



Islamic Education in the Period of Hazrat Muhammad (PBUH)

Prof. Dr. Syed AFM Barkat-E-Khoda

Senior Research Fellow, Oxford Philosophical Society, University of Oxford, UK

Senior Research Fellow, Cambridge Global Learning, UK

Professor, Dept. of Islamic Studies

American Independent University, California, USA

Abstract

Hazrat Muhammad (PBUH) is the greatest man and greatest prophet in the world. Jannah (Heaven) will be inaugurated by Hazrat Muhammad (PBUH). Hazrat Muhammad (PBUH) born in Saudi Arabia in 570 AD and died 632 AD. Hazrat Muhammad (PBUH) born in the society of Saudi Arabia that was full of darkness. By Hazrat Muhammad (PBUH) education, the darkness was removed, people became enlightened by the light of Islam. Hazrat Muhammad (PBUH) established Islam in Saudi Arabia and the Islam spread to many parts of the world. However, the study was conducted to find out the contribution of Islamic education in removing darkness and enlightening the then society. The study was a documentary analysis type. Information and data were collected from secondary sources such as the Holy Quran, the different Hadith books, different Islamic books, Islamic research reports, Islamic journals, Islamic magazines, internet etc. From the result it was found that from the Almighty Allah the creator of the Universe sends a prophet or messenger (except Hazrat Adam (A.S.) in the world when people forget Almighty Allah. From the period of Hazrat Adam (A.S.) to the last Prophet Hazrat Muhammad (PBUH), all the prophets convey the education of Islam among the people and the people who accepted the education of Islam became enlightened. But the people who did not accept the education of Islam fell into darkness. Almighty Allah the creator of the Universe sends the angel Hazrat Zibrail (A.S.) to educate Prophet Hazrat Muhammad (PBUH). Prophet Hazrat Muhammad (PBUH) gets the education of Islam in the cave of 'Hira' with the help of the angel Hazrat Zibrail (A.S.) Prophet Hazrat Muhammad (PBUH) got 'nubuwwat' when he was 40 years old. After getting 'nubuwwat' Prophet Hazrat Muhammad (PBUH) obeyed his duties and responsibilities very sincerely and honestly for 23 years. Prophet Hazrat Muhammad (PBUH) trained the people of that society with the help of Islamic education in such a way, the barbaric, brutal and notorious people converted into honest and noble people. People came to kill Prophet Hazrat Muhammad (PBUH) but by seeing his behaviour people accepted Islam. With the help of Islamic education of Prophet Hazrat Muhammad (PBUH) many clashes, wars were stopped. Islam started from Hazrat Adam (A.S.) and got its completion during the period of Prophet Hazrat Muhammad (PBUH).

Key words: *Islam, Islamic education, Prophet, Hazrat Muhammad (PBUH)*

Introduction

Education is a means of developing humanity, the key to self-realization, self-development and prosperity and the philosophy of solving all the problems of life. Hazrat Muhammad (peace and blessings of Allaah be upon him) came forward to transform the human society, which has been immersed in ignorance and benevolence for many centuries, into a civilized nation with the sacred touch of moral education. Encourages the human race to take revelation based education in order to develop and civilize he has inspired them in their efforts to raise the flag of life and light¹. A review of the history of education reveals that, Prophet Muhammad (pbuh) his revelation based teaching can lead people to the desired peace and progress and can establish the ideal, the personality to be followed, the Companions of the Prophet (pbuh) are a shining example of this².

The first message of Islam that came down from the top of Hera mountain on behalf of Allah was 'Ikra'. In order to build a nation on the basis of a certain ideology, the people of that nation must be well educated. If the people of the society are not well educated, if their moral character is not corrected and improved, even if the overall improvement is achieved, there will be no welfare of the people. In fact, the Prophet (pbuh) came to bring the human race from the darkness of ignorance to the path of light⁴. The first verse of the Qur'an, 'Reading', emphasizes the need to illuminate the light of knowledge. Apart from the Qur'an, no other religion in the world has given so much importance to education.

