Theoretical Rules of Medicine: A Comparative Study of al-Dhahabī's *al-Ṭibb al-Nabawī* and Ibn Sīnā's *al-Qānūn fī al-Ṭibb*

Muhammad Fawwaz Bin Muhammad Yusoff

Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia,
Bandar Baru Nilai, 71800, Nilai Negeri Sembilan, Malaysia
Email: fawwaz@usim.ed.my

Nur Izah Binti Ab Razak

Faculty of Medicine and Health Sciences, Universiti Putra Malaysia
43400 UPM Serdang, Selangor Darul Ehsan
Email: nurizah@upm.edu.my

ABSTRACT

Ibn Sīnā (d. 427AH/1037CE)'s Galenic account of medicine was remarkably significant on medieval natural philosophy and religious thought in the Islamic world. Just as one might split philosophy in the Islamic world into an era before and post-Avicennian tradition, so one could periodise medical history into the time before and after his glorious *al-Qānūn fī al-Ṭibb* (Canon of Medicine). This paper will compare the medical theory in Ibn Sīnā's *al-Qānūn fī al-Ṭibb* and al-Dhahabī's (d. 748/1348) *al-Ṭibb al-Nabawī* to determine if medieval *al-Ṭibb al-Nabawī* genre was influenced by the post-Avicennian tradition. In order to assess this theoretical impact on the writing of prophetic medicine genre, the paper will analyse first the introductory part of both writings from their similarity and some of the subsequent developments in *al-Ṭibb al-Nabawī* writings. This will form our comparative view of anatomical and philosophical classical positions. Given the focus of the *al-Ṭibb al-Nabawī* genre is traditional prophetic medicine, the paper will turn to the question of medical theory; Did al-Dhahabī really observe this topic? What role does medical ḥadīth play in determining how Muslims should approach classical theory of medicine? By providing comparison between the two works, one can see al-Dhahabī's *al-Ṭibb Al-Nabawī* developed in interaction and extended to the *al-Qānūn fī al-Ṭibb* as well as an attempt to bring forth a new form of medicine, that would integrate Ibn Sīnā's medical theory with Prophetic ḥadīth.

KEYWORDS: Islam, Islamic Studies, Contemporary Times, Prophetic Approach, Teaching

INTRODUCTION

There have been quite a number of studies on the methods of teaching Islamic studies (Ahmad, 2001; Ashaari et al., 2012; Assegaf, Zakaria, & Sulaiman, 2012; Don et al., 2012; Göl, 2011;

Sardar, 1983). An attempt was also made to determine the contributions of Arabic language in the study and teaching of Islamic studies in different higher institutions in the non-Arab world (Ahmad, 2001). In another study, the need for teachers in the discipline to reassess their methodology and approach due to the challenges exerted by globalization and modernity was identified as important (Ashaari et al., 2012). In order to do this, teachers must ensure the continuous relevance of the topics been addressed in class as well as endeavor to effectively respond to contemporary needs of the students in the modern world.

Furthermore, the idea of making da'wah a mainstream subject of Islamic studies in higher institutions of learning has also been examined (Don et al., 2012). This is because the inclusion of da'wah is seen as a way of infusing in the student the desire and willingness to proselytize the religion. However, beyond proselytization of Islam, the successful utilization of educational technology for teaching Islamic studies has also been highlighted (Göl, 2011). An increase availability of data and information in the 21st century through the sophisticated use of technological tools as necessitated the need to explore how educational technology can assist students to construct knowledge in the field of Islamic studies.

This shows that there has been an attempt to use different methods in impacting the knowledge of Islamic studies in terms of usage of technology, research-based teaching, and student-centered teaching, teacher-centered teaching, and all these forms can be said to have been combined by the Prophet in an incisive way in teaching his followers. It is against this backdrop that this study attempts to address Prophet Muhammad's method of impacting Islamic teaching on his companions with a view to identifying possible ways this can be implemented in teaching Islamic studies in higher institutions. Through a look at the primary sources in Islam – the Qur'ān and the Sunnah as preserved in his sayings and teachings (Ḥadīth). This study examines these methods used by the Prophet and highlights their possible implications. The study shall, therefore, proceed as follows; define Islamic studies, phases of development in Islamic studies, techniques in teaching Islamic studies, the prophetic methods, and conclusion.

