learned to read and write from Hirah. Harb al-Umayyah learned to write Arabic from Aslam bin Sidrah of Hirah (Rosenthal, 1967). The elite Quraysh tribe of Makkah was the primary recipient of literacy in pre-Islamic Arabia. Furthermore, before Muhammad's arrival, just nine Madinah residents are known to have been literate. These nine were Abu 'Abs, Aws Ibn Khawil, Al

Mundhir Ibn Amr, Ubayy Ibn Ka'b, Abdullah Ibn Rawaha, Al-Hudayr, Usayd Ibn Hudayr, Sa'd Ibn Ubada, and Rafi Ibn Malik, according to Ibn Sa'd's Tabaqat (Hussain, 2022). Arabic writing at the time was extremely primitive due to the Himyarite script's separation of letters. The Arabs, who came from desert areas, were not accustomed to intricate script and crafts, which is one of the main reasons why early Arabic writing during the emergence of Islam was of low quality, lacking precision and refinement. However, several Hijaz residents, including Salman al-Farsi and Shuaib al-Rumani, had studied outside before becoming Muslims (Rosenthal, 1967). So, the majority of people in pre-Islamic Arabian civilization were illiterate, and only a small percentage of the Quraysh aristocracy were literate. Spoken Arabic flourished at its height, but written Arabic was still in its infancy and primitive. Even though written Arabic had started to become popular before the time of the Prophet Muhammad, literary Arabic was finally made an international and lasting cultural phenomenon by the revelation of the Quran (Wahih).

3. The Educational Framework During the Era of the Prophet (SAWS)

The Holy Prophet Muhammad (SAWS) was dispatched as a celestial benevolence to humanity. The Holy Qur'an states: "And We have not sent you except as a mercy to the worlds." (21:107). He was the quintessential guide for humanity in both temporal and spiritual domains, exemplifying excellence in all facets of existence. His aim encompassed the reformation of human character, and he underscored that the pursuit of knowledge was a duty for all Muslims, regardless of gender. Students were esteemed in society, since the Prophet (SAWS) conveyed that the quest for knowledge parallels the journey towards Allah. His advocacy for universal education, irrespective of gender, facilitated the advancement of Muslim civilisation, yielding numerous intellectuals, scientists, philosophers, historians, mathematicians, and poets (Ullah et al, 2025). Their intellectual achievements subsequently influenced the Western world, significantly impacting the Renaissance following the Crusades (Gaol, 2024).

Long before his arrival, Prophet Ibrahim (AS) and Prophet Ismail (AS) implored for a messenger to instruct and sanctify their progeny. During the construction of the Ka'bah, they prayed: "O Lord, grant us devotion to You, and from our progeny, establish a nation that is obedient to You." Demonstrate the methods of veneration and receive our contrition. You are the Most Forgiving and the Most Merciful. O Lord, appoint from among them a Messenger who will proclaim Your revelations, instruct them in the Book and knowledge, and purify them. Certainly, You are the Omnipotent, the All-Knowing (Qur'an 2:128-129). Allah responded to this supplication by sending Prophet Muhammad (PBUH), as confirmed in Surah Al-Jumu'ah: "He is the One who appointed a messenger from among the illiterate—reciting to them His verses, purifying them, and imparting to them the Book and wisdom, despite their previous state of evident error" (Qur'an, 62:2).

3.1 The Triadic Mission of the Prophet (SAWS)

The Prophet's (PBUH) function as an educator included three primary objectives: Clarifying Divine Revelation - He elucidated Allah's precepts and imparted their wisdom, ensuring comprehension of their purpose; Instruction in Scripture and Wisdom - He conveyed both spiritual and intellectual insights, empowering individuals to implement divine instruction in their lives; Spiritual and Moral Purification - He eliminated immoral characteristics and fostered virtuous qualities, transforming individuals into righteous adherents. Prophet Muhammad (SAWS) served as the quintessential educator, exemplifying the embodiment of the Qur'an's teachings via his life. He did not only convey instructions verbally; he embodied the Qur'an, transforming his existence into a tangible representation of its tenets. He epitomised the Qur'an, serving as the quintessential role model for humanity (Alwani, 2019).

In the Prophetic Era, Prophet Muhammad (SAW) significantly contributed to the establishment of educational institutions that formed the basis for a systematic and enduring learning framework. His educational methodology was profoundly shaped by his formative experiences in Makkah, his engagement with various cultures via commerce, and divine revelation. His mission commenced at the age of 40, underscoring the significance of knowledge, as emphasised in the initial revealed verse: "Read in the name of your Lord who created—Created man from a clinging substance..." (Qur'an 96:1-5). This divine mandate emphasised the significance of reading, critical thinking, and the quest for knowledge, which were essential to human dignity and the progress of civilisation. Islamic knowledge encompasses intellectual, verbal, and written dimensions, with documented knowledge being essential for the preservation of wisdom through generations (Sami, & Qureshi, 2022). The Prophet (SAW) regarded education as a religious requirement, famously declaring, "Seeking knowledge is a duty for every Muslim." Education during this era transcended simply religious instruction; it sought to disseminate Islamic principles, morally and ethically transform society, and cultivate virtuous character in individuals. The Qur'an emphasises the disparity between the learnt and the unlearned by posing the question, "Are those who know equivalent to those who do not know?" (Qur'an, 39:9), underscoring the esteemed value Islam attributes to knowledge. Education was universal and progressive, fostering literacy and moral development for all individuals, irrespective of gender or socioeconomic status, embodying the Prophet's prophetic position as both an educator and a revolutionary proponent of accessible, lifelong learning (Al-Khalediy, 2011). In Madinah, educational institutions manifested through the amalgamation of religious worship and instruction. The mosques functioned as significant centres of education, with establishments like Masjid al-Nabawi serving as focal points for religious and intellectual dialogue (Ali, 2022). Specialised surroundings like the Suffah served the Companions, particularly new converts and travellers, by facilitating their religious and spiritual education. Moreover, private study circles or halaqas offered casual yet structured lessons on the Qur'an, Hadith, and jurisprudence. Education was holistic, encompassing Ta'lim (education), Tarbiyah (spiritual and ethical

development), and Ta'dīb (discipline and propriety) (Momen, 2024). By employing these methods and institutions, the Prophet (SAW) transformed Madinah into a flourishing knowledge-centric community and provided a durable foundation for Islamic learning and civilisation.