Beginning of Islamic Education

The arrival of man on earth and the beginning of Islam are very much synonymous. Hazrat Adam 'A' was the first man in the world, the first prophet. Religion or Islam has been around since then. Allah, the Creator of mankind, has sent prophets and messengers from among mankind to guide mankind to the path of truth, the straight path. In the prominent order of Prophets, after Prophet Adam (A. S.), Prophet Noah (A. S.), Prophet Ibrahim (A. S.), Prophet Hud (A. S.), Prophet Saleh (A. S.), Prophet Lot (A. S.) and Prophet Shuaib (A. S.) etc. after Hazrat Musa (A. S.), Hazrat Isa (A. S.) and the last prophet Hazrat Muhammad (Sm.) has arrived in this world. Their overall endeavor was to achieve the present welfare and liberation of the human race through the establishment of Islam. All the prophets except Hazrat Muhammad (pbuh) came to their respective communities. The last Prophet Muhammad (pbuh) was sent as an all-time and universal prophet to spread the glorious message of Islam worldwide. The light of Islam spread through the efforts of the new nation that Hazrat Muhammad (pbuh) formed during his long 23 years of prophetic life. In this way, the fulfillment of Islam started in the time of Adam (A. S.) was achieved in the time of Prophet Muhammad (pbuh).

Islam is the way of eternal life. God's revelation is the perfect source of Islamic teaching. From the inception of Islam to the present day, Islamic education has not only been the teaching of certain ceremonies of formal life and the basic method of worship, but also the acquisition of revelation-based collective knowledge for the proper management and control of all problems in human life⁶.

Education of the Arabs in the Period of Jahiliyyah

Poets of the Jahiliyya era are full of heroic stories of their tribe and tribal heroes, description of the era, wonderful qualities of camels and above all, he used to compose poems and anecdotes about beautiful women and lovers. These poems of theirs are an important element in the history of the age of ignorance. The historian Suyuti said that, poetry is a signed document of the universal identity of the Arabs. Thus it can be seen that although the specific method of education was not as prevalent as in modern times, the Arabs were then famous for their poetry and eloquence.

Educational system in the Time of the Prophet

The Holy Prophet was sent as a mercy for the world. In the Holy Qur'an, Allah Ta'ala declares, "I have sent you as a mercy to the world."

The Prophet (pbuh) was the guide of the human race in all the worldly and otherworldly matters. He was awarded the title of excellence in various fields. He was sent to correct the character of the human race. The Prophet (pbuh) declared education to be the duty of every man and woman⁹.

The students have gained the status of 'Abid' in the society as they have declared that traveling in the path of learning and seeking knowledge is equivalent to traveling in the path of Allah¹⁰. As a result of the encouragement of the Prophet (pbuh) to educate and acquire knowledge irrespective of men and women, the Muslim society has become brighter even today through innumerable Muslim educators, philosophers, historians, scientists, mathematicians, poets etc. It is their silent inspiration that has enabled Western nations to bring renaissance to the world of education and knowledge in the post-Crusade era¹¹.

The Great Teacher of World Humanity

They prayed for the coming of a prophet from among them to educate and purify the descendants of Prophet Ibrahim (peace be upon him) and Prophet Ishmael (peace be upon them). When Ibrahim and Ishmael raised the wall of the Ka'bah, they said, our Lord, make both of us devoted to you, and create from among our descendants a loyal Ummah of yours. Show us the rules of worship and be forgiving to us. You are the Most Forgiving, the Most Merciful. Our Lord, send among them a Messenger from among them who will recite to them your verses and teach them the Book and Wisdom and purify them. You are the Mighty, the Wise¹².

Hazrat Ibrahim (a.s.) supplication is accepted by Allah and he sent a messenger from among them to educate and sanctify the Arabs. I have sent to you a Messenger from among yourselves, who recites to you my communications, he purifies you and teaches you the Book and Wisdom and teaches you what you do not know¹³. Allaah the Almighty declares in Surah Al-Jumu'ah, he is the one who sent among the ummahs a Messenger who recites to them His verses, purifies them and teaches them the Book and Wisdom. Although they were already in clear confusion¹⁴.

The verses concerning the sending of the Prophet (pbuh) as teachers of the whole human race are described as having three purposes and goals:

1. He explained the commandments and verses of Allah and presented its rationale to the people.
2. He teaches them the Scriptures and spiritual knowledge, so that they may understand the purpose and teachings of the Scriptures. Knowledge is needed to reach the right decision according to the law of Allah and it depends on the ability and strength of the person.
3. By purifying the evil character and erroneous thoughts, he germinated in them beautiful qualities, virtuous character and right behavior.

Allah's beloved Prophet Muhammad (pbuh) came to the world to teach man that by which man can be a role model in the world and gain nearness to Allah. God did not create the earth for play. At the root of creation was his intention that man should worship and praise him. For this he sent his beloved Habib as a mercy and world teacher.

