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Integrating Prophetic Teaching Methodologies into Contemporary Teaching Methodologies- Review of Contemporary Educational Theories and their Relevance with Prophetic Pedagogy

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Abstract

This study explores the integration of Prophetic teaching methodologies into contemporary educational frameworks, aiming to bridge classical Islamic pedagogical wisdom with modern educational theories. The Prophet Muhammad's (PBUH) teaching methods—centered on compassion, experiential learning, moral development, and learner engagement—are analyzed in relation to key modern theories such as constructivism, humanism, experiential learning, and social learning theory. The research highlights parallels between Prophetic pedagogy and modern approaches emphasizing student-centered learning, emotional intelligence, ethical instruction, and transformative education. By examining how principles such as hikmah (wisdom), tadaruj (gradualism), and musharakah (participation) can be harmonized with modern classroom practices, the paper proposes a holistic pedagogical model that fosters both intellectual growth and moral refinement. Ultimately, the study demonstrates that Prophetic methodologies not only align with but can enrich and humanize contemporary educational discourse, offering sustainable and value-based alternatives to purely outcome-driven systems.

Keywords: Prophetic Pedagogy, Contemporary Educational Theories, Constructivism, Humanism, Experiential Learning, Social Learning, Islamic Education, Moral Instruction, Educational Integration, Pedagogical Wisdom

Introduction

Stories (Qasas): Embedding Lessons through Narratives as a Prophetic Teaching Method

One of the most profound, captivating, and transforming methods of Islamic pedagogy is the Prophet Muhammad's (PBUH) use of stories, or Qasas, as a teaching tool. In the prophetic tradition, storytelling is a planned method for ingraining difficult moral, ethical, and spiritual truths in students' hearts and minds rather than just a kind of amusement. Since "Indeed, in their stories there is a lesson for people of reason" (Yusuf 12:111), the Qur'an itself affirms the value of storytelling. Allah presents the life events of prophets, nations, and individuals as narratives that not only recount events but inspire reflection, correction, and growth.

Stories in the Qur'an from Adam (AS) to Moses (AS), and from Yusuf (AS) to Maryam (RA) are carefully structured to promote moral clarity, resilience, and spiritual depth. The Prophet Muhammad (PBUH) effectively mirrored this Divine pedagogy. He frequently used parables, historical events, and actual occurrences to illustrate abstract ideas in his lessons. The Prophet stated:-

"The example of a good companion and a bad companion is like that of the seller of musk and the blacksmith's bellows" (Sahih al-Bukhari, Hadith 5534)

This is one of the well-known Hadiths recounted by Abu Huraira (RA). In addition to emphasizing the value of good companionship, this brief but striking parable does it in a way that is memorable, accessible, and impactful.

Rumi, in his Masnavi, extolled storytelling as "the key to the hidden treasures of the heart" (Rumi 2004). In line with the Prophet's use of parables and true stories, he maintained that stories bypass the listener's mental defenses and implant insight straight into the soul. Scholars from Pakistan have also emphasized the importance of this method. Dr. Israr Ahmad, in his Quranic lectures, consistently highlighted how Qur'anic stories function as "multi-layered educational devices" aimed at both intellectual formation and emotional resilience (Ahmad 2002).

Among selected English sources, Martin Lings' Muhammad: His Life Based on the Earliest Sources is a masterclass in Prophetic storytelling methodology. Lings illustrates how the events of the Prophet's life such as the Treaty of Hudaibiyyah or the Hijrah are depicted as real-life teachings on faith, tolerance, compromise, and faith in Allah (Lings 1983). According to Suzanne Haneef's What Everyone Should Know About Islam and Muslims, the Prophet's stories served a purpose by serving as examples of useful moral principles including trust in God, honesty, patience, and forgiveness (Haneef 2005). In prophetic pedagogy, storytelling is a comprehensive instrument that links people to their Creator, values to deeds, and knowledge to emotion. It is a timeless method that is vital for teachers in all ages and demonstrates a profound understanding of human psychology.

Research Methodology

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

Data Analysis

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

Chart 1: Classification of Prophetic Methods



3.3 Contemporary Educational Methodologies

The framework of modern education has undergone a profound transformation over the past century, shaped by advancements in psychology, technology, sociology, and philosophy. Modern education frequently focuses on cognitive development, critical thinking, and technological competency (Dewey 1938); (Bruner 1960), whereas the teaching methods of the Prophet Muhammad (PBUH) stressed holistic human development integrating intellectual, emotional, spiritual, and ethical dimensions.

Modern teaching methods prioritize student-centered learning, collaborative inquiry, and technology-driven engagement to meet the demands of a constantly changing society. The emergence of inquiry-based learning models, social-emotional learning (SEL), and constructivism (Piaget, 1952); (Vygotsky 1978) demonstrates a change in emphasis from passive recipients of knowledge to active creators of it. Such movements align partially with the Prophetic tradition, where the Prophet (PBUH) encouraged critical reflection, dialogue, and experiential learning, as seen in Qur'anic injunctions like, "Do they not reflect upon themselves?" (Ar-Rum 30:8).

