

## Imam Shafie's Collaborative Research Based Teaching Methodology

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### Abstract

*The purpose of the study was to explore Imam Shafie's (767- 820) teaching methodology, thoughts of education, and impacts of his teaching. He is one of the most influential academic leaders of the world even after passing more than twelve hundred years, he has still been followed by millions of people round the world because of his collaborative research based teaching methodology, formalization of education, and thoughts of education. By using the said teaching methodology he has expended education globally that laid the foundation of modern world. This paper persuaded it by using method of replication and adaptation followed by inductive and comparative analysis. The methods of replication (The process of making duplicate notes from scripts, books and articles) and adaptation (The process of developing new ideas from old recipe) were used in the process of literature review. Data was collected from both primary and secondary sources available in the form of books, electronically published materials and research papers. Collected and compiled data was analyzed by using two analytical approaches i.e. inductive analysis (logical process to generalize ideas) and comparative analysis (techniques used to compare one method or idea with another)*

**Key words:** Imam Shafie, Teaching Methodology, Educational Thoughts, Curriculum Introduction:

### Introduction :

Abu Abdullah Muhammad ibn e Idris ibn e Al Abbas ibn- e- Usman ibn Shafie known as Imam Shafi'e (150/767 - 204/820) AH/AD, was descended from Quraish, and was the cousin of The Holy Prophet Hazrat Muhammad Peace Be upon Him. Imam Shafie, the beacon for the world, and the treasure of knowledge and wisdom<sup>1</sup>, was born in Gaza, Palestine, on the death day of Imam Abu Hanifa May ALLAH Marcy upon Him .<sup>2</sup> Although his life was affected by poverty but still he encompassed the earth with his knowledge and wisdom, conducted thousands of researches, and formalized the world first jurisprudence .<sup>3</sup>

Imam Shafie was the first who laid down the foundation of Formal Education System by establishing Shafie School of thoughts for Higher & Advance studies and Research in 814-15, in Egypt. His unique style of teaching has an everlasting impact on the world of knowledge as well as over the lives of common persons<sup>4</sup>.

He gave the world a comprehensive curriculum, used Attitude and Aptitude test for the first time in history, and promoted Arabic as the international, Trading, Official, and Academic Language of Golden Time era<sup>5</sup>.

Imam Shafie's extra ordinary competence and temperaments helped him to become one the most influence able, creative academic leader who has been followed by millions of peoples all over the world<sup>6</sup>.

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**IMAM SHAFIE AS A STUDENT AND SCHOLAR::**

Imam Shafie acquired informal education up to the age of ten. During this period main focused was paid to cognitive, physical, socio-cultural, moral, and interpersonal skill development<sup>7</sup>.

At the age of ten years old, he joined the Non-Formal study center of Muslim ibn e Zanji and Sufyan bin Iniah, where he acquire the True Knowledge (Hadiths & Sunnah), and Jurisprudence. He also conducted meta-analysis and historical research on their books<sup>8</sup>.

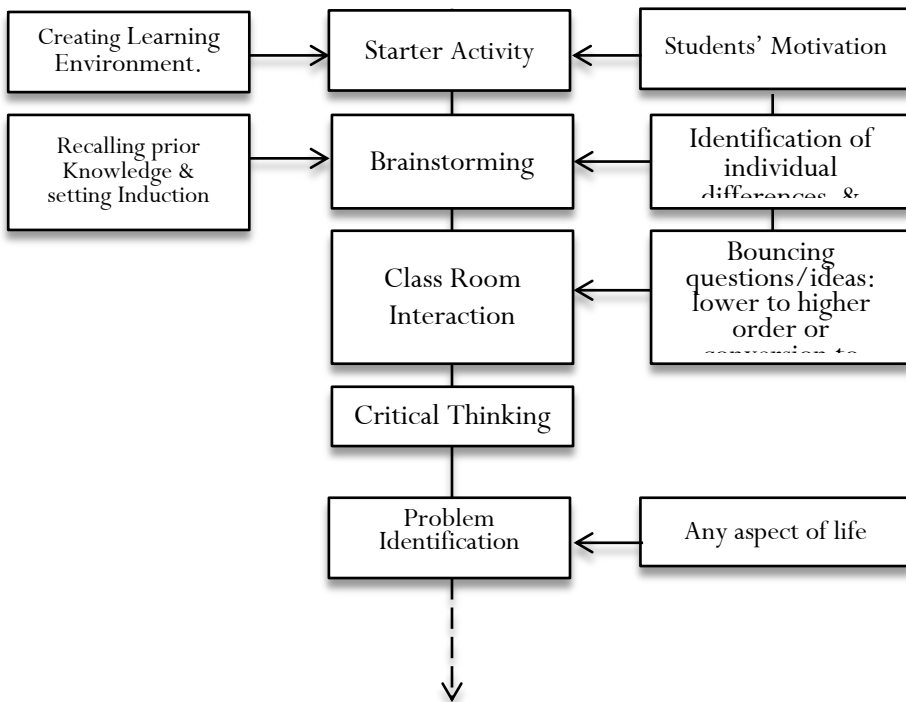
At the age of fourteen, he travelled to Madina where he joined the education research center of Imam Malik bin Anas to learn Mu'atta. Here he adopted a unique learning strategy: before joining Imam malik Education Research Center, he learnt by heart the whole course of Ma'atta. He conducted Meta-analysis and Historical research on Ma'atta too<sup>9</sup>:

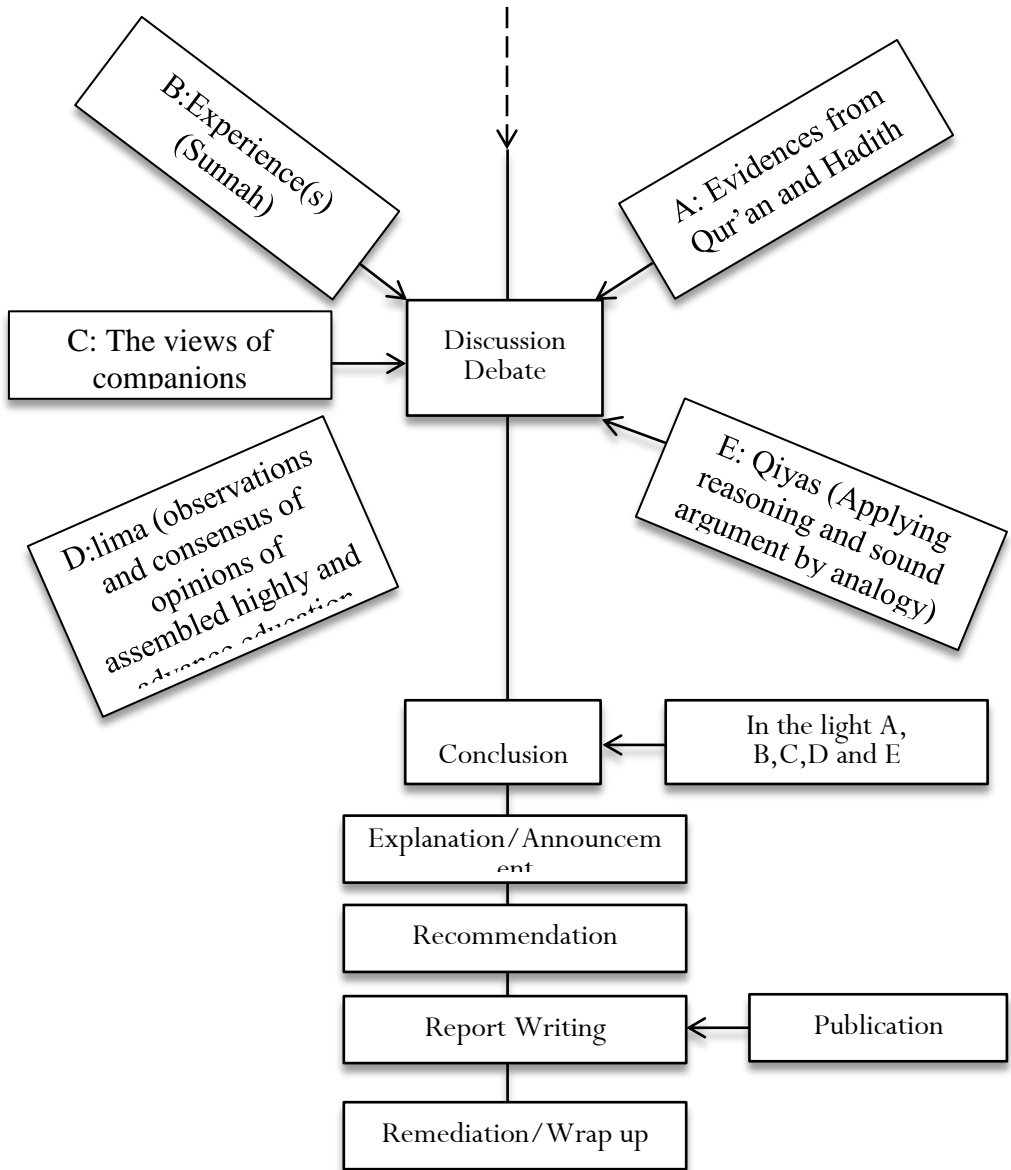
Due to this majestic memory, critical thinking, emotional stability, extra ordinary knowledge, analytical skills, and high morals, he was officially authorized to issue ruling or legal authorities at the age of only eighteen (18) years<sup>10</sup>.