Hazrat (pbuh) did not teach people just by speaking. He taught by deeds at different levels of life to implement the words of the Holy Qur'an of Allah Almighty. He was the symbol of the Qur'an, the ideal of the Qur'an. He taught people various things by reflecting every word of the Qur'an in his life¹⁶.

Extend Education in Makkah

The first word of Allah to the Prophet (pbuh) is 'read', that is, 'seek knowledge'¹⁷. The Prophet (pbuh) said: I have been sent as a teacher¹⁸. The best of you is the one who learns the Qur'an and teaches it to others¹⁹. He said that the person who devotes himself to the pursuit of knowledge, his past faults and errors are erased²⁰. The Prophet (pbuh) said: Allaah gives deep knowledge in religion to those whom He wishes well²¹.

The Prophet (pbuh) returned from the cave of Hera and taught Khadija (ra) salvation in this world and the next. He then imparted revelation-based public education to his servant Zayd ibn Harisa, his cousin Ali, and his friend Abu Bakr (r.a.). He took active steps to spread education in the hostile environment, which led to the establishment of the first center of Islamic education at the foot of Mount Safa²². One of the duties of the Prophet (pbuh) was to teach the Qur'an to the believers. He was always eager to achieve this goal. However, it was almost impossible to establish a permanent center for teaching the Qur'an safely before the Hijrah. Because at that time torture was always going on. So the companion of the Holy Prophet was the constant traveling learning center of this age. At that time the Companions used to come near him and teach the Qur'an and teach others. Rasulullah SAW himself, Abu Bakr, Khabbab Ibn Arat and other Companions were the teachers of this age.

The names of some of the notable educational institutions established in Makkah can be presented, during the time of the Holy Prophet; these were the focal points of Islamic teaching:

Abu Bakr (r.a.) mosque: Here Abu Bakr used to pray and recited the Qur'an in a melodious voice. It was an open space. When Abu Bakr (r.a.) was sitting here reciting the Qur'an in a melodious voice, then the wives and sons of the polytheists would come running and listen to the Qur'an with fascination. This made the polytheists angry. When they put pressure on Abu Bakr (r.a.), he decided to leave. But when a man named Ibn Dagana begged him not to leave his place, he began to pray and recite the Qur'an indoors. Crowds of polytheistic wives and children began to gather to hear the Qur'an in his voice.

Bayt Fatima Bintul Khattab: Fatima bint Khattab Ibn Nafis was the sister of Hazrat Umar (r.a.). She and her husband Sa'id ibn Zayd converted to Islam early. Both the husband and wife used to learn the Qur'an from Hazrat Khabbab ibn al-Aratt (r.a.) in their own homes. Before converting to Islam, Hazrat Umar (r.a.) went to his sister's house with a sword and saw her sister and brother-in-law reciting the Qur'an. In the Sirat Ibn

Hisham, at this time Khabbab ibn al-Aratt (r.a.) was present. They had one Sahifa. It contained Surah Taha and he was reciting it. In the book of Ibn Halabiyah, Hazrat Umar (r.a.) as described in the source, The Prophet (pbuh) arranged food for two Muslims at my sister's house. One of them is named Khabbab ibn al-Aratt (r.a.). I do not know the name of the other person. Khabbab ibn al-Aratt (r.a.) used to come and go to my sister's house and he used to teach them Quran. Therefore, Bayt Fatima Bintul Khattab can also be called the center of Islamic learning.

Darul Arqam: Hazrat Arqam Bin Abil Arqam (r.a.) is one of the first row Muslims. His home was at the foot of Mount Safa in Makkah. The importance of this house in the history of Islam is immense. It is known as Darul Arqam. Many Muslims migrated to Habasha in the fifth year of the Prophethood. Those who were in Makkah also faced a difficult situation. In the sixth year of the Prophethood, the Companions, including the Prophet, took refuge in Darul Arqam. Here they were in charge of Islamic da'wah. In Tabaqat Ibn Saad and Mustadrak Hakim, Rasulullah (pbuh) used to live in this house and from here he used to call people to Islam. Many people here have converted to Islam. Muslims were taught Quran in Darul Arqam. Imam Abul Waleed Azraqi writes that the Prophet (pbuh) and his companions used to gather in this house and study the Qur'an. If a person converted to Islam as a result of the invitation, he would be sent to the house of a well-to-do Muslim. He would stay there and eat²³.