However, in spite of these advancements, contemporary educational system is frequently criticized for ignoring moral and spiritual growth, which is a fundamental aspect of prophetic pedagogy. Modern secular schooling systems, particularly in the West, sometimes underemphasize ethics, compassion, and emotional well-being, leading to calls for

re-integrating character education into mainstream curricula (Noddings 1984). Pakistani scholars like Dr. Anis Ahmad have emphasized the urgent need for educational frameworks that reunite faith, ethics, and critical thought (D. A. Ahmad 2003). They contend that an education that is solely technical or cognitive and devoid of spiritual awareness causes personal alienation and societal division. Emerging approaches including value-based education, Islamic educational psychology, and Islamic SEL frameworks are becoming more popular in both Muslim and Western contexts as a result of these worries. These programs aim to balance the moral depth of prophetic teaching with the intellectual rigor of modern approaches.

In the sections that follow, we will explore the major contemporary paradigms: Such as Modern Philosophies (Constructivism, SEL), Student-Centered and Inquiry-Based Learning, Technology Integration (Digital Tools, AI) and Value-Based Teaching in Secular Contexts. By Understanding these frameworks critically allows educators to build hybrid models educational systems that are ethically anchored, intellectually stimulating, and spiritually nourishing, in alignment with both Islamic principles and 21st-century educational demands.

3.3.1 Modern Philosophies (Constructivism, SEL)

Modern educational thought has shifted toward models that emphasize student agency, critical reflection, and emotional well-being. Constructivism and Social-Emotional Learning (SEL), two well-known modern philosophies, are essential to this change and provide valuable perspectives for bringing modern teaching methods into line with the everlasting principles of Islamic education. Constructivism proposes that learners construct knowledge through their experiences and social interactions rather than receiving it quietly. Its theoretical foundations were established by Jean Piaget (1952) and Lev Vygotsky (1978), and current research highlights its ongoing significance.

Modern learning theories in today's educational environment place an emphasis on students' holistic development as well as their acquisition of knowledge, preparing them for problems they may face in the real world. Social-Emotional Learning (SEL) and constructivism are two of the most prominent contemporary educational theories. Both strategies encourage active student participation, emotional intelligence, and moral growth, which is consistent with Islamic educational ideals that support the development of the soul (ruh) as well as the intellect ('aql).

Fundamentally, constructivism is the idea that students actively create their own knowledge and understanding of the world by having experiences and thinking back on them. Constructivism, which has its roots in the theories of Jean Piaget and Lev Vygotsky, contends that learning is a contextualized, dynamic process. Vygotsky's concept of the "Zone of Proximal Development" emphasizes the value of social interaction in learning, whereas Piaget's stages of cognitive development describe how children's thinking changes as they mature. According to a recent study by Brooks and Brooks, constructivist classrooms are characterized by exploration, questioning, and critical thinking, where students are encouraged to investigate and build connections rather than merely absorb information (Brooks and Brooks 2021).

Constructivism promotes the idea that knowledge is created via active interaction with concepts, issues, and novel experiences rather of being merely passed down from teacher to student. This indicates that the teacher's job is to lead, support, and present difficulties that encourage student's cognitive growth rather than to impose facts. In the twenty-first century, constructivist methods have become increasingly important, particularly with the emergence of inquiry-based learning models and cross-disciplinary problem-solving frameworks. According to Johnson and Larrabee, constructivist approaches encourage critical thinking, creativity, and innovation all of which are essential abilities in the contemporary knowledge economy (Johnson and Larrabee 2023).

The Prophet Muhammad (PBUH) frequently employed a constructivist teaching approach in Islamic pedagogy. He enabled his companions to reason, pose queries, and reach conclusions by promoting critical thinking and inquiry. The Qur'an itself encourages believers to think about and reflect deeply on signs in creation (Al-Imran 3:190); reinforcing the constructivist idea that true knowledge arises from engagement and contemplation. Hence, the integration of constructivist philosophies into contemporary Islamic education is not a foreign concept but a natural continuation of Prophetic educational methods.

Social-Emotional Learning (SEL) has become a crucial educational framework in addition to constructivism. SEL is the process by which people learn and use the attitudes, abilities, and information necessary to create positive identities, control their emotions, accomplish their objectives, show empathy, build supportive networks, and make moral choices. As stated by CASEL, the Collaborative for Academic, Social, and Emotional Learning, SEL comprises five core competencies: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making (CASEL 2020).

The relevance of SEL has only grown post-2020, especially after the global pandemic underscored the importance of emotional resilience and mental health in education. According to recent research by Weissberg et al., incorporating SEL into curricula improves students' academic performance, lowers their emotional distress, and increases their general well-being (Weissberg, et al. 2022). In this sense, SEL fosters holistic human development in addition to academic achievement, an objective that has its roots in Islamic culture. SEL ideas were organically reflected in prophetic pedagogy.