3.2 Silent but Steady: The Growth of Islamic Education in Hostile Macca

The initial word imparted by Allah to Prophet Muhammad (pbuh) was "Read," denoting the imperative to acquire information and engage in learning. The Prophet (pbuh) underscored his function as an educator, declaring, "I have been sent as a teacher." He emphasised the significance of education by stating, "The most exemplary among you are those who learn the Qur'an and impart it to others" (Sahih al-Bukhari, 5027, Vol. 6, Book 61, Hadith 545). Furthermore, he affirmed that an individual dedicated to the quest for knowledge has their previous sins and mistakes absolved. Allah, the Wisest, bestows profound religious knowledge upon those He favours, emphasising that the quest of knowledge is a divine blessing and a noble endeavour (Saleem & ul Islam, 2018).

Following his initial revelation in the cave of Hira, the Prophet (pbuh) commenced sharing knowledge discreetly with select companions, beginning with Hazrat Khadija (ra), who discovered solace and salvation in his teachings for both this life and the afterlife. Subsequently, knowledge was imparted to others including his servant Zayd ibn Harithah, his cousin Ali, and his close companion Abu Bakr (ra). In a hostile environment characterised by persecution and oppression, the Prophet (pbuh) undertook proactive and daring measures to advance education, resulting in the founding of a modest centre for Islamic study at the base of Mount Safa (Syed, 2025). Instructing the Qur'an constituted one of his essential responsibilities, yet the establishment of a secure and stable educational centre prior to the migration (Hijrah) was practically unfeasible due to persistent persecution and societal animosity. Consequently, the itinerant circle of the Prophet and his associates evolved into the vibrant centre of learning of that era (Mokodenseho et al, 2024). The Companions assembled around the Prophet to study the Qur'an and later instruct others. Prominent personalities, like the Prophet (pbuh), Abu Bakr (ra), Khabbab ibn Aratt (ra), and others, acted as committed educators throughout this pivotal era. Numerous distinguished educational establishments and informal centres arose throughout the Makkah period of the Prophet's mission, serving as vital hubs for Islamic instruction despite the adverse conditions.

- The Abu Bakr (ra) Mosque: This area functioned as a location where Abu Bakr would engage in prayer and recite the Qur'an melodiously. His recitations captivated several listeners, including the spouses and offspring of the polytheists, who were enraptured. This generated tension with Islam's adversaries, ultimately prompting Abu Bakr to conduct his prayers and recitations indoors following a request from a man named Ibn Dagana (Sattar, 2025). Notwithstanding the transfer, the assemblies continued, expanding as the word of the Qur'an disseminated.
- Bayt Fatima bint al-Khattab: The residence of Fatima bint al-Khattab, sibling of Hazrat Umar (ra), evolved into a significant centre of study. Fatima and her

spouse Sa'id ibn Zayd converted to Islam early and studied the Qur'an under the tutelage of Hazrat Khabbab ibn al-Aratt (ra) in their residence. Prior to his conversion to Islam, Hazrat Umar (ra) entered this residence armed, intending to face his sister and her spouse, but discovered them engrossed in the recitation of the Qur'an (Begum et al, 2022). This incident is documented in Sirat Ibn Hisham, emphasising Khabbab's presence and his position as an instructor during those assemblies. Their residence consequently represented a pivotal hub for early Islamic education, fostering several of Islam's most prominent associates.

- Shiar-e-Abu Talib: Amidst intense persecution, when the Prophet (pbuh) and his adherents faced significant oppression from nonbelievers, education and instruction continued at this location. It functioned as a robust centre of knowledge and religious education, preserving the essence of learning despite significant challenges (Sattar, 2004). In spite of the terrible conditions in Makkah, these initial centres and informal assemblies not only safeguarded Qur'anic knowledge but also cultivated a culture of learning, resilience, and spiritual development. They established the foundation for the later prosperity of Islamic education following the Hijrah and played a crucial role in the dissemination and preservation of Islam's doctrines.

3.3 Darul Arqam: The Groundwork of Islamic Education

Darul Arqam occupies a significant position in the early history of Islam as one of the inaugural centres for Islamic instruction and da'wah (invitation to Islam). This modest residence, named after Hazrat Arqam bin Abil Arqam (ra), one of the earliest converts to Islam, was located at the base of Mount Safa in Makkah. Its strategic position, hidden behind Safa Mountain, offered a comparatively secure refuge from the severe tyranny and scrutiny enforced by the pagan Quraysh officials who staunchly resisted the emerging Islam (Parveen & Barvi, 2022). It was also conveniently located near the residence of Hazrat Khadijah (ra), the Prophet's (pbuh) esteemed wife and one of his most ardent followers. During the sixth year of the Prophethood, as persecution in Makkah intensified and numerous early Muslims had gone to Habasha (Ethiopia) for shelter, Darul Arqam emerged as the central hub for those who stayed behind. The Prophet Muhammad (pbuh) and his closest Companions sought sanctuary there. From this humble residence, the Prophet diligently taught and disseminated the message of Islam, establishing it as the inaugural structured Islamic educational institution. Within the confines of Darul Arqam, the early Muslims convened to study the Qur'an, explore Islamic doctrines, and cultivate their religion under the direct mentorship of the Prophet. Historical records, including Tabaqat Ibn Saad and Mustadrak Hakim, indicate that the Prophet (pbuh) temporarily resided in this location and extended invitations to Islam, resulting in several conversions (Halepota, 1981).