DEFINING ISLAMIC STUDIES

Islam is the name of a religion whose first Prophet is Adam and last is Prophet Muhammad. It is believed to be the religion of every single genuine Prophet of God since the creation of humankind. Islam, in a technical sense, is a state of peace attained through surrender to God. Islamic Studies, on the other hand, is used to described an area of Theological Sciences which aims to control the social, political, economic, natural and physical aspects of life in service to God. It can also be seen as notions, issues, and advancements from and identified with Islam (Oloyede, 2004). Islamic studies include all studies that are regarded as originating with Islam or developed and advanced under its influence, be they theological, literary, historical, philosophical or scientific (Siddiqi, 1961)

However, there are others who regard Islamic studies not as a religious subject and in fact see it as having little to do with classical Islamic studies as understood by Muslims for centuries. Rather, it is a study that investigates how the religion and culture of Islam influence specific societies and reflect philosophy, law, literature, art, and architecture. Also, it explores how Islam affects social, economic and political relations (Institute of African Studies, 2016). A more comprehensive definition of Islamic studies holds that it is "the systemic study of Islam both as a religion (al-din) and as a civilization (al-hadarah) through the integration of the major disciplines of Usul al-Din (Islamic theology), Shari'ah (divine law), Akhlaq (ethics), with dawah (Islamic missionary work), Arabic language and its literature, Islamic history and civilization" (Manuty, 2011, p. 138).

There is also the view that two basic approaches exists in defining Islamic studies; one narrows the definition and the second tends towards a broader definition. The reason for a narrow definition is to maintain quality and to make Islamic studies distinct from humanities and social sciences. For broader definition, two reasons were also presented; the need to examine the evolution of modern Islam as well as the Islamic textual tradition and its social reality (Dien, 2007). Furthermore, in examining the definition of Islamic studies, focus on what generally constitute religious sciences in Islam as a way of stating what is Islamic studies within Islam. The reason for this approach is "to go beyond the discipline's 'Eurocentric' settings and reflect on the provision of the subject within its origins in Islam itself during its long history" (Khir, 2007, p. 257).

Basically, what can be gleaned from the above discussion on the definition of Islamic studies is that it is a disciplined defined based on the subject matter that is being addressed rather than a particular scholarly approach or tradition nor disciplinary approach.

3 PHASES OF DEVELOPMENT IN ISLAMIC STUDIES

According to Martin, Empey, Arkoun, & Rippin (2016) the phases of the history of Islamic studies can be divided into; theological beginnings, religious polemics 800-1100, crusade and Cluniac scholarship 1100-1500, reformation, 1500-1650, and discovery and enlightenment 1650-

1900. However, it must be noted that the basis of their division is Islam as a topic in the West. Yet, one can still deduce from their analysis the evolution of Islamic studies as a discipline of study.

Islamic studies can also be said to have emerged as a modern academic discipline primarily through its association with thought and mastery of Oriental Studies or Orientalism. At a point, there was a move from the investigation of the past to the investigation of present day Muslim social orders within particular local settings which eventually lead to Area Studies programmes (Nanji, 1997).

The field of Islamic Studies saw two further significant developments in the second half of the twentieth century. The first was related with the ascent of the purported logical investigation of the historical backdrop of religion that was in the end merged in endeavoring to oblige the investigation of Islam inside the train of religious studies. The second development came to fruition inside the limits of the sociologies when an ever increasing number of sociologists started to be keen on the investigation of "other" societies and people groups. Nonetheless, it is observable that the historical backdrop of Islamic Studies in the West uncovers that "there never was at any time in the past, a fixed paradigm that operated universally; the boundaries were constantly being revised" (Nanji, 1997, p. xvii).