Through his tolerance, compassion, and profound awareness of people's emotions, the Prophet (PBUH) set an example for emotional intelligence. For example, he would adjust his style based on the listeners' emotional requirements and backgrounds. The hadith narrated by Anas ibn Malik highlights that the Prophet never reprimanded him harshly in his years of service, demonstrating extraordinary self-management and relational skills (Sahih al-Bukhari, Hadith 6038).

Authors such as Rehman and Afzal support the methodical incorporation of SEL into Islamic educational systems in Pakistan. They contend that approaches that develop both intelligence and character must replace conventional rote learning (Rehman and Afzal 2022). Similar to this, Asim and Arshad (emphasize the urgent necessity for instructors and students to receive emotional intelligence training. They contend that SEL competencies are directly related to

Qur'anic virtues like justice ('adl), mercy (rahmah), and persistence (Asim and Arshad 2021)

Therefore, both constructivism and SEL provide strong contemporary frameworks that enhance Islamic educational ideas. While SEL focuses on emotional control, empathy, and moral decision-making, constructivism stresses cognitive engagement and the acquiring of knowledge via experience and critical thinking. Reflecting the Prophet Muhammad's ideal of comprehensive education, both schools seek to develop the full human being one who is both morally and academically capable. As educational demands change, these integrated approaches present a roadmap for contemporary Muslim educators aiming to prepare students for the complexities of modern life while remaining grounded in their faith values.

3.3.2 Student-Centered and Inquiry-Based Learning

Student-centered learning (SCL) and inquiry-based learning (IBL) represent significant developments in modern educational philosophy, centered around the idea that learners construct their own understanding through active engagement with content, peers, and real-world problems. Under these paradigms, students are urged to inquire, investigate, and produce knowledge on their own rather than merely taking in the material that is presented by an instructor.

Student-Centered Learning (SCL) places the learner at the core of the educational process. It places an emphasis on independence, relevance to oneself, critical thinking, and teamwork. Weimer asserts that SCL encourages students to take charge of their own education by transferring power from the teacher to the student (Weimer 2013). Teachers serve as mentors or facilitators in these situations rather than as the main information sources. Lessons are frequently created with students' interests, learning preferences, and practical applications in mind, which increases the significance and motivation of learning.

Carl Rogers and other philosophers promoted a learner-centered approach, contending that rather than merely imparting knowledge, education should aim to promote personal development and self-actualization (Rogers 1969). Contemporary educational theorists such as John Hattie emphasize the importance of "visible learning" where students are deeply aware of their own learning processes and outcomes (Hattie 2009). Additionally, by encouraging adaptable settings that take into account individual learning differences, frameworks like Universal Design for Learning (UDL) assist SCL (CAST 2018).

Inquiry-Based Learning (IBL) complements SCL by encouraging students to develop knowledge and understanding through asking questions, conducting investigations, and establishing solutions. Students learn by doing in IBL settings as they investigate issues, collect data, test theories, and present their results. This approach has strong roots in the constructivist tradition, especially in the writings of Jerome Bruner and Jean Piaget, who highlighted that active engagement, as opposed to passive reception, is how knowledge is created (J. S. Bruner 1961).

IBL is typically organized into phases: posing questions, planning investigations, gathering and analyzing data, constructing explanations, and communicating findings. By relating knowledge to real-world situations, inquiry promotes deep learning and improves problem-solving abilities, teamwork, and intrinsic motivation, according to Barron and Darling-

Hammond (Barron, Brigid and Linda Darling-Hammond 2008). Many educational systems throughout the world have embraced contemporary ideas like Project-Based Learning (PBL) and Problem-Based Learning (PBL), which have arisen as structured forms of inquiry-based learning.

Moreover, advances in digital technology have further enhanced the possibilities for inquiry and student-centered learning. Interactive simulations, digital tools, and online research platforms give students the means to investigate subjects on their own and work together internationally. Saavedra and Opfer assert that inquiry-based skills like critical thinking, communication, creativity, and teamwork all essential to global citizenship and lifelong learning must be given top priority in 21st-century education (Saavedra and Opfer 2012).

Both SCL and IBL are closely linked to the larger goals of education today: fostering not just content knowledge, but also competencies like problem-solving, adaptability, ethical reasoning, and social obligation. Students learn how to learn, preparing them for a rapidly changing, complex world where continuous learning and innovation are vital. All things considered, inquiry-based and student-centered learning strategies mark a significant change in enabling students to take an active role in their own education. By emphasizing participation, inquiry, and individual significance, these approaches develop students who are competent, driven, and equipped to handle the ever-changing demands of the contemporary world.