Spreading Education in Medina

During the Hajj season in the 10th year of the Prophethood, six Ansar from the Khazraj tribe of Medina came to Mecca and converted to Islam and returned to Medina. The following year, in the 11th century of the Prophethood, a total of 12 Ansar from the Aws tribe came to Makkah in Madinah and informed the Prophet (pbuh) that the work of preaching Islam was going on in Madinah. But in order to accelerate this work and propagate Islam, they need a teacher to teach the Holy Quran and Islamic principles. In response to their desire and appeal, the Prophet (pbuh) nominated Hazrat Mus'ab ibn Umayr.

Mus'ab ibn Umayr was the great-grandson of Hashim ibn Abd Manaf and a leading Muslim. Mus'ab ibn Umayr was the first religious teacher nominated by the Prophet (pbuh). He moved to Medina with the members of Aqaba in the first Bayat and he stayed in the house of Hazrat Aswad bin Jarrah (r.a.), a rich and respected man of Medina at that time. It was the first religious education center in Medina. Note that, the kind of educational institutions that have developed in today's world and the teaching method has been introduced; there was no such arrangement in those days. Hazrat Mus'ab ibn Umayr (r.a.) used to go to the houses of the ansar every day according to the rules and preach Islam and he used to recite various verses of Quran. Since the Qur'an was revealed in their mother tongue Arabic, therefore, they could understand the meaning and essence of the Qur'an. At this time 2/3 people continue to accept Islam every day. Thus, in a very short period of time, the spread of Islamic teachings and the establishment of Islamic life was strengthened in Medina²⁶.

After the Hijrah, the Prophet (pbuh) used to teach the Companions in the mosque of Medina. The name of Hazrat Mu'awiya is especially noteworthy among those who used to write the holy words of the Qur'an which came out of the mouth of the beloved Prophet (pbuh). The number of companions who used to record the revelation at the time of its revelation was 421, the Prophet (pbuh) used to send teachers from Madinah to different tribes to teach the Qur'an²⁷.

Education List

Maulana Abdus Sattar in his book 'Tarikh Madrasa Alia' mentions, the curriculum of that time included subjects like Quran, Hadith, Mathematics, Fariyyah, Genealogy and Tajweed. The teacher who was experienced in that subject, he used to teach about that subject. Exercise was also taught then²⁸. In addition to exercises, equestrian, archery and adventure exercises were also taught²⁹.

The Prophet (pbuh) was fully aware of the various branches of science. He wanted Muslims to learn about these things. The Qur'an is not limited to knowledge of religious beliefs, worship or principles; On the contrary, there is a detailed discussion in the Quran about different branches of knowledge and science. Here, just as there is discussion about history, there are descriptions about various aspects of science. Science subjects include biology, oceanography, astronomy, botany, gynecology, etc. From the Qur'an one can gain knowledge about sea storms, ship's sails, deep sea pearls and corals etc.

Astronomy is mentioned in the Quran. With the help of astrology a tourist can walk at night. With the help of this knowledge time can be determined. The Prophet (pbuh) also knew enough about this. After the migration, when there was a problem in determining the Qibla during the construction of Kubar Mosque, the Prophet (pbuh) solved it³⁰.

The Islamic education system gradually spread beyond Medina. Bedouins and civilized citizens of the desert gradually became pledged to Islam. With the growing manpower of Islam, this teaching also began to spread rapidly. In the last chapter of the Prophet's life, Islam spread far and wide in the Arabian Peninsula, and a sound structure was inevitably needed for education. Under this plan, the importance of teaching Qur'an and Hadith to the people of each tribe was emphasized.

Content of Education

At the time of the Prophet, the content of education was mainly confined to Al-Quran and Al-Hadith. Although the content was limited between these two topics, its scope was wide. Tawheed, Prophethood, Hereafter, Beliefs, Rules of Worship, Provisions of Zakat, Laws of Business, Marriage, Divorce, Inheritance Law, Contract and Evidence Law, Warfare and Policy Obligations, Judicial law, administrative and international law, social welfare, economics and first aid subjects were included. Personal and social etiquette, clothing and food, halal and haram boundaries, hunting, hospitality, yraining was given on patient care, reciprocal behavior, dealing with relatives, etc. The history of the past nations was also highlighted. In a word, Islam was presented to the students as a complete way of life. The Prophet (pbuh) instructed some of his Companions to teach another language in case of need. For example, he instructed Zayd ibn Thabit to learn the Syriac language and he learned it. If any letter came to the Prophet (pbuh) in this language, Zayd (r.a.) would translate it and wrote the answer on his behalf. He was the secretary of the Prophet in the court. He also studied Persian, Abyssinian, Hebrew and Roman³¹.