Apart from the identified developmental stages described above, phases of development of Islamic studies can also be seen in countries such as the United States and Canada. The stages of development of field experienced in the country are probably due to the varieties of scholars working within the broadly defined discipline of Islamic Studies. Among the academic backgrounds of Islamic studies scholars identified are; area studies background, religious studies background, social science background, humanities background and traditional Islamic education followed by a certain period of education in Western institution background (Hermansen, 1991).

Furthermore, a review of various works published from the early 1960s to late 80s demonstrated that the way Islam is understood by scholars is undergoing a process of change due to increased attention to the shaping function of definitions and concepts within the discipline of Islamic studies (Hermansen, 1991). This makes it a bit difficult for Islamic studies to be narrowly confined to strictly religious themes. In addition, this may be the result of the uniqueness of Islamic tradition and a way of unshrouding of the believe that textual studies of a religious tradition will invariably lead to purely religious themes.

4 TECHNIQUES IN TEACHING ISLAMIC STUDIES

Different techniques have been identified in relation to teaching Islamic studies. For instance, the effective use of educational technology (ET) in order to help students of Islamic studies construct knowledge when taught (Göl, 2011). Another study noted that an effective use of ET and research-based teaching can help students to become critical thinkers while studying Islam (Asyafah, 2014; Göl, 2011).

Aqsha et al. (2011) examines the use of inductive and deductive approach in the teaching of Islamic studies. They observed that some Islamic studies teachers create a guide and instructional teaching so that they can achieve their teaching aims more quickly and more

effectively. Furthermore, the use of sophisticated multimedia technologies in the teaching of Islamic studies was examined by Jusoh & Jusoff (2009). They pointed out that the use of multimedia in teaching and learning of Islamic studies enhances understanding and increase interest in the field (Jusoh & Jusoff, 2009). It also helps Islamic studies student in the knowledge requires to find the truth. Apart from guiding students towards the truth, it also simultaneously makes teaching and learning process enjoyable. In addition Zedan, Yusoff, & Mohamed (2015) found that Islamic Studies subject can be made interesting and entertaining through use of the multimedia tools. In Islam, the use of modern technology is encouraged as it helps towards the development of positive thinking, the ability to innovate and to trigger the drive for self-improvement (Lubis, Yunus, Lampoh, & Ishak, 2011).

Another technique in the teaching of Islamic studies that has been put forward is the teaching of Islamic studies supplemented with modern science teaching methods. The reason for supplementation with a modern scientific method is to aid the measurement of the success of an eclectic approach in teaching Islamic studies. That is student will have options to select a Major in Islamic studies and a minor in social sciences or another way (Ashaari et al., 2012). This has also led to a discussion on the improvement of the teaching of Islamic studies to address a problem base system of teaching method. Examples can be found in the approach of Imam Abu Hanifah (699-767M), Imam Ghazzali (1058–1111M) and Ibn Rushd (1126-1198M) among others, a situation one is faced with a contemporary problem and one has to find a solution. According to Ashaari et al. (2012) a practical example will be in the teaching of Hadith, for instance, the teaching of should not be theoretically and reading of the classical texts only but also supplemented with contemporary rational and critical thinking. In order to do so, students may be instructed to follow these steps: the student will be asked to understand the hadith without referring to the classical texts; he or she refer to classical text in order to understand the different method of understanding certain hadith; he or she compares his understanding of hadith with traditional ulama and find out similarities and differences; then read about its implications in different historical settings; finally, come to a conclusion and put it into the contemporary world (Ashaari et al., 2012). When student are only enjoined to read hadith only from the classical text without critically thinking about its implications in different historical condition, this can discourage productive and creative thinking and may not be able to implement their knowledge in a contemporary setting. That is why a supplement structure in the teaching of Islamic studies should be considered.

Another technique that has been proposed in the teaching of Islamic studies is the use of instructional materials (Olawale, 2013). Instructional materials enhance, facilitate and make teaching/learning easy, lively and memorable. They are also materials which the teacher uses in supplementing his teachings for better results. It can include the usage of chalkboard, charts, models, overhead projectors, films, television and computers in the teaching process. Hence, it is not just the' use of tools of technology alone but a systematic, integrated organization of machines (hard wares and soft wares) to solve problems in learning.