3.3.3 Technology Integration (Digital Tools, AI)

Technology integration in the classroom has completely changed teaching methods in the twenty-first century, turning traditional instruction into engaging, individualized, and dynamic experiences. Online platforms, digital technologies, and artificial intelligence (AI) are now necessary for contemporary teaching; they are no longer optional. The term "technology integration" describes how to effectively include computers, mobile devices, internet-based platforms, software, and artificial intelligence (AI) into regular teaching and learning procedures in order to increase student engagement, comprehension, and the development of critical thinking abilities. Ertmer and Ottenbreit-Leftwich assert that genuine integration happens when technology is transparent and routine, complementing curriculum objectives without feeling like an afterthought (Ertmer and Ottenbreit-Leftwich 2010).

Google Classroom, Zoom, Moodle, and interactive whiteboards are some of the tools used in modern classrooms to offer flexible and collaborative learning environments. Learning is gamified with smartphone apps like Quizlet and Kahoot!, which increase student engagement. Personalized tutoring software, such as Carnegie Learning and Squirrel AI, is another example of an AI-driven system that analyzes student data to customize content delivery according to different learning styles and speeds (Luckin, et al. 2016). These days, artificial intelligence (AI) is a major factor in education personalization. AI systems test students adaptively, anticipate potential problem areas, and suggest individualized learning programs. Platforms such as Century Tech, for instance, use AI to provide micro-lessons based on performance data collected in real time. AI-powered chatbots are also used to respond to student inquiries 24/7, encouraging lifelong learning outside of the classroom.

Virtual Reality (VR) and Augmented Reality (AR) are other technological innovations enhancing experiential learning. VR simulations in fields like medicine, history, and engineering offer immersive environments where students can practice skills or explore ancient civilizations without leaving the classroom (Radianti, et al. 2020). Tech integration directly leads to blended learning and flipped classrooms, when students participate in activities during in-person sessions while watching lectures online. They foster higher-order thinking abilities by empowering students to take charge of their education. According to research by Graham et al., mixed learning approaches fare better than either fully online or strictly in-person instruction in terms of student results (Graham, Woodfield and Harrison 2013).

The digital learning process is organized through the use of Learning Management Systems (LMS), such as Canvas, Blackboard, and Edmodo, which provide resources for peer evaluations, discussions, quizzes, and assignment submission. According to Hattie, these systems offer immediate feedback and openness in evaluation, both of which are essential for student progress (Hattie 2009).

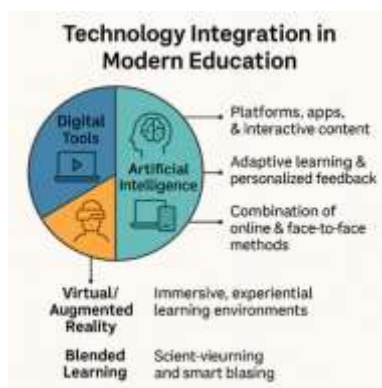
Islam has always emphasized the search for and dissemination of knowledge through all available means. "Read in the name of your Lord who created..." is what the Qur'an instructs believers to do (Al-'Alaq 96:1–5), emphasizing the value of learning and imparting information. The divine link between education and social advancement is also shown by the statement, "Allah will raise those who have believed among you and those who were given knowledge by degrees" (Al-Mujadila 58:11). The Prophet Muhammad (PBUH) encouraged facilitation in education by stating: "Make things easy, and do not make things difficult" (Sahih al-Bukhari, Hadith 96).

Accordingly, the Islamic goal of facilitating the ease, accessibility, and continuity of useful information is served by incorporating digital technologies, artificial intelligence, and online platforms into contemporary schools. As stated in the Hadith:-

"When a man dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for him" (Sahih Muslim, Hadith 4005)

Muslims also practice a modern version of Sadaqah Jariyah (continuous charity) by using technology for educational purposes. As a result, when technology integration is in line with moral principles, it fulfills Islamic requirements for learning and the development of society in addition to being an innovative educational approach.

Chart 2: Technology Integration in Modern Education



3.3.4 Value-Based Teaching in Secular Contexts

Value-based education has become an essential part of contemporary educational systems, particularly in secular settings where religious instruction does not often directly address moral and ethical principles. In order to guarantee that education fosters not just cerebral growth but also emotional and social intelligence, this method aims to incorporate virtues like empathy, honesty, cooperation, and responsibility into the classroom. Value-based education in secular institutions is a response to the growing need to confront moral quandaries, ethical issues, and the complexity of interpersonal interactions in a society with multiple viewpoints.

Modern educational theorists have laid the groundwork for this emphasis on moral development. For example, Nel Noddings developed the "ethics of care" framework, which promotes creating settings where empathy, respect, and care are essential components of teaching methods. She emphasizes that schools should be places where students experience moral nurturing alongside academic growth, enabling them to develop a sense of responsibility towards others (Noddings 2002). Likewise, one of the forerunners of progressive education, John Dewey, promoted the incorporation of moral instruction into hands-on learning. He maintained that students should be taught not only knowledge but also ethical thinking through hands-on experience, and that moral development is intrinsically tied to the democratic process of education (Dewey 1916).