**IMAM SHAFIE AS A RESEARCHER & TEACHER:**

It's due to his higher and advance level teaching that still, he has millions of followers round the world. He has enlightened the world with knowledge through his collaborative & research based teaching, integrated with Physical, Psychological, interpersonal skills development, and Islamic Values.

**Fig 1: Shows Imam Shafie's Collaborative Research based Teaching Methodology.**



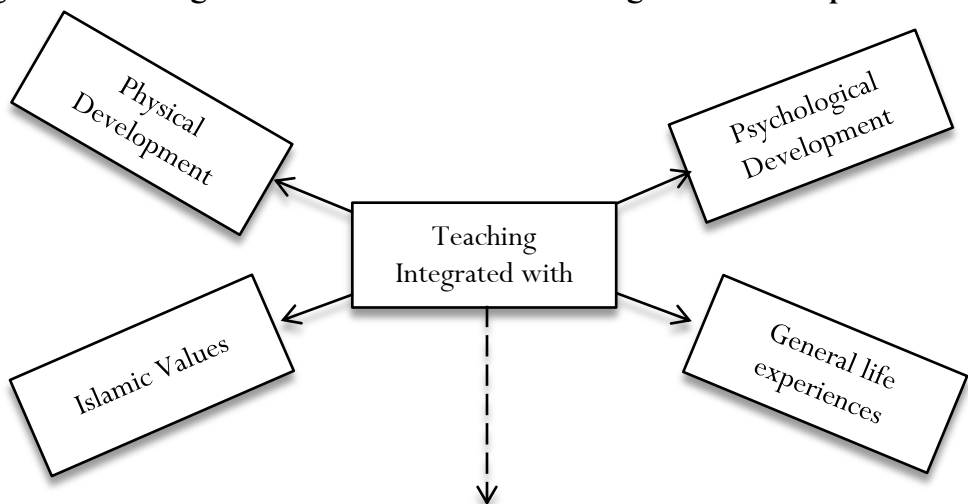


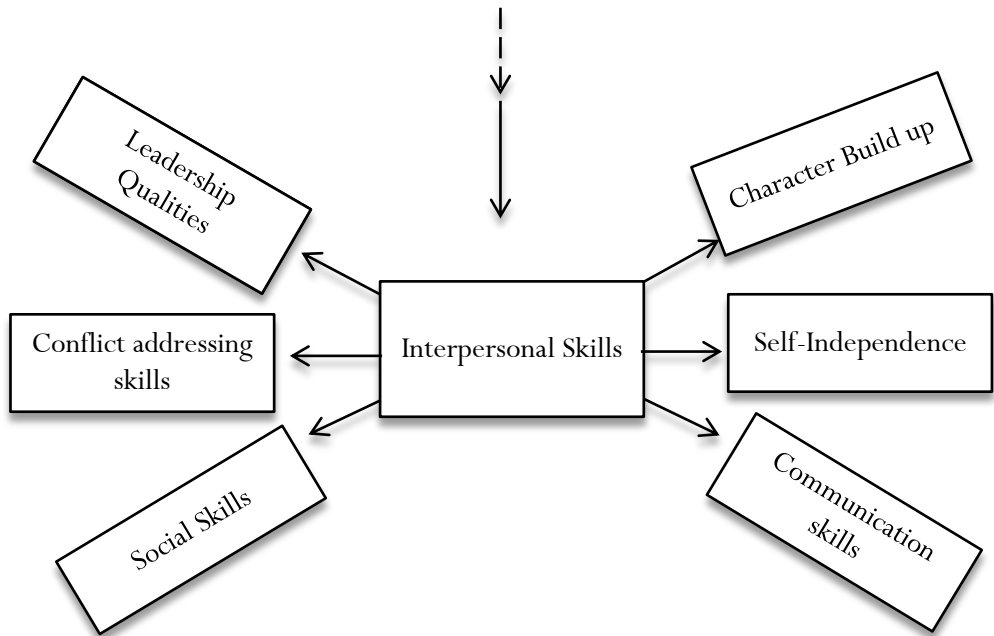
Imam Shafie's teaching style was Collaborative Research based Teaching, and his classroom's learning environment was democratic where everyone had equal right to participate class activities actively. He was well aware of his students' temperaments and differences<sup>11</sup>. Admission would be purely granted by qualifying attitude