Zayd said, "The Messenger of Allah, may Allah bless him and grant him peace, came to Madinah and said, 'Learn the Book of the Jews.' I swear by God, the Jews will not believe in my book. Zayd said, "I learned the Torah of the Jews in a month³²."

The First Residential Educational Institution

Soon after his arrival in Medina, the first task of the Prophet (pbuh) was to build a mosque. Soon after his arrival in Cuba, he built a mosque there. This is the area near the Cuba Aws tribe. Leaving Cuba, he entered the area of Najjar (a branch of the Khazraj tribe), then he expanded the old mosque. Next to the mosque was the residence of the Prophet. Part of the mosque is designated as a place of study. Adjacent to the Masjid-i-Nawabi, this academy is called Madrasa-i-Suffa. Suffa means platform. During the day it was used as an educational institution. And those students, who did not have the means to stay elsewhere, spent the night here. Suffa was a residential arrangement for local poor students and expatriate students. In fact, it was the first residential educational institution in Islam. Subsidies were provided for residential facilities. Subsidies came from state allocations and private grants. Moreover, the Ansar fully cooperated in this. For example, during the harvest, every Ansar companion donates one kadi of dates. These were hung on a high place in Suffar. A man was assigned to guard the palm fronds. Mu'adh ibn Jabal was in charge of it.

There were two types of students in Suffa. Firstly: full-time students, secondly: some students who were forced to stay here due to being homeless. Their numbers would never decrease; it would never grow again. As-Suffa students studied as well as worked³⁴. Along with the study, one has to earn money to meet one's necessary financial expenses. The Prophet (peace be upon him) also taught this lesson to everyone. He said that after the obligatory worship, seeking halal livelihood is another obligation³⁵. The Prophet (pbuh) gave great encouragement to education in the modern world, which is widely known as career-oriented education.

As-Suffa, Quran, Hadith and Masala-Masael were taught. The responsibility of teaching different subjects was assigned to different teachers. Some had the responsibility to teach the students to read and write. Those who learned the art of writing and reading were asked to teach others the verses of the Qur'an which had already been revealed. The rules and regulations of Islam, such as sunnat, salat, ibadat, etc., were also interpreted and analyzed³⁶.

The Prophet (pbuh) occasionally took classes. Whenever he had time, he would come to As-Suffa. The said Companions also used to run there and attend the lessons with deep attention³⁷. The Prophet (pbuh) himself used to take care of all the affairs of Suffaar. He later appointed Abdullah Sa'id ibn al-As to oversee it.

Hazrat Abu Hurairah, Hazrat Muadh ibn Jabal, Hazrat Abu Jar Ghifari (R) etc. were the best students of this educational institution. Students from far and wide used to come here for education and return to the country. Then special arrangements were made for their training. Thus Suffa gained the status of the central educational institution of Medina. After completing their education, the students of this institution were sent to different places and they used to go to different areas and tribes and arrange for the teaching of religion and Qur'an. People from different tribes also used to send representatives from their region to study in Suffa. They used to get education from here and go back to the people of the tribe and teach them to read and write³⁸.

Various Mosque based Educational Institutions

Soon after the start of As-Suffa, more schools were established by the Prophet (pbuh). Baladhuri mentions that during the time of the Prophet, there were nine mosques in Medina, which were simultaneously used as educational institutions. Ibn Humble from Hazrat Anas in his Masnad according to a hadith, seventy students from Suffar students used to study in different educational institutions in Medina.

Education of Children in Medina by Prisoners of War

During the battle of Badr, 70 polytheists were taken prisoner. The Prophet (pbuh) did not demand release from educated prisoners. Instead, instead of ransom, they imposed conditions on each of them to teach ten Muslim children to read and write. In fact, this is an unforgettable event in the field of education. This shows that it is lawful to acquire knowledge from non-Muslims and nothing can stand in the way of a Muslim trying to acquire knowledge according to Islamic law³⁹.