The idea of value-based education is ingrained in the teachings of Prophet Muhammad (PBUH), whose purpose was essentially moral and spiritual, according to Islamic thought. The first revelation:-

"Read in the name of your Lord who created," is one of the many verses in the Quran that highlight this integration". (Al-'Alaq 96:1)

This fundamental passage connects knowledge to moral obligation and divine purpose. Additionally, the Qur'an commands believers to uphold justice and avoid arrogance and mockery (Al-Hujurat 49:11–13), reflecting values essential for any civilized society. The Prophet (PBUH) himself stated, "I was sent only to perfect good character" (Sunan al-Bayhaqi al-kubra), emphasizing that one of the main objectives of his prophetic role was to enhance moral behavior.

Integrating value-based education in secular classrooms does not always necessitate religious instruction; rather, it involves incorporating widely recognized ethical ideas into curricula, instructional methods, and school culture. This enables various student groups to cultivate virtues like compassion, tolerance, and respect. Frameworks that support "social-emotional learning" (SEL), which mirrors Islamic values of tarbiyah (nurturing) and adab (etiquette), are being used by schools worldwide more and more. Value integration in curricula has also been promoted by Pakistani academics like Dr. Rafaqat Ali Akbar, who has emphasized that education loses its transformational power if character development is not fostered.

Ultimately, the value-based approach helps bridge the often-observed gap between academic excellence and moral conduct. Teachers can create learning settings that foster the development of well-rounded individuals by taking influence from both contemporary pedagogical approaches and Islamic traditions. This is especially important in pluralistic

cultures where morality and character are necessary for peaceful living. Therefore, even in modern secular contexts, the Prophet's methods which are based on moral principles and ethical guidance can provide a timeless paradigm.

Chart 3:

Contemporary Educational Strategies in Practice



3.4 Comparative Analysis: Prophetic vs. Contemporary

The comparative analysis of Prophetic and contemporary teaching methodologies reveals a rich intersection of timeless wisdom and modern pedagogical innovation. Both traditions share common tools such as dialogue, storytelling, and behavioral modeling, underscoring their mutual emphasis on learner engagement and moral clarity. But their fundamental goals are different. Prophetic pedagogy places more emphasis on moral and spiritual growth, whereas modern methods frequently emphasize academic success and cognitive abilities. Even if prophetic teaching has its roots in ethical development and divine revelation, modern education is usually guided by outcome-based criteria and empirical research. However, by combining their advantages, a hybrid model that supports students' minds and souls can be created.

3.4.1 Commonalities (Dialogue, Storytelling, Modeling)

Both Prophetic and modern teaching approaches have a strong focus on conversation, storytelling, and modeling, even though they work within opposing philosophical frameworks. These teaching techniques highlight a shared dedication to involving students on an emotional, intellectual, and moral level across time and cultural boundaries.

Dialogue was a foundational tool in the Prophet Muhammad's (PBUH) instructional approach. His approach of asking thoughtful questions encouraged students to think

critically and reflect on their morals. For example, he demonstrated a dialogical approach that promoted active mental involvement when he questioned, "Do you know who is a bankrupt person?" and then explained the spiritual bankruptcy associated with injustice and slander (Sahih Muslim, Hadit 2581).

According to Martin Lings in *Muhammad: His Life Based on the Earliest Sources*, the Prophet's interactions were characterized by direct communication and considerate answers that caused his friends to pause and think (Lings 1983, 118–120). This aligns with Paulo Freire's modern dialogical theory in *Pedagogy of the Oppressed*, where learning is achieved through reciprocal conversation, not monologue (Freire 2000).

Storytelling was also central to the Prophetic methodology. Stories like those of Prophet Yusuf (AS), Musa (AS), and Luqman are commonly used in the Qur'an to impart spiritual lessons and moral lessons (Qur'an, Surah Yusuf; Surah Luqman). Thomas Cleary (2001) emphasizes in *The Wisdom of the Prophet* how the Prophet made difficult concepts easily and memorable by using vivid metaphors and real-life parables (Cleary 2001, 42–45). Similar to this, Suzanne Haneef describes how prophetic stories were intended to encourage transformation and ethical thought in addition to providing entertainment in *What Everyone Should Know About Islam and Muslims* (Haneef 2005, 150–155). According to contemporary theorists like Jerome Bruner, stories aid students in developing empathy and making sense of their experiences, confirming that story is a primary form of knowing (J. S. Bruner 1960).

Modeling or teaching by personal example was perhaps the Prophet's most impactful pedagogical tool. The Qur'an states:-

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

In *Ihya Ulum al-Din*, Imam Al-Ghazali says that modeling the teacher's behavior is one of the most important ways to instill in students *adab* (etiquette) and *akhlaq* (morality) (al-Ghazali 2004). In his poetry, Rumi also highlighted this point: "Don't be content with stories". Follow the masters to uncover your own myth. Bandura's Social Learning Theory, which holds that people pick up values and actions by watching and copying role models, strongly echoes this (Bandura 1977). In *Educating Muslim Students in the 21st Century*, Sa'eda Benaissa et al. assert that effective Muslim educators today must serve as both knowledge givers and moral exemplars (Benaissa, Memon and Abdalla 2021, 70–74).