Darul Arqam transcended mere physicality; it served as the fertile substrate for the establishment of Islamic knowledge, spirituality, and communal leadership. Imam

Abul Waleed Azraqi observes that the Prophet and his Companions frequently convened in this location for rigorous Qur'anic study. New converts to Islam, after receiving guidance and support at Darul Arqam, were frequently accommodated by established Muslim households, who offered them refuge and subsistence (Alkhayat et al, 2014). This supportive environment was essential for the survival and development of the early Muslim community despite the adversarial conditions. The residence served as both a day school and a hostel. Certain students participated in daily lectures and returned home, but others resided in Darul Arqam for extended durations to enhance their learning and dedication. Notable persons who converted to Islam at this centre include Ammar bin Yasir (ra) and Suhayb bin Sinan (ra), who are renowned for their simultaneous conversion within its confines. Ammar (ra) recounted encountering Suhayb at the entrance of Darul Arqam, when they were immediately brought to Islam by the Prophet (pbuh). As notable individuals such as Hazrat Umar (ra) and Hazrat Hamzah (ra) accepted Islam, the cohort of pupils and adherents expanded consistently, ultimately numbering approximately forty dedicated men by the time of these pivotal conversions (Türkoğlu, 2018).

Darul Arqam served as a pivotal gateway for individuals from outside Makkah seeking to acquire knowledge about Islam. Converts like Abu Dharr and Ibn Adsa sought the Prophet at this location, demonstrating that Darul Arqam served early as a strategically designed and intentional meeting venue and educational centre created by the Prophet shortly after his initial revelations (Khasanah et al, 2024). It established a secure setting for academic pursuits, spiritual development, and the propagation of Islamic knowledge, so forming the foundation for subsequent, lasting Islamic educational institutions. The Darul Arqam model impacted the Prophet's educational methodology following the journey to Madinah. Masjid al-Nabawi arose as both a mosque and the inaugural institution for Islamic education, perpetuating the Prophet's legacy of integrating worship, study, and communal life. Early Madinah contained a minimum of nine mosques, each functioning as a hub for religious education and scholarship, hence leaving a lasting legacy of Darul Arqam on the burgeoning Islamic civilisation (Rahman, 2020). In summation, Darul Arqam was a pivotal institution in Islamic history - a refuge for religious education and communal assistance throughout the most arduous period of Islam's inception. It embodies the Prophet's vision of education that is accessible, inclusive, and structured, serving as the foundation for both individual and societal reform (Abbas et al, 2024).

3.4 From Secrecy to Open Teaching: The Widespread Expansion of Islamic Education in the Madina

The proliferation of Islamic education in Madinah signified a significant shift from the initial clandestine practices in Mecca to overt and extensive instruction following the relocation of the Prophet Muhammad. In Mecca, Islamic doctrines were disseminated discreetly due to the threat of persecution; however, in Medina, education became public and accessible. The Prophet (SAWS) built the mosque as a central hub for education, which eventually included a designated area—Suffa—where companions

and new converts might publicly study the Qur'an, Hadith, and Islamic principles during the day and reside at night if necessary. The institutionalisation of learning rapidly facilitated the dissemination of Islamic knowledge throughout tribes and villages; educators were designated and dispatched from Madinah to adjacent tribes, expanding the scope of education. The curriculum was enlarged to encompass religious studies, mathematics, and applied topics. This transition established the groundwork for Madinah's lasting significance as a dynamic hub of Islamic scholarship and intellectual advancement, impacting subsequent generations across the Muslim world. Discussed in detail below:

Masjid Quba is recognized as the inaugural mosque—and, in essence, the first educational institution—founded by the Prophet Muhammad (SAWS) following his relocation to Madinah. This mosque, situated south of Madinah, was established on the principles of piety and devotion. The property encompassed a well belonging to Abu Ayyub Al-Ansari (RA). Upon his arrival in Madinah, the Prophet's she-camel knelt, designating the site for the mosque's construction (Said, 2020). The construction of Masjid Quba was a collective endeavor. The Prophet Muhammad (SAWS) actively engaged with his companions, transporting stones and sand to facilitate its building. The mosque functioned not just as a place of worship but also as a dynamic hub for education and community activities (Mokodenseho et al, 2024). The local inhabitants would send their offspring to Masjid Quba for education in Islamic studies and the Qur'an. The oversight of the mosque's educational function was direct, with community members actively participating in the supervision of the mosque's school operations. Salim, the emancipated slave of Abu Hudhaifah, was a prominent individual at Masjid Quba, recognized for his profound understanding of the Qur'an. He was designated as both Imam and educator, directing the congregation and students simultaneously. This underscores the inclusion and meritocracy of the early Islamic community—Salim, despite his past status as an enslaved person, ascended to leadership and scholarship via his knowledge and piety (Bello & Sidiq, 2025).

The Prophet's dedication further underscored the significance of Masjid Quba. He would attend the mosque every Saturday, occasionally walking and at other times riding, as reported by Ibn' Umar (RA): The Prophet would visit the Masjid of Quba every Saturday, occasionally on foot and at other times mounted ("Sahih Bukhari", Dar ul-Hadarah, Riyad, 2015, Hadith No: 1134). The Qur'an mentions Masjid Quba in Surah At-Tawbah, verse 108, as a mosque established on piety from its inception. "Do not stand there." The mosque established from the outset on piety is more deserving of your presence therein for prayer. It contains those who take pleasure in cleansing and purifying themselves. Allah cherishes those who purify themselves. Masjid Quba exemplifies the interconnected essence of spirituality, education, and community within the Prophet's vision for society (Alkhotob et al, 2023). The founding and cultivation of these institutions rendered education and moral training fundamental components of the early Muslim community in Madinah.

Masjid Bani Zareeq (Zurairiq) is acknowledged as the

inaugural educational institution in Madinah, signifying the commencement of formal Quranic education in the city. Islamic historian Ibn Qayyim asserts that Masjid Bani Zareeq was the inaugural mosque in Madinah where the Quran was recited (Anjum, 2017). The distinguished educator of this early institution was Hazrat Rafi bin Malik Zarki (RA), a member of the Bani Zareeq tribe, a subdivision of the broader Khadraj tribe. He converted to Islam during the initial pledge of allegiance at Bait Aqaba (Bait Aqaba Oola). Rafi bin Malik significantly contributed to the initial dissemination of Quranic teachings; historical accounts indicate that he encountered the Prophet Muhammad (SAWS) at Aqaba and received Quranic revelations from the first decade of prophethood. He was recognized for being the first to teach Surah Yusuf in Madinah. Upon the revelation of Surah Taha in Makkah, Rafi bin Malik transcribed it and instructed the members of Bani Zareeq, thus becoming the first educator at Masjid Bani Zareeq (Sami & Qureshi, 2022). Eventually, the location where he instructed became a mosque located in the city's center. The educators and pupils affiliated with this mosque were primarily from the Bani Zareeq community, underscoring the mosque's significance as a local hub for Quranic and religious instruction (Azmi, 2015). The establishment of Masjid Bani Zareeq as the inaugural Quranic school in Madinah signifies a pivotal advancement in the proliferation of Islamic education during the era of the Prophet Muhammad, establishing the foundation for the flourishing Muslim educational traditions in Madinah and beyond (Krisdiana, 2021).