5 THE PROPHETIC METHODS

Prophet Muhammad is among the most emulated Prophets of Islam. This can be understood when one assesses properly the continuing influence he has among those who acknowledge him as the last Prophet. The role of Prophet Muhammad (Rasulullah) as educator and model, one who both instructed truth by mouth and showed truth in life is broadly brought about by Muslims as the perfect man. Hence, not exclusively did he go about as educator and model, however his instructing and case constitute a thorough and, from the point of view of numerous Muslims, an ideal code of thought and lead that will remain in effect until the end of time (Royster, 1978). This research identified the techniques used by Prophet Muhammad in teaching his companions about Islam and to encourage the usage of his techniques in teaching Islamic studies in schools. Some of the teaching methods as identified by Abu Ghuddah (2003) are examined below.

The Prophet reported to teach in such a way that he does not bore the listeners. It is said that when the Prophet would talk, a man tuning in to him, could tally the words on his fingers. The people could say that the Prophet said this, this, this, and this. This means that one would hear a saying from him once or twice, then, if someone is asked about it, one can easily say. In other words, when he would talk, he would not give a marathon address. In addition, the Prophet is also known to be moderate in his teachings. It is said that the Prophet would not always give lectures everyday in order not to bore the people rather he gave lectures occasionally (Alshareef, 2007). As a result, when the Prophey speaks it is always considered a special occasion. From this it can be deduced that in teaching Islamic studies effort should be made not to teach when the students have high tendency to be bored or not focus on what they are been taught.

Another method the Prophet often use when speakind is to talk at the intellectual level of the Listener. An hadith which can be linked to this point, is the hadith of the Prophet when he informed Muadh bn Jabal, "Whoever says la ilaaha illa Allah Muhammad ur RasulAllah sincerely from his heart will enter paradise." Muadh said to Rasulullah, "Shouldn't I tell everyone?" The Prophet said, "No, because they will begin to lean, they will become lazy in their deen after that" (Alshareef, 2007). Also, from this point it can be stated that Islamic studies should be taught according to the intelletual capacity of the students.

Equally important is the use of questions and debate. This is called the Socratic method. There was a time the Prophet was said to have inquired from the Sahabahs, "What would be the situation of someone who has a river at his door and every day, five times a day he comes out and he takes a bath in that river? At the end of the day would he have any dirt on himself?" The companions replied, "There would be no dirt on him, O Prophet of Allah." So Rasulullah said, "Similarly there are the five salawat, cleansing the person in this way." So he asked them the question and they were able to make a meaningful conclusion (Alshareef, 2007). This method can also be used in teaching Islamic studies classes instead of the teacher just stating out the major lessons from the topic of the day, the teacher can ask in form of a question in order to aid the students in gaining a deeper understanding of the topic been learnt.

Also, among the method used by the Prophet in teaching the companions is the use of analogies. An example from the Prophet is the hadith of the lady who came and got some

information about her mother who made a promise to do Hajj thereafter died. She asked the Prophet "Should I do Hajj on her behalf?" but the Prophet replied: "If your mother had any debts, would you pay them on her behalf?" The woman said, "Yes." Rasullah said: "The debt owed to Allah is more worthy of being fulfilled and paid off" (Alshareef, 2007). This shows incidence shows a very important lesson in the teaching method of the Prophet which is that in teaching Islamic studies teachers should attempt to use analogies more often to make points clearer to their students.

In like manner is the utilization of outlines or illustrations. The Prophet showed individuals using illustrations on the earth, or on the dust. For example, the Prophet once made a straight line through the sand and after that he made lines to one side and lines to one side, and afterward he mentioned verses relating with the sabeel (path) of Allah: "And do not follow the other paths as it will distract you and divide you from the path of Allah" (Alshareef, 2007). This is another important lesson for teacher of Islamic studies. The use of drawing and diagrams to illustrate a point is a good way of making a point clearer to the students.