These similarities dialogue, narrative, and modeling show that the most effective teaching methods are those that combine heart and intellect, center the human experience, and promote relational learning, regardless of theological or contextual distinctions.

3.4.2 Key Differences (Moral vs. Cognitive Focus)

The divergence between Prophetic and contemporary teaching methodologies is most visible in their foundational focus: Prophetic pedagogy emphasizes moral and spiritual development, whereas contemporary methods often prioritize cognitive skills, critical thinking, and technical competence. This contrast does not indicate opposition but rather reflects differing philosophical and cultural beliefs.

The Prophetic educational philosophy is grounded in the holistic development of the soul (nafs), intellect (aql), and heart (qalb). Education was about more than just teaching; it was also about tazkiyah, or self-purification. According to Qur'an, the Prophet Muhammad (PBUH) was sent "to purify them and teach them the Book and Wisdom" (Al-Jumu'ah 62:2). Scholars like Imam Al-Ghazali, who saw knowledge as a way to achieve ethical refinement and a closer relationship with Allah, support this morally oriented viewpoint (al-Ghazali 2004). Rumi emphasizes the necessity for change rather than merely information when he says, "Knowledge that takes you not beyond yourself is far worse than ignorance" (Rumi 2004).

On the other hand, contemporary conceptions of education, especially those in the West, frequently embrace a cognitive developmental paradigm. The modern classroom, which was influenced by theorists like Jean Piaget, John Dewey, and Lev Vygotsky, places a strong emphasis on student autonomy, inquiry, abstract reasoning, and problem-solving. Phillips points out in *Constructivism: Theory, Perspectives and Practice* that contemporary education makes the assumption that knowledge is created by the student by contact with the environment, frequently separating it from moral or spiritual aspects (Phillips 2000).

According to Sa'eda Benaissa et al. (2018), who criticize the secular focus in educational design for ignoring the ethical and spiritual components crucial in Islamic pedagogy, this cognitive emphasis is visible in Student-Centered Learning and Inquiry-Based Learning (Benaissa, Memon and Abdalla 2021, 112–116). While cognitive development is vital, the absence of moral anchoring can risk producing what Al-Tabari calls "technically capable but ethically blind" individuals.

A second significant difference lies in the source and purpose of knowledge. Knowledge (ilm), which comes from divine revelation, is revered in prophetic tradition. Contemporary teaching, on the other hand, frequently views knowledge as dynamic and tentative, based on empirical research. In his work *Teaching Pedagogies of the Prophet Muhammad*, Dr. Rifai (2022) makes the case that Islamic pedagogy combines reasoning (aql) and transmitted knowledge (naql), but it is always supported by divine guidance (Rifai 2022, 20–22).

Furthermore, evaluations of achievement and assessment are not the same. The Prophetic approach considers success as the internalization of values and alignment with truth, regardless of external accolades. Contemporary systems, on the other hand, frequently depend on performance indicators and standardized testing. In *The Teaching Methods and Techniques of the Prophet*, Thani et al. (2021) point out that Prophet Muhammad (PBUH) rarely used strict tests to evaluate students but instead noted moral development and behavioral shifts (Thani, Taofeek Muhammad, et al. 2022, 31–32).

While contemporary education fosters innovation, creativity, and inquiry skills essential in today's world it can benefit from integrating the moral intentionality that Prophetic pedagogy so deeply instills. A balanced educational paradigm should, therefore, neither ignore spiritual formation nor dismiss the necessity of cognitive skill-building.

3.4.3 Case Study: Prophetic Feedback vs. Formative Assessment

Feedback is a vital element of effective teaching, whether in traditional or modern pedagogies. Feedback in prophetic teaching was constructive, individualized, and morally

elevating rather than just corrective. Similarly, contemporary education emphasizes formative assessment, a process designed to support learning through continuous feedback. In order to highlight commonalities and significant differences in goal, approach, and impact, this section employs a case study methodology to compare the two practices.

Prophetic Feedback: A Holistic and Compassionate Practice

Feedback was used by the Prophet Muhammad (PBUH) to foster understanding, develop character, and promote introspection in addition to correcting errors. A powerful example is the hadith reported by Abu Hurairah, where a man entered the mosque and urinated. The Prophet (PBUH) instructed the companions to leave him and cover it with a bucket of water as they hurried to stop him. Instead of making things difficult, you were sent to make them easy (Sahih al-Bukhari, Hadith 6128). This response demonstrates a profoundly kind and respectful method of giving feedback that is sympathetic and instructive rather than punitive.