In the era of the Prophet Muhammad (SAWS), a prominent institution of Islamic education in Madinah was situated at Naqee-al-Khimsat. The third seminary was located approximately one mile north of Madinah at the residence of Hazrat Asad bin Zarara. The region was referred to as "Naqee' al-Khismat," named for the Banu Salama tribe settlement (Begum et al, 2022). After the people of Madinah embraced Islam, the leaders of the two principal Ansar tribes, Aus and Khazraj, who had sworn allegiance to the Prophet during the Bai't of Aqaba, solicited the dispatch of a teacher to Madinah to educate the populace in the Quran and Islamic doctrines. In response to this request, following the oath of allegiance at Uqbah, the Prophet Muhammad (SAWS) designated Hazrat Mu'sab bin Umayr to accompany the Ansar back to Madinah (Hamid, 2014). His objective was to instruct on the Quran and Islam, fostering accurate comprehension and insight into the faith among the populace.

Hazrat Asad bin Zarara, the proprietor of the educational center, was distinguished for conducting Friday prayers before they were made mandatory. The establishment at Naqee-al-Khimsat was not merely a Quranic school; it served as a holistic Islamic center in Madinah before the Prophet's journey. Hazrat Mu'sab bin Umayr significantly contributed by orchestrating combined assemblies of the Aus and Khazraj tribes, promoting cohesion, and disseminating religious knowledge (Mohammed, 2017). This institution embodies the foundational structure of Islamic education instituted during the Prophet's era, highlighting the significance of religious instruction, social unity, and leadership within the emerging Muslim community in Madinah (Farooq & Khanum, 2023). It was

a pivotal measure in the dissemination of Islam and the cultivation of an informed and dedicated community.

Upon his arrival in Madinah, Prophet Muhammad (SAWS) established his abode in the Banu Najjar area, adjacent to the home of Abu Ayyub al-Ansari. Here, the Prophet decided to erect a mosque, which would be known as Masjid-e-Nabwi—the Prophet's Mosque (Foujdar, 2024). The land designated for this purpose was owned by two orphaned brothers, Sahl and Suhayl, who intended to donate it for the mosque's construction. Nonetheless, the Prophet (SAWS) rejected their proposal and directed that Abu Bakr (RA) compensate for the land, exemplifying equity and regard for property rights. In Rabi' al-Awwal in the inaugural year of Hijrah (about 622 CE), the Prophet established the foundation of the mosque (Abdurrahman, 1988). The initial design was straightforward yet practical, created from indigenous materials: stone foundations, walls of adobe, pillars fashioned from palm trunks, and a roof composed of palm fronds and leaves (Akhter & Rafiq, 2019). The location, formerly dotted with palm trees and non-Muslim burials, was cleared—graves were respectfully relocated, palm trunks were repurposed as columns, and the mosque was constructed. The construction was a collaborative endeavor in which the Prophet himself took part. Masjid-e-Nabwi transcended its role as a mere place of worship; it evolved into a crucial educational institution where the Prophet Muhammad (SAWS) imparted teachings of Islam and the Quran. This mosque was pivotal in reconciling the Muslim community by promoting camaraderie and eradicating the residual animosities of tribal differences (Halawani, 2014). A designated protected space called as-Suffah was established at the rear of the mosque to offer lodging for impoverished and homeless companions of the Prophet. Furthermore, two cottages were constructed to accommodate the Prophet's family.

Masjid-e-Nabwi served as the epicenter of religious, political, social, and educational activity in Madinah. The mosque served as the principal hub for the dissemination of Islamic knowledge, with the Prophet (SAWS) himself functioning as the inaugural instructor, encouraging Arabs to assemble for teachings. It served as the principal administrative office where governance decisions were rendered (Semaan, 1966). Scholars and associates, including Imam Ali (RA), Zaid ibn Thabit, Maadh ibn Jabal, and Abu ibn Ka'b, conducted lessons there, imparting knowledge in Quranic sciences, Islamic jurisprudence, as well as disciplines such as arithmetic, engineering, medicine, and astronomy. The Prophet frequently attended to motivate and direct the students (Ariffin, 2005). Religious devotion was strongly promoted in Masjid-e-Nabwi. The Prophet (SAWS) assured significant benefits for individuals who engage in congregational prayers, estimating that these prayers possess twenty-five to twenty-seven times the merit of solitary prayers (Aziz, 2017). In addition to worship, the mosque facilitated dhikr (remembrance of Allah), i'tikaf (spiritual retreat), and various other religious activities. The mosque served as a venue for intellectual and communal interaction (Candra & Nasution, 2024). The Prophet engaged in talks and arguments that captivated men, women, and children. He explicitly designated time for women's education, allowing them to study Islam,

articulate their concerns, and obtain direction. Aisha (RA), the Prophet's esteemed spouse, lauded the ladies of Madinah for their enthusiasm to acquire knowledge despite societal reticence (Hussain, 2015). Moreover, Masjid-e-Nabwi played a pivotal role in the education of women. Twenty Sahabiyat, including Hafsa (RA), attained the status of jurists and muftis. She received instruction in reading and writing from Shifa, the daughter of Abdullah (RA), a relative of Caliph Umar Farooq (RA) (Ehsan & Hussain, 2024). Ultimately, Masjid-e-Nabwi served as a fundamental pillar of Muslim unity, culture, and education. It integrated religion and politics cohesively, functioning as a vibrant institution that promoted both spiritual development and ethical behavior (Majeed & Badruddin, 2019). As educational methodologies advanced, this mosque persisted as a guiding light, accommodating new knowledge and promoting human advancement throughout early Islamic civilization (Musah, 2024).