The Prophet is also said to use gestures while talking. For example, the Prophet once raised his hand saying: "I and the person who deals with the orphans are in heaven, like this" and he joined his fingers. Another case is the point at which the Prophet was giving one of the companions exhortation, saying: "Be careful with this," and he grabbed his tongue. The use of gesture is a very descriptive way of making lessons easy to remember for students and it will have a more lasting effect on the students.

Furthermore, the Prophet use of tangible shows or artifacts to teach. The Prophet would sporadically raise something up that was haram as a show to underscore it as haram. A case of this is the hadith of gold and silk for men. The Prophet raised the actual bits of gold and silk and said: "These are haram for the men of my ummah and halaal for the women of my ummah". Also, when the Prophet was talking about ghulul (stealing from the spoils of war), the Prophet as a matter of fact got the war spoils and he started disclosing to the Sahaabaa about the force of the haram of taking from the war spoils. He did this holding and remaining adjacent to the war spoils after the fight. So he did not simply make a reference to the war spoils; he really held it up (Alshareef, 2007). Teachers of Islamic studies can also emulate this method in the class on halal and haram in order to drive home the points of the topic.

Moreover, the Prophet answered questions before they are inquired. A case of this is the point at which the Prophet said: "The Shaytan will come to a person and say, 'Who created this, who created that?' until the Shaytan finally brings the person to the conclusion, 'Who created Allah?' Whoever has this happen to them should recite Surah Ikhlas and should spit three times to the left, dry spit, and say 'a'oodhubillah hi minash shaytan nirajeem." Teachers of Islamic studies should also be able to predict the questions of the students before they are asked in order to cover as much area as possible on a particular topic. Further, on the same point, the Prophet at times answers with more than what is asked. This is because the Prophet often times pays consideration regarding the questioner's circumstance and endeavoring to perceive how this individual could profit significantly more. A case is the hadith about the people who went to the Prophet and got some information about making wudu from ocean water. Since they could not drink the ocean

water, they were additionally feeling that it was not unadulterated (tahir). They needed to know how they should deal with a circumstance where they have drinking water, yet in the event that it is utilized for wudu, at that point there would be none left to drink when they are parched. So the Prophet stated: "The water is tahoor." So one can make wudu with ocean water, in any case, the Prophet additionally started discussing fish, that the creatures that die from the water are halaal to eat. From this we can deduce that in teaching Islamic studies more explanations can be given beyond what the student asked especially when the context and the conditions of the question and the questioner are well known. Also, in addition to this is the hadith of a woman who asked the Prophet about Hajj for her infant. The Prophet inquired, "Who are you all?" The people replied, "We are so and so. Who are you?" The Prophet said, "I am RasulAllah." When he said that the lady raised her infant and said, "Is there Hajj for this baby?". Rasulullah said, "And you will have the reward." In other words, the woman will be rewarded for the effort of taking the infant for Hajj (Alshareef, 2007).

From the above point can be deduced another method of the Prophet which is to transform the inquiry into something that will be of more advantage, A case of this is where a man went to the Prophet and asked, the Prophet, "When is the hour?" The Prophet said, "What have you prepared for that final hour?" This is a redirection of the question to a more significant point. The questioner informed the Prophet, "I haven't prepared a lot of salah and I haven't prepared a lot of zakah (in addition to the fard), but I am preparing one thing – my love for Allah and His messenger." The Prophet said, "You will be with who you love." This is another lesson to be learnt by teachers of Islamic studies. They should endeavour to redirect their students' questions to a more significant lesson whenever the need arises. In addition to the point just mentioned is the hadith where the Prophet was asked, "What should the muhrim (someone in ihram) wear?" The Prophet addressed the inquiry by listing what the muhrim ought not wear (Alshareef, 2007).