The Prophet also used non-verbal cues, indirect feedback, and storytelling to guide learners. For example, when he noticed certain companions expressing pride in their lineage, he responded with the story of Adam and Iblis (Sahih Muslim, Hadith 2651), gently redirecting their focus to humility. According to Tariq Ramadan's book "In the Footsteps of the Prophet," the Prophet's advice frequently blended moral contemplation with interpersonal relationships, promoting change without causing embarrassment (Ramadan 2007, 112). Additionally, each person received personalized feedback. Dr. Muhammad Ali Al-Hashimi claims in *The Ideal Muslim Teacher* that the Prophet was aware of the advantages and disadvantages of his companions and adjusted his counsel accordingly (al-Hashimi 2007, 85). Contemporary differentiated instruction strategies resemble this methodology.

Formative Assessment: Continuous Support for Learning

According to contemporary educational theory, formative assessment is the continuous practice of assessing student comprehension in order to modify instruction and promote learning (Black, Paul and Dylan Wiliam 1998). Formative assessment prioritizes teacher-student communication, peer review, and descriptive feedback over grade distribution. Open-ended questions, think-pair-share, grade-free tests, self-evaluations, and reflection journals are some of the strategies.

Leading expert in this area Dylan Wiliam highlights that when teachers concentrate on learning rather than passing judgment, formative assessment boosts student engagement (Wiliam 2011). Through critical thinking and thoughtful discussion, the approach fosters self-regulated learning and the development of metacognitive skills, which Prophet Muhammad naturally encouraged.

Case Comparison and Analysis

Aspect	Prophetic Feedback	Formative Assessment
Tone	Compassionate, non-judgmental	Constructive, non-punitive
Method	Storytelling, questioning, personal dialogue	Quizzes, feedback forms, peer assessments
Goal	Moral development and deep understanding	Academic growth and concept mastery

Timing	Immediate, situational	Continuous, embedded in lessons
Personalization	Highly personalized	Increasingly individualized via data

Prophetic feedback consistently included emotional, moral, and spiritual components what is now sometimes referred to as "whole-person education" while contemporary formative evaluation tended to concentrate more on cognitive objectives. The case of Prophetic feedback versus formative assessment reveals significant overlap in intent and function. The goals of both approaches are to promote development, reduce harm, and guarantee learner progress. But a deep moral and spiritual component that is frequently missing from secular frameworks is incorporated into the prophetic approach. **Combining the two provides a potent, morally grounded method of providing feedback in both Islamic and contemporary classrooms.**

Visual Table 1: Side-by-Side Method Comparison

Side-by-Side Method Comparison		
	Prophetic Feedback	Formative Assessment
Tone	Compassionate, non-judgmental	Constructive, non-punitive
Method	Storytelling, questioning, personal dialogue	Quizzes, feedback forms, peer assessments
Goal	Moral development and deep understanding	Academic growth and concept mastery
Timing	Immediate, situational	Continuous, embedded in lessons
Personalization	Highly personalized	Increasingly individualized via data

Venn Diagram 1: Overlapping Techniques



3.5 Practical Applications and Relevance Today

The Prophetic teaching methodologies continue to hold remarkable practical relevance in modern education, particularly within multicultural, faith-based, and values-driven educational environments. These Prophetic approaches, when compared to contemporary teaching methods, show a comprehensive framework that prioritizes not just

cognitive development but also emotional, ethical, and spiritual development areas that are sometimes overlooked in secular educational paradigms.

3.5.1 Prophetic Methods in Modern Classrooms

Prophetic teaching methodologies offer timeless relevance, even within the dynamic and evolving environment of modern classrooms. Prophetic pedagogy's basic strength is its human-centered approach, which prioritizes intellectual, moral, and emotional growth to create a comprehensive educational framework that strongly aligns with the teaching objectives of the 21st century. Key components like empathy, storytelling, repetition for reinforcement, moral exemplification, and personalized education are becoming more and more in line with contemporary pedagogical advancements.

One of the most striking applications is the Prophet Muhammad's (PBUH) use of differentiated instruction. He adjusted his instruction to accommodate the varying comprehension and ability of each individual student. This is in line with the current focus on differentiated learning models and inclusive education, where teachers modify procedures, environments for learning, and content to accommodate a range of student requirements. For example, his method of teaching through analogies and metaphors as evident in the Hadith comparing a believer to a palm tree (Sahih al-Bukhari, Hadith 73), mirrors the use of frameworks in contemporary constructivist principles.

Furthermore, the Prophetic style of inquiry-based instruction, where he would pose thought-provoking questions, encouraged active reflection and internalization. This approach aligns with contemporary pedagogy's inquiry-based learning philosophy, which encourages students to pose queries, conduct research, and develop understanding. His instruction also placed a strong emphasis on emotional intelligence, as evidenced by the manner he rectified errors without making the student feel ashamed. This approach is in line with restorative practices and positive behavior interventions in contemporary classroom management.

Many contemporary educators also draw parallels between Prophetic storytelling and narrative pedagogy. Works like Tariq Ramadan's (2007) book *In the Footsteps of the Prophet* emphasize the Prophet's capacity to impart moral principles and ethics via actual events, serving as an example for moral teaching (Ramadan 2007). In *Muhammad: A Prophet for Our Time*, Karen Armstrong (2006) also emphasizes how the Prophet's narrative approach addressed the heart and brain simultaneously, something that many contemporary systems lack, and was both pedagogically sound and emotionally engaging (Armstrong 2006).