Suffah was a committed residential institution intimately associated with the mosque of the Prophet Muhammad (SAWS) in Madinah. It functioned as an educational institution where pupils were instructed in reading, writing, Sharia (Islamic law), Quran memorizing, Tajweed (correct Quranic recitation), and diverse Islamic disciplines under the direct oversight of the Prophet (SAWS) (Ahamad et al, 2019). The Prophet dedicated significant time at the Suffah, disseminating information and instructing his companions. He also responded to inquiries concerning faith and behavior, both within the mosque and at informal sessions conducted after prayers, which primarily served educational objectives (Ahmed, 1987). The Prophet's companions diligently supported pupils in their education, and proficient companions were subsequently dispatched to various locations to disseminate Islam. Ubadah ibn al-Samit was designated by the Prophet as an educator at Suffah, tasked with teaching writing and Quranic studies (Ahmad & Rana, 2020). The program encompassed not just religious education but also lessons on ethical principles, the Arabic language, inheritance law, medical essentials, astronomy, genealogy, and practical phonetics vital for precise Quranic recitation. The school accommodated both resident students (hostelites) and day scholars, as well as travelers.

Suffah was expressly allocated for individuals lacking familial ties or permanent residences in Madinah, encompassing immigrants and tourists. The inhabitants, referred to as Ashab-e-Suffah, totaled approximately 70 during the era of the Prophet. These committed individuals dedicated their lives wholly to the service of Islam, the pursuit of knowledge, and the worship of Allah with utmost sincerity (Hamidullah, 1939). Notable members of the Ashab-e-Suffah included Abu Hurairah (RA), Abu Dharr al-Ghifari (RA), Salman al-Farsi (RA), Abdullah bin Mas'ud (RA), Ammar bin Yasir (RA), Bilal bin Rabah (RA), among others (Editorial, 2010). After the founding of Suffah, a multitude of further educational institutions arose across Madinah, designed to address the specific academic requirements of their communities. The Ashab-e-Suffah were profoundly dedicated to the acquisition and dissemination of Islamic knowledge. The broader Muslim community of Madinah assisted them by

supplying sustenance and necessities (Mokodenseho et al, 2024). The Suffah students committed the Prophet's lessons to memory and conveyed this knowledge to fellow companions (Ullah et al, 2025). The Ashab-e-Suffah significantly contributed to the preservation and narration of Islamic rulings and traditions, which were crucial in disseminating the teachings of the Quran worldwide in a remarkably short timeframe. Their commitment facilitated the establishment of a robust basis for Islamic scholarship that continues to impact the globe today.

Chart 1: Pedagogical Aspects of Prophetic (SAWS) Education

Categories	Details
Education System	<ul style="list-style-type: none"> - Islamic beliefs and theology: Tawheed (monotheism), Prophethood. - Informal & Oral-Based: No formal schools; learning occurred in mosques, homes, and public gatherings. - Teacher-Student Mentorship: Direct instruction from the Prophet (SAWS) and senior Companions. - Community-Based: Education was a communal responsibility, not limited to scholars. - Education was primarily religious and moral, aimed at building faith, character, and social values. - Education was accessible to all, regardless of age or social status.
Educational Subjects	<ul style="list-style-type: none"> - Islamic beliefs and theology: Tawheed (monotheism), Prophethood. - Qur'an & Tafsir: Memorization, recitation, and interpretation. - Hadith & Sunnah: Prophetic teachings and traditions. - Fiqh (Jurisprudence): Islamic rulings on worship, transactions, inheritance, etc. - Akhlaq (Morality & Ethics): Honesty, patience, humility, and justice. - Seerah (Prophetic Biography): Life of Prophet Muhammad (SAWS) and earlier prophets. - Arabic Language: Grammar, poetry, and eloquence for Qur'anic understanding. - Practical Sciences: Basic medicine, astronomy (for prayer times), and hygiene. - Physical education: Skills like swimming, archery, horse riding.
Purposes of Education	<ul style="list-style-type: none"> - Spiritual Development: Strengthening faith (Iman) and worship. - Moral Upliftment: Building good character (e.g., truthfulness, kindness). - Social Reform: Establishing justice, equality, and knowledge-based society. - Legal Guidance: Teaching halal/haram, marriage laws, business ethics. - Da'wah (Invitation to Islam): Educating Muslims and non-Muslims. - To create responsible, ethical individuals who contribute positively to society. - To eradicate ignorance and promote knowledge.

	<ul style="list-style-type: none"> - To unify the community and strengthen Islamic identity.
Learning Process	<ul style="list-style-type: none"> - Step-by-Step Revelation: Gradual teaching (e.g., alcohol prohibition in stages). - Question & Answer: Encouraging critical thinking (e.g., Hadith of Jibril). - Repetition & Memorization: Reinforcing key lessons for retention. - Observation & Imitation: Learning by watching the Prophet's actions (e.g., Salah, Wudu). - Practical Application: Implementing knowledge in daily life. - Teaching primarily happened in mosques, homes, and Suffah (a dedicated educational platform connected to the Prophet's Mosque). - Learning was progressive and adapted to students' capacities. - Students were encouraged to teach others as a way to reinforce their learning.

Source: Literature Review

3.5 Instruction of Youth in Medina by Captives of War

In the significant Battle of Badr, seventy polytheists were taken as prisoners of war. Instead of seeking financial ransom or speedy liberation, the Prophet Muhammad (peace be upon him) instituted a novel and significantly influential educational approach (Jawad, 2019). He established a stipulation for these prisoners: each was compelled to instruct ten Muslim children in literacy, specifically reading and writing. This arrangement underscored the significant value attributed to education in the early Islamic community. It emphasised a crucial principle: the pursuit of knowledge is both a right and an obligation for Muslims, irrespective of its origin (Akhter & Munir, 2016). This event occupies a distinctive and indelible position in the annals of education. It unequivocally illustrates that it is both acceptable and advocated for Muslims to seek knowledge from non-Muslims in the pursuit of valuable information. Islamic law endorses the quest for knowledge impartially, demonstrating a willingness to learn from individuals beyond the faith. The choice to employ prisoners of war as instructors highlights the Prophet's (pbuh) prescience in advocating literacy and education as essential components of a robust and enlightened society (Rana & Ahmad, 2021).