Also, the Prophet allowed others to answer the questions. An example of this can be found in the hadith of a man who came to the Prophet and said that he had a dream that there were mists dribbling nectar and ghee and there was a rope that the Prophet had ascended. At that point the general population had come and one individual scaled the rope, and a few people were gathering a significant number of the droplets that were descending from the mists while others were not gathering that much. Prior to the Prophet replied with an understanding of the dream, Abu Bakr said, "O Prophet! Allow me to interpret it," and Rasulullah allowed him to do so. So he disclosed to him that he was right on a few points and mixed up on others. Additionally, there are times where a man would go to the Prophet with a legitimate issue and he would ask a specific Sahabah to get up and make a judgment between them. That companion would state, "O Prophet of Allah, shall I judge between them while you are here, in our midst?" Rasulullah would respond in the affirmative (Alshareef, 2007). Teachers of Islamic studies can also use this method to train their students in order for them to become more confident and well grounded in their field of learning.

Teachers of Islamic studies can also make use of the Prophet method of taking advantage of 'teaching moment'. An illustration is the hadith of the road kill. It occur during the time of the Prophet that there was, a dead goat with a distortion in its ear and the Prophet passed by it. Others were also passing by, and nobody was focusing on the dead creature, yet the Prophet said, "Look

at this. Which one of you would buy this for such and such amount of money?" They said, "O Prophet, even if it were alive, no one would want to pay money for it. Because of its deformity, no one would care for it, and how much more so since it's dead." The Prophet then said, "Verily, the dunya is more worthless to Allah than this animal is to you. Just like you don't care about this, in the sight of Allah, this dunya is less worthy than this." So the Prophet used the occasion to teach what the dunya should mean to a Muslim (Alshareef, 2007). Teachers of Islamic studies can make use of this method in order to not to make their classes monotonous. Another case is the hadith of the lady tossing her kid into the fire. This lady had lost her child who she was still nursing, for a drawn out stretch of time. So when the mother at last found the kid, she took the child and quickly began feeding the child. The Sahabahs were looking and were astonished at the gigantic love of this mother. Right then and there, the Prophet said, "Do you imagine that this woman would throw this child into the fire and burn it alive?" They said, "O Prophet of Allah, she would never do it so long as she is capable of protecting the child from that." The Prophet then said, "Indeed, Allah is more merciful to His slaves than this woman to her child" (Alshareef, 2007).

Notably, the Prophet also use oaths for emphasis. The Prophet would underline something by swearing by Allah. This happens in numerous ahadith and some surahs found in the Qur'an, for example, Surah Ash-Shams, was shamsee wa-duhaahaa; Surah Al-Lail, wal layli ee-dha yagh-shaa, and Surah ad-Dhuha, wad duhaa, among others. This means that teachers of Islamic studies can also use oath to drive home there points when teaching or in order to make their students pay attention to what they are been taught.

Likewise, the Prophet used Repetition. In the event that there was something that required accentuation, the Prophet would repeat it three times. A companion of the Prophet Anas bn Malik said the Prophet would rehash something three times so individuals would comprehend what he was stating. A case of this is the hadith where the Prophet said: "Beware and destroyed from the ankles of the Hellfire." It was said that the reason the Prophet repeated the words couple of times was that the Sahabahs had ceased for Salat-ul-Fajr, and the Prophet was coming behind them. When he neared them he saw that as a result of the coldness of the night, they were not completely cleaning their feet and getting the water onto their lower legs when making wudu. The Prophet drew close to them, raised his voice, and said: "Beware and destroyed from the ankles of the Hellfire. Beware and destroyed from the ankles of the Hellfire. Beware and destroyed from the ankles of the Hellfire" (Alshareef, 2007). This shows that the use of repetition to draw attention of student can be a viable technique in the teaching of Islamic studies.

Equally important is the use of silence employed by the Prophet. It is said that the Prophet would call the audience by his name, making him focus, without noting or explaining to the audience why he is calling him. For instance, the hadith of Muadh where he is going with the Prophet and he said, "O Muadh," and Muadh said, "I am consistently here for you and constant in your assistance", and after that the Prophet stayed calm. They went on and after that the Prophet again said, "O Muadh," and then Muadh gave the same response and then the Prophet stayed calm. A little time passed and for a third time the Prophet said, "O Muadh," and Muadh said "I am consistently here for you and constant in your assistance" (Alshareef, 2007). This method can also

be used by the teacher of Islamic studies when they notice there is or are students who are not paying attention in class. This can easily make the student concentrate more in class.