The difference between the educational needs of children and the elderly was especially felt in the time of the Holy Prophet. It is clearly mentioned in Hadith Sharif about what subject and at what time children will be taught. At that time goal setting and swimming were taught especially in childhood. The method of prayer was taught and accustomed to prayer was observed from childhood. He was instructed to pray from the age of seven. The boys' sports and activities were also looked after. In the field of education, deep attention was also paid to the mentality of the child.

Education System and Education Inspector in Government Management

Although the borders of the Islamic State were initially limited to Medina, the borders of the Islamic State increased to eighteen nineteen million square miles until the death of the Prophet (pbuh). With the increase in size, the propagation and expansion of Islamic education system began to increase rapidly. The vast territory was divided into different provinces by improving the state management and rules and regulations. In addition to the administrative structure of each province, more importance is given to the development of the education system. The long letter that the Prophet wrote to the Governor of Yemen, Amr Ibn Hazm, is still preserved in the pages of history. It explicitly mentions the provision of teaching the people Qur'an, Hadith, Fiqh, Deeniyat, Islamic knowledge and character. Thus the provincial governors were instructed to devote themselves to the expansion of education.

Non-Muslim education system

In the early days of the Hijrah, if the number of people who had pledged allegiance to Islam outside Medina was small, they would be asked to come and settle in Medina. The purpose was to protect non-Muslims from persecution and to make their education better. Because it would not be possible to send a teacher for one or two people. If the number was more, the Prophet would send teachers to teach them. There were further arguments for the settlement of non-Muslims in Medina. In addition to educating them, the aim was to increase the number of Mujahideen⁴¹.

Women's education

The way women were despised in the society of that time, it was unimaginable to teach them education. The Prophet (pbuh) knew very well that in order to achieve a successful, complete and lasting social revolution,

both men and women must come forward equally. So he attached equal importance to women's education. Wisdom Hazrat Aisha Siddique was the real role model of women's education of that era⁴². Hazrat Ayesha Siddique's (r.a.) name is very famous among the educated women of that era. She was quite proficient in Quran, Hadith, Islamic law, etc. Ayesha (r.a.) was the third of the eight Companions to compose the largest number of hadiths⁴³. Many eminent disciples and followers have learned from him. In the Rizal books of Asmaur, the biographies of about one thousand of the millions of Companions of the Prophet (peace be upon him) are written. 150 of them are women. From this it can be deduced how much importance was given to women's education at that time.

In addition to educating men, the Prophet was also a patron of women's education. He would address women on a special day of the week and answer their questions.

In the time of Rasool Kareem SA, Gyan Chachar Majlis was held and women used to benefit from it by being present behind the curtain. The purpose of attending these gatherings was to acquire accurate knowledge about Islam. If at any time he thought that the women could not hear properly, he would appear before the women and repeat the words⁴⁷.

The teaching method of the Prophet

The Holy Qur'an itself has given a clear idea about the teaching method of the Prophet (pbuh). Verses related to teaching are found in more than one place in the Qur'an. Allaah says (interpretation of the meaning):

كما ارسلنا فيكم رسولا منكم يتلوا عليكم ويتعلمون الكتاب والحكمة ويعلمكم ما لم تكونوا تعلمون-

That is, I have sent for you a Messenger from among yourselves, who recites to you My verses. The Qur'an teaches you, purifies and develops your life, teaches you tactics, and lets you know what you do not know.

The teaching method of the Prophet (pbuh) was very interesting, influential and effective. His teaching method is divided into two parts.

- A) Oral method
- B) practical method

The Prophet's method of oral teaching was very interesting. Whenever he spoke for the purpose of teaching, he said every word clearly, uttering every word purely and clearly. If necessary, he would say three times⁴⁸. He used to teach with breaks. He made sure that no one bothered to listen to him and learn from him⁴⁹. He presented the subject matter very simply. He used to speak according to the capacity of the audience. He would not give him any job or responsibility beyond his means. Giving good news and warning is one of the features of his teaching method. He never disappointed the disciples. He used to warn them about the harm. He has totally attracted. Sometimes he used to teach through mutual conversation. Sometimes he used to teach through questions and answers⁵⁰. Sometimes he used to teach through lectures. In this way he presented the teachings of religion to the people in a very tactful, wise and touching way.

The real method of teaching was the real method of his teaching. He would put into practice what he taught orally. And that was the biggest lesson for them.

Teachers' Salaries

There was no fixed salary for teachers. It is known from a hadith narrated from Ubada bin Samit in Abu Daud Sharif, He was a Suffar teacher and he taught the Qur'an and the writing system. A student gave him a bow for him⁵¹. Goldziher remarked that since education in those days was not for worldly advancement, there was no question of salary⁵².