The educational policies during the era of the Holy Prophet demonstrated a profound comprehension of the distinct requirements of children in contrast to adults. The hadiths offer comprehensive counsel on the subjects to be taught to children and the suitable period for their education (Esack, 2012). For instance, crucial life skills like goal-setting and swimming were imparted primarily during childhood, acknowledging the formative significance of these years. Religious instruction and discipline were prioritised from a young age. The Prophet mandated that boys commence their education and

practice of formal prayers (Salat) at the age of seven, a pivotal period for establishing regularity and spirituality. The youngsters eventually became acclimated to prayer, and by the age of ten, they were required to engage in regular prayer. In addition to the spiritual, physical education was highly esteemed (Noh et al, 2015). Male participants are involved in many sports and activities, meticulously overseen to enhance physical fitness and social competencies. Child education in Medina, under the Prophet's supervision, meticulously emphasised both intellectual development and the physical and spiritual growth of the child. The holistic approach recognised the significance of addressing the distinct mental and developmental phases of children, thereby equipping them for both secular duties and spiritual commitments (Mokodenseho et al, 2024). This comprehensive and progressive educational paradigm demonstrates that education in Islam during the Prophet's Day was essential for character development and societal advancement, providing enduring insights for contemporary educators.

4. The Pedagogical Approach of the Prophet (SAWS)

The Holy Qur'an provides explicit insight into the pedagogical approaches utilised by the Prophet Muhammad (peace be upon him). Many verses in the Qur'an highlight how the Prophet conveyed and disseminated knowledge to his adherents. Allah states in the Qur'an (interpretation of the meaning): "I have dispatched a Messenger from among you, who conveys My verses to you." The Qur'an instructs, purifies, and enhances your life, imparts strategies, and reveals the unknown (Zaman et al, 2023). This sentence eloquently captures the complex character of the Prophet's pedagogical method – it encompassed not only the transmission of information but also spiritual purification, moral advancement, practical direction, and the cultivation of awareness beyond existing knowledge. The Prophet's pedagogical approach was uniquely captivating, profoundly impactful, and exceptionally efficacious. His methodology can be categorised into two complementary approaches:

Firstly, oral Instruction Method: The oral pedagogical approach of the Prophet was engaging and intentional. When he taught his companions, he articulated each word with clarity and precision. Recognising the significance of comprehension and retention, he frequently reiterated essential topics up to three times to enhance clarity and emphasis (Rahman, 2018). He intentionally used pauses in his speech, providing the audience ample opportunity to comprehend the information. The Prophet meticulously observed the circumstances and mentality of his audience. He guaranteed that no one felt inundated or incapable of keeping pace. His language was straightforward, lucid, and ideally tailored to the comprehension and abilities of his students. Instead of overwhelming his followers with tasks or responsibilities beyond their capabilities, he was cognisant of their unique limitations and progressively fostered their development (Rahman, 2018). A notable characteristic of his vocal instruction was the equilibrium between encouragement and caution. He inspired his followers by disseminating positive news and hope, while concurrently cautioning about possible dangers and errors—thereby sustaining a pragmatic yet hopeful tone.

This equilibrium maintained the learners' attentiveness, motivation, and vigilance against dangers. The Prophet's speech instruction was multifaceted and engaging. He employed several instructional approaches, including: Reciprocal discourse: Participating in informal yet intentional dialogue that encourages contemplation; Enquiries and responses: Fostering critical analysis and guaranteeing clarity via direct feedback; Lectures: Providing organised and thorough presentations as required (Thani et al, 2021). This adaptation rendered his lessons relevant, customised, and influential. The Prophet adeptly communicated religious doctrines with sagacity, diplomacy, and empathy, profoundly impacting his audience.

Secondly, practical Teaching Method: The defining characteristic of the Prophet's instruction was the impeccable congruence between his verbal expressions and his deeds. He not only imparted theories or abstract concepts but also exemplified them via his actual behaviour (Thani et al, 2021). This practical example was arguably the most potent instructional instrument for his adherents. Listening to a teacher is significant, but observing their beliefs regularly enacted enhances the learning process to a transformative degree. The Prophet exemplified his teachings by kindness, integrity, patience, humility, and dedication. This practical demonstration substantiated the oral lessons, becoming them palpable, authentic, and credible to his peers. Consequently, the most significant lesson conveyed by the Prophet was not solely through his words but rather by the manner in which he embodied his teaching. His life served as the quintessential curriculum, encouraging followers to learn by observation, imitation, and the application of his example.

The educational methodology of Prophet Muhammad (SAWS) exemplifies a deep comprehension of human nature and communication. Throughout his life, the Prophet utilised polite and effective methods to communicate the message of Islam (Jamilin et al, 2017), especially when addressing influential rulers such as Caesar, the Roman Emperor, who received the Prophet's letter titled respectfully as "The Great Man of Byzantine." This title recognised Caesar's rank without personal endorsement, establishing a tone of dignity and respect crucial for initiating a substantive discourse (Nofrianti et al, 2025). The Prophet's use of the Quranic phrase, "O People of the Book, come to a word common between us and you that we worship none but Allah." (Al 'Imran:64), exemplified a unifying strategy by emphasising common beliefs, promoting understanding over conflict. During his mission, the Prophet regularly demonstrated the qualities he advocated, emphasising education by serving as a role model. As the Quran states, "O you who have believed, why do you proclaim what you do not practise?" It is exceedingly detestable in the eyes of Allah for you to proclaim what you do not practise. [As-Saff: 2-3]. This emphasis on alignment between words and actions led his followers to see genuineness in his leadership (Wani et al, 2023). An exemplary occurrence of this transpired during the Treaty of Hudaibiyah when the Prophet directly engaged in actions such as sacrificing animals and shaving his head, thereby inspiring his companions to emulate his practical demonstration rather than simply adhering to

directives.