In addition, prophetic feedback techniques are quite valuable in today's formative evaluation. He used contextual instruction, encouragement, and gentle advice in place of harsh correction. Adair's *The Leadership of Muhammad* (2010) discusses how his feedback style built trust and intrinsic motivation, qualities necessary in modern feedback mechanisms like assessment for learning (Adair 2010). Prophetic ideals have begun to be incorporated into educational institutions around the world, notably in the Muslim world. For instance, value-based education in The National Education Policy 2017 of Pakistan advocates embedding Islamic values and Prophetic ethics into secular education to bridge the moral-educational gap. Studies that support integrating Islamic pedagogy within secular curricula, such as Dr.

Sa'eda Benaissa's *Educating Muslim Students in the 21st Century*, mirror this sentiment (Benaissa, Memon and Abdalla 2021).

In conclusion, prophetic approaches offer instructional solutions based on empathy, adaptability, and moral purpose all of which are essential to contemporary education in addition to their religious significance. Current educational disparities, especially in the moral and emotional areas, can be addressed by putting these concepts into practice.

3.5.2 Hybrid Models for Islamic and Secular Education

In the 21st century, the demand for education that integrates both spiritual and worldly knowledge has led to the emergence of hybrid educational models that combine Islamic pedagogy with contemporary secular educational frameworks. These models seek to effectively engage with international educational standards and methodologies while upholding the moral and spiritual principles that are the basis of Islamic teaching.

The concept of a hybrid model stems from the Prophetic tradition, where education was not confined to religious matters but extended to worldly wisdom, ethics, and social interaction. In his well-known statement, "Seeking knowledge is obligatory upon every Muslim" (Sunan Ibn Majah, Hadith 224), the Prophet Muhammad (PBUH) implied a comprehensive effort that encompasses both spiritual and practical aspects. This balanced view is echoed in the works of Imam Al-Ghazali, who believed in harmonizing the sciences of religion with rational disciplines for the complete development of a human being (al-Ghazali 2004).

Modern educational theorists, like John Dewey, emphasize experiential learning and social context in education, integrating with Islamic principles of learning through reflection (*tadabbur*) and practical engagement (*amal*). Islamic teachings, which see education as a lifelong moral and intellectual journey from birth to death, are consistent with Dewey's idea of learning as a life process.

In the Pakistani context, hybrid models are gaining momentum in institutions such as Bayyinah Institute, International Islamic University Islamabad (IIUI), and Iqra University, where curricula integrate Islamic studies with science, technology, and the humanities. The purpose is not only academic achievement but also the development of morally upright and socially conscious people. Scholars like Dr. Mahmood Ahmed Ghazi have worked for curriculum reform that allows for Islamization of knowledge without isolating learners from global scientific discourse (Ghazi 2002). A well-organized hybrid model includes various pedagogical features:

- Moral growth through Quranic ethics and Hadith studies.
- Critical thinking and inquiry aligned with contemporary norms.
- AI integration with digital technologies for easily accessible and interesting learning.
- Multi-lingual instruction to connect local identity with global competence.
- Community-based learning that reflects the Prophetic model of mosque-centered education.

This model is supported by Al-Attas, who emphasized the goal of Islamic education as the instillation of (*adab*) discipline of the body, mind, and soul. Conversely, the secular component gives pupils the technology literacy, critical thinking, and problem-solving skills

necessary in today's environment (al-Attas 1999). The UNESCO report on the futures of education from 2021, highlights the importance of value-based, inclusive, and future-oriented education systems, aligning well with the goals of Islamic pedagogy advocates for pluralistic and value-driven learning frameworks, also reflects this dual emphasis. Therefore, a successful hybrid approach must allow students to navigate and make meaningful contributions to the contemporary, frequently secular, global society while preserving the uniqueness and integrity of the Islamic worldview. It empowers learners to embody the prophetic model of “mercy to all worlds” (Al-Anbiya 21:107) in professional, academic, and social settings.

Conclusion

In conclusion, integrating Prophetic teaching methodologies into contemporary educational frameworks offers a transformative model that harmonizes spiritual wisdom with modern pedagogical innovation. The Prophet Muhammad’s (PBUH) teaching methods—rooted in compassion, dialogue, experiential learning, moral instruction, and emotional intelligence—reflect principles that resonate strongly with contemporary theories such as constructivism, humanism, and social learning. While modern education often emphasizes cognitive development and measurable outcomes, Prophetic pedagogy enriches it by centering ethical purpose, emotional balance, and community engagement. This synthesis not only bridges the gap between faith-based and secular education but also provides a holistic framework that cultivates intellectual excellence alongside moral and spiritual growth, making it profoundly relevant for today’s complex, value-challenged educational environments.

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