In short, there was no modern education system in the time of the Holy Prophet. But the role he played in education, even though he himself was an ummi, will continue to inspire people for eternity. The Prophet (pbuh) introduced himself as a teacher. The Prophet (pbuh) introduced himself as a teacher. Announced, I have been sent as a teacher for the people of the world. Externally illiterate Prophet (pbuh). Its education policy has been praised by all quarters of the world. Even non-Muslims have respected his education policy. The American thinker France Romadin says, the acquisition of knowledge has been a mainstay of Islamic Faith since its enunciation by the Prophet Muhammad (pbuh) nearly 1400 years ago⁵⁴. The Prophet

Muhammad (pbuh) instructed the teaching of knowledge till death. Such an example of any other great man in the world is rare.

Judging from all aspects, it is seen that the teachings introduced by the Holy Prophet are beneficial for humanity. This is the beginning of Islamic education. Modern education in the world today is incapable of educating people properly, and it lacks ideals and morals. In fact, education does not come complete without the teaching of Quran and Hadith. It contains the right direction in every aspect of life. The education system modeled on the education system of the Holy Prophet (PBUH) is capable of leading the nation towards justice, welfare and progress.

REFERENCES

1. Mohammad Azizul Haq, History and Problems of Muslim Education in Bangladesh, Translated by Mustafa Noor-ul Islam, Dhaka, Bangla Academy, 1969, p-3
2. Mohammad Mostafa Kamal, Hazrat Muhammad (PBUH) & Khulafaye Rashedin's Education System, Islamic Foundation Magazine, 27 years, 3rd issue, Jan-March 1988, p: 316
3. Quran, 96:1
4. Principal Muhammad Abdur Rab and ASM Alauddin, Islamic Education System: A Brief History, Dhaka: Islamic Education Society, 1999, p: 9
5. Abu Taher Muhammad Manzoor, The Perfection of Islam and Hazrat Muhammad SAW, Dhaka: Panam Press Limited, 2002, p: 9
6. Prof. Maulana AQM Shifatullah, Compression and Elimination of Islamic Education, Monthly Darussalam, 3rd year, 2nd-3rd issue, November-December, 2000, p: 142
7. Prof. K. Ali, History of Islam, Dhaka: Ali Publications, 34 No., 1995, pp. 13-14.
8. Quran, 21: 107
9. Abu Abdillah Muhammad ibn Yazid ibn Majah al-Kabini, As-Sunan, Deoband: Al-Maqtaba, Rahimiyah, 1385 AH. P: 20
10. Abu Isa Muhammad ibn Isa at-Tirmidhi, Jami'ut Tirmidhi, Delhi: Maktaba Rashidia, 1950, Babul Ilam, p. 93
11. Sheikh Fazlur Rahman, the establishment of equality and friendship, the Prophet, Siratun Prophet. Memoirs, Dhaka: Ifab, 1985, p: 19
12. Quran, 2: 127-129
13. Quran, 2: 151
14. Quran, 61: 2
15. Afzalur Rahman, Hazrat Muhammad SA. Biographical Encyclopedia, Dhaka: Ifaba, 1st B, 1989, pp. 163-164.
16. Begum Runu Siddiqui, World Teacher Nabi Golam Mostafa Sa., Monthly Tarjuman, July, 1998, pp. 73-74.
17. Quran, 96: 1.
18. Oliuddin Muhammad ibn Abdullah Attibarizi, Mishkatul Masabih, Deoband: Maktaba Rahimiya, 1978, p. 35.
19. Muhammad ibn Isma'il al-Bukhari, Sahih al-Bukhari, Deoband: Al-Maqtaba and Rahimiyyah, 1384 AH, Kitabul Ilam, p: 17.
20. Abu Isa Muhammad ibn Isa Attirmizi, supra, p. 97.
21. Maulana Noor Mohammad Azmi, Meshkat Sharif, Dhaka: Emdadia Library, 1974, Volume 2, Page 6.
22. Mohammad Mostafa Kamal, Ibid, pp. 316-17.
23. Shaykh Ali ibn Burhanuddin al-Halbi, Assirat al-Halbiyya, Egypt: Matba'a Mustafal Babil Halbi, 1964, Volume 1, Page 301.
24. Hazrat Arkam waqfed the house in the name of his son. Then his son Abdullah ibn Amman ibn Arkan sold his share to Caliph Abu Jafar al-Mansur for seventeen thousand dinars, which he gave to his two sons Musa and Harun and their mother Khayran.
25. Lutfur Rahman Farooqui, Quran Learning Center in Makkah before Hijrah, Monthly Prithvi, Year 11, Number 9, June, 1992, pp. 25-26.
26. Maulana Fazlur Rahman Ashrafi, the first religious teacher and learning center in Medina, Islamic Knowledge and Diary, Dhaka: 1994, p: 122.
27. Muhammad Wajidur Rahman and Md. Sahab Uddin, Introduction to Islamic Education, Dhaka: Purbodosh Publications, 1996, p: 150.