The question-and-answer technique of education was another essential instrument employed by the Prophet. This is clearly illustrated in the hadith in which Angel Gabriel manifested as a man and questioned the Prophet over faith (iman), submission (Islam), greatness (ihsan), and the Last Day (Thani, 2021). This interactive method not only illuminated the participants but also exemplified active learning and critical engagement with religious doctrines, enabling a profound comprehension of the teachings. Public addresses and sermons constituted a fundamental aspect of the Prophet's pedagogical approach. In his Friday sermons (khutbat al-Jumu'ah), he discussed both spiritual and practical issues impacting the Muslim community. These lectures were designed to meet the requirements of the populace, highlighting moral rectitude, social equity, and readiness for the afterlife (Pratama, 2022). The consistency and significance of these sermons reinforced social ties and spiritual awareness among the adherents. In addition to formal sermons, the Prophet employed succinct discourses and informal reminders to sustain the community's consciousness of essential ethical and religious tenets without inundating them. He was cautious not to fatigue his followers with excessive sermons, a technique they valued and replicated following his demise (Purpel, 1999). For instance, the companion Abdullah ibn Mas'ud frequently curtailed extensive discourses to prevent listener tiredness, emulating the Prophet's prudent example. Brief discourses presented shortly following Salah were an additional means of educating Muslims. These instances were utilised to elucidate religious decrees or offer significant spiritual insights. This ongoing interaction facilitated the organic integration of information into the daily lives of the adherents, reinforcing lessons derived from prior sermons and teachings (Aslam et al, 2025).

Prophet Muhammad utilised the pedagogical method of posing questions to provoke thought and engage attention. An illustration is his description of bankruptcy in a spiritual context, prompting the companions to reevaluate their preconceptions (Taahir & Yucel, 2019). By reinterpreting "bankruptcy" on the Day of Judgement, the Prophet exemplified moral accountability in a significant and impactful manner, which profoundly affected the audience. Storytelling was a fundamental component of the Prophet's pedagogical methodology. He narrated accounts of former prophets and communities, including the Legend of the People of the Ditch, to impart ethical teachings and spiritual insight through captivating narratives (Taahir & Yucel, 2019). These narratives offered relatable situations that rendered intricate spiritual notions comprehensible and unforgettable. The utilisation of parables was a distinguishing feature of the Prophet's pedagogical approach. He notably compared himself to a missing brick in an exquisitely constructed structure, representing his function as the final Prophet who completes previous revelations. Parables such as this rendered abstract theological concepts concrete, guiding the companions from ignorance to comprehension through vivid imagery (AM, 2023). Practical application was essential in his methodology, as evidenced by the guidance on the timing of prayers. When enquired about

prayer times, the Prophet exemplified the procedure by instructing the individual through practical demonstration over several days (Rabinowitz, 2021). This approach facilitated comprehension and demonstrated the contextual execution of religious duties.

Practical sessions frequently encompassed immediate correction and attentive instruction. For instance, when a man prayed inadequately, the Prophet kindly instructed him to repeat the prayer until it was executed correctly, elucidating each step with composure and precision

(Zulqarnain & Saeed, 2020). This approach emphasised a compassion aimed at fostering learning without inducing humiliation or anger. Ultimately, the Prophet refrained from humiliating his disciples. He employed oblique and general statements in public to provoke contemplation, enabling individuals to privately acknowledge their mistakes and feel inspired to amend their behaviour (Malik, 2020). This considerate educational method cultivated a supportive atmosphere favourable to genuine spiritual development.

Chart 2: Pedagogical Aspects of Prophetic (SAWS) Education

Aspects	Descriptions
Centres of Education	<ul style="list-style-type: none"> - Masjid an-Nabawi (Mosque of the Prophet): Primary learning hub. - Suffah Platform: A dedicated space in the mosque for students (Ahl al-Suffah). - Homes of the Prophet & Companions: Private study circles. - Marketplaces & Public Gatherings: Lessons on trade ethics and social conduct. - Other mosques in Medina also functioned as schools. - Some educational influence from existing Jewish and Christian communities in Medina.
Educational Institutions	<ul style="list-style-type: none"> - No Formal Schools: Education was decentralized. - Study Circles (Halaqas): Groups formed around scholars. - House of Al-Arqam ibn Abi Al-Arqam: Early secret learning center in Makkah. - Military Expeditions: Practical training in leadership and discipline. - Madrasa-i-Suffah: Residential learning for memorization, writing, Quranic sciences, and Islamic law. - Early Quranic schools within mosques.
Methods of Learning	<ul style="list-style-type: none"> - Modeling Behavior (Usawah Hasanah): Leading by example. - Storytelling (Qasas): Parables of past prophets for moral lessons. - Practical Demonstration: Showing how to perform acts (e.g., Salah, Hajj). - Dialogue & Discussion: Engaging learners in conversations. - Gentle Correction: Avoiding public shaming; guiding with wisdom. - Direct teaching and recitation. - Question and answer sessions to stimulate thinking. - Step-by-step gradual instruction. - Use of analogies and comparisons.
Learning Techniques	<ul style="list-style-type: none"> - Oral Memorization: Preserving Qur'an and Hadith through recitation. - Writing: Companions recorded verses and Hadith. - Peer Teaching: Senior Companions taught others. - Travel for Knowledge: Seeking Hadith from multiple narrators. - Reflection (Tadabbur): Deep thinking on Qur'anic meanings. - Memorization through repetition. - Use of visual aids like drawing in the sand. - Encouragement and praise to motivate learners. - Hands-on learning, for example, in prayer and ablution (wudu). - Personalized attention and correction by teachers. - Emphasis on ethical conduct alongside knowledge acquisition.

Source: Literature Review

In summary, the educational approaches of Prophet Muhammad (SAWS) included respect, practical demonstration, interactive discourse, storytelling, parables, experiential learning, and empathetic correction, all intended to elevate the hearts and minds of his adherents (Khasanah et al, 2024). These esteemed methods ought to motivate contemporary da'iyahs (Islamic preachers), who regrettably occasionally evoke dread rather than affection for Islam. Imitating the Prophet's equitable, sagacious, and compassionate pedagogical approach is crucial for guiding individuals towards Allah and His righteous path in the contemporary, rugged landscape.

Chart 3: Pedagogical Aspects of Prophetic (SAWS) Education

Key Points	Themes
Holistic Approach	Balanced faith, knowledge, and action.
Student-Cantered	Adapted to individual learning levels.

Interactive & Engaging	Used questions, stories, and demonstrations.
Character-Focused	Prioritized moral development over mere information.