The Prophet at times also make physical contact when speaking as a method of getting his listeners attention. The Prophet would hold the hand or the shoulder of the individual to whom he was talking, to influence the individual to focus. An example is the hadith where the Prophet said "Be in this dunya as if you are a stranger or a passer by." The Prophet was holding the shoulders of the sahabah when he said this (Alshareef, 2007). Another case from the hadith is the point at which a kid came and solicited authorization from the Prophet to commit zina. The Prophet disclosed to him with questions, not answers. The Prophet clarified it with the goal that the kid arrived at the conclusions himself and toward the finish of the discourse the Prophet touched the kid's chest setting his hand close to the kid's heart and made du'aa for him. From these two episodes the importance of physical contact can be seen. Teachers of Islamic studies can therefore use this method as a way of making sure the students pay attention in their classes.

The use of cliffhangers is another method of the Prophet. This entails the Prophet saying something and the audience members would not by any stretch of the imagination comprehend information disclosed. At that point he would pause and allow them to consider it, in this way expanding their want to learn it and tune in to his clarification (Alshareef, 2007). This method can also be adopted by Islamic studies teachers. It serves as a way of getting the attention of the students as well as making the students think about what is been said.

As a matter of fact, the Prophet adopted the use of stories of the Past. This is a commonly used method that can also be seen in the Qur'an and the Sunnah. This shows that stories are an effective way through students in Islamic studies can be made to learn and not forget the topic they are been taught in class.

The Prophet at times also make effort to paying attention to focus groups. For example he would give careful consideration to ladies' instruction by reproving them and giving them counsel specifically. This, as well as give careful consideration to the youngsters. Additionally, the Prophet would go into the souk (market) addressing businessmen. The Prophet would pay special attention to specific groups who share same challenges or problem. In Islamic studies class, this method can also be adopted by focusing on specific group of people within the class when discussing a topic that they can easily relate with or that they might be really interested in. Furthermore, it is said that in the Eid sermon, the Prophet would give the khutbah and after that go before the ladies and give a discourse straightforwardly to them and for them. Also, there was a time the women complained to the Prophet that the men do not give them the opportunity to learn from him as much as they like and the Prophet resolve the situation by dedicating a specific day to them with the goal that he could teach them and they could uninhibitedly pose their inquiries (Alshareef, 2007).

Also, the Prophet used anger. An example from the Prophet about utilizing displeasure to instruct or make a point is the point at which the general population endeavored to do shifaa' for a lady who had stolen and have her pardoned from the punishment. The Prophet utilized outrage at that time to make the point that she cannot be pardoned (Alshareef, 2007). This shows that anger can also be an important tool that can come in handy when teaching students of Islamic

studies. Through anger the teacher can get the attention of the student and make them pay more attention in class.

6 CONCLUSION

This study, through a look at a primary source in Islam, the life example of the Prophet Muḥammad, has shown that there are many methods that could be adopted in making Islamic studies more teacher-centered. In this paper we focused on the techniques used by the Prophet. It is believed that these methods offer a clearer understanding of the Prophet and thus lead to better way of teaching Islamic Studies.

In following the methods of the Prophet, one is able to reach a deeper understanding of the message and this helps in the transmission of Islamic knowledge. These methods of the Prophet are also important and required in educating Islamic Studies students, especially because of the saying of the Prophet that "If one person gets guided on your hands, it is better for you than a red she-camel." This is to show the far-reaching effect of an appropriate technique in teaching generally which can be narrowed down to the teaching of Islamic Studies. However, it is important to state here that, all of these techniques should not be adopted but alternated according to the demands of specific topics. There has to be a mix of these methods, since, the constant use one method could bore the students as well.

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