28. M A Sattar, Tarikh-i-Madrasha-i-Aliah, Dacca: Research Publication Section, Madrasha-i-Aliah, 1957, p 141.
29. Mohammad Mostafa Kamal, Ibid, p: 318.
30. Ibid.
31. Ibn Sa'd al-Tabaqat al-Kubra, 4th b, Beirut: Dar al-Alamiyah, 1990, p: 115, Maulana Abdus Sattar, Madrasa Alaya, Dhaka: Young Press, 1959, pp. 14-15.
32. Muhammad bin Abdullah, Al Mustadrak, 1st Vol., Riyadh: Mustafa Al Bar, 2000, p: 75, At Tabaqatul Kubra, 1st Vol., p: 115.
33. M A Sattar, Tarikh-i-Madrasha-i-Aliah, Dacca: Research Publication Section, Madrasha-i-Aliah, 1957, p 141.
34. Mohammad Mostafa Kamal, Ibid, p: 152
35. Mohammad Mostafa Kamal, supra, p: 152.
36. Ol-ud-din Muhammad ibn Abdullah Attibarizi, Mishkatul Masabih, supra, p. 36.
37. Dr. Muhammad Hamidullah, Ibid, p: 152.
38. Ibid, P: 153.
39. Mohammad Mostafa Kamal, Ibid, p: 317.
40. Dr. Muhammad Hamidullah, Ibid, p: 153.
41. Ibid, P: 154.
42. Qazi Abu Horaira, the Prophet. Education system in its era, Sirat Smarinika, Dhaka: Ifaba, 1417 AH, p: 85.
43. AFM Abdul Majeed Rushdie, Hazrat Ayesha Siddique Ra., Dhaka: Ifaba, 1987, p: 10; AKM Nazir Ahmad, the Golden Age of Islam, Dhaka: Bangladesh Islamic Center, 1995, p: 31.
44. He was one of the Muqshirin in the narration of Hadith. The number of hadiths narrated by him was 1210.
45. Muhammad Abdul Rahim, Women, Dhaka: Sindabad Publications, 1988, 2 vols., Pp. 50-51.
46. Abu Dawood Sulaiman Ibn Al-Ash'as Assajistani, Sunan Abu Dawood, Kanpur: Al-Matba, Al-Majidi, 1375 AH, p: 180.
47. Allama Ahmad Ibn Yahya Ibn Jabir Balazuri, Futuhul Buldan, Cairo: Matba'atus Sharfil Islamia, 1977, p: 472.
48. Maulana Shibli Numani, Siratunnabi, Azam Garh: Matba Ma'arif, 1952, p: 81.
49. Hazrat Anas Ra. Narrated from, كان النبي صلى الله عليه وسلم اذا تكلم بكلمة اعادها ثلاثا حتى تفهم عنه that is the Prophet. When he spoke on a subject, he uttered some words up to three times, so that the audience could understand better. Sahih Al-Bukhari, Volume 1, Page 58.
50. Ibn Masud (r.a.) Said, كان رسول الله صلى الله عليه وسلم يتخولنا بالموعظة مخافة السامة علينا in other words, we may be upset at the fear of the Prophet. He would take a break from giving us advice. Ibid., P: 50
51. يسئلونك ماذا احل لهم قل احل لكم الطيبات That is, they ask you, what has been made halal for them? You answer that all sacred things have been made lawful for you.
52. Abu Dawud Sulaiman ibn al-Ash'as Assajitani, Ibid, p: 129.
53. Encyclopedia of Religion and Ethics (Gold Zihher), Vol V, Edinburah, P 202.
54. Oli Uddin Muhammad ibn Abdullah at-Tabrizi, Ibid, p. 36.
55. Dr. Hamidullah, History of Muslim Education, Ibid, P-16.