Source: Literature Review

5. Conclusion and Recommendations

This research has meticulously examined the pedagogical principles of early Islamic education during the lifetime of Prophet Hazrat Muhammad (SAWS), offering a detailed assessment of its framework, dissemination, and instructional techniques. The inquiry demonstrated that the early Islamic educational system functioned not solely as a means of religious teaching but as a complex, dynamic framework aimed at cultivating the intellectual, spiritual, and moral development of individuals while promoting a robust and unified community. In Mecca's repressive and frequently antagonistic atmosphere, educational initiatives were required to be subtle and personal, focusing on memorisation, contemplation, and moral development among tight-knit groups. The migration to Medina signified a significant development into a vibrant, open academic environment where education evolved into a collective endeavour supported by institutions like the mosque and the Suffa, encompassing various subjects and accessible to individuals from all backgrounds. The Prophet's (SAWS) creative teaching style, marked by adaptation, involvement, and sympathetic communication, was fundamental to its expansion. His pedagogical methods—encompassing storytelling, dialogue, practical examples, and repetition—surpassed the simple conveyance of knowledge. They were meticulously crafted to promote profound understanding, ethical growth, and engaged involvement. By catering to learners' unique abilities and societal functions, the Prophet (SAWS) created an educational paradigm that was both efficacious and transformative, fostering lifelong learning and moral accountability. This study emphasises that the foundation established by the Prophet Muhammad (SAWS) was dynamic, adapting to diverse socio-political settings and societal requirements. The contrasting aspects of clandestine education in Mecca and public institutionalisation in Medina illustrate the resilience and adaptation intrinsic to Islamic teaching from its origins. The legacy of this early educational approach significantly influenced the character of Islamic civilisation, shaping educational paradigms and intellectual traditions for generations.

The pedagogical framework developed during the Prophet's era was essential for both the dissemination of Islamic teachings and the development of a socially aware, morally sound, and intellectually dynamic Muslim society. The educational framework instituted by the Prophet Muhammad (SAWS) possesses significant and enduring consequences for modern educational institutions, both Islamic and secular. A foundational value is inclusivity; the early Muslim society advocated for the education of men, women, children, and even erstwhile foes, highlighting the enduring conviction that

access to knowledge constitutes a fundamental human right. This methodology attained a crucial equilibrium between theory and practice by prioritising applied knowledge, ensuring that learning transcended simple theory to promote ethical conduct and societal transformation actively. The teacher-student connection, exemplified by the Prophet's (SAWS) compassionate yet strict mentorship, established a high benchmark for student involvement, motivation, and comprehensive character development. The mosque-centered, community-based learning environment illustrated the efficacy of merging education with communal life, providing a significant foundation for tackling modern difficulties where education frequently appears detached from societal demands.

This research, by retracing the footsteps of the Prophet Muhammad (SAWS) as the quintessential educator, emphasises that the foundations of Islamic education extend beyond their historical beginnings to represent enduring principles that persistently guide and inspire modern teaching. The early Muslim community's notable achievement in safeguarding and disseminating knowledge despite considerable challenges demonstrates the lasting efficacy of an education system that is both divinely inspired and methodologically sound. In an era marked by escalating educational disparities, moral decay, and disjointed learning contexts, the Prophet's (SAWS) paradigm emerges as an enduring framework—integrating faith with rationality, tradition with modernity, and individual growth with collective welfare. This study advocates for more investigation into the deliberate adaptation of classical pedagogical methods to address contemporary educational issues, ensuring that the heritage of early Islamic education continues to serve as a vital source of enlightenment for future generations. The Prophet's educational goal transcended mere knowledge dissemination; it aimed at altering hearts and minds—a significant objective as crucial today as it was fourteen centuries ago. May this research provoke profound contemplation and rekindle a commitment to fostering knowledge that enlightens, empowers, and withstands the test of time. The components of early Islamic pedagogy offer timeless insights that are significantly pertinent for developing practical, inclusive, and socially responsive education in contemporary times. This research confirms that the educational underpinnings of early Islam were crucial in fostering a worldview where faith and reason coexisted happily, establishing a precedent that continues to influence modern Islamic educational philosophy and practice.

This study offers the following recommendations based on the examination, discussion, and findings.

- Integrating Theoretical Knowledge with Practical Application: Education must combine theoretical understanding with practical wisdom, fostering ethical

conduct and social responsibility alongside intellectual development, akin to the early Islamic educational emphasis on transforming learning into moral and societal advancement.

- Implementing Compassionate and Adaptive Pedagogical Techniques: Educators ought to utilise a variety of instructional methods, including storytelling, analogies, demonstrations, and interactive dialogue, customising their approach to accommodate learners' abilities and promote profound comprehension and retention, emulating the Prophet's (SAWS) effective and empathetic teaching style.
- Incorporating Education with Community Life: Similar to the mosque-cantered model of early Islam, contemporary education ought to cultivate community-oriented learning environments that link schooling with communal, ethical, and spiritual dimensions, resolving current disjunctions between education and society's requirements.
- Fostering Continuous Learning and Ethical Development: Education should not just convey knowledge but also cultivate perpetual personal and moral advancement, reflecting the comprehensive early Islamic educational objectives of intellectual, spiritual, and ethical growth.
- Promote the Deployment of Trained Educators in Communities: Expanding upon the historical practice of dispatching informed companions to various tribes, modern systems can improve outreach and educational dissemination by equipping and assigning trained teachers to underserved or remote communities.
- Maintaining the Sanctity and Wholeness of Knowledge: Education must respect the interrelation of knowledge domains grounded in values and spirituality, as highlighted in early Islam's principle of Tawhid—the unity of knowledge and faith—to promote responsible global citizenship.

The pedagogical history of the Prophet Muhammad (SAWS) provides a timeless, dynamic, and divinely inspired framework for learning. Through the exploration, rejuvenation, and application of these methodologies, modern Muslim educators and politicians can reconcile tradition with modernity, cultivating a generation of informed, principled, and spiritually anchored individuals. Adopting these ideas can assist modern Islamic and secular education systems in developing not only informed but also ethically principled and socially accountable learners, perpetuating the transforming legacy of the Prophet Muhammad's (SAWS) educational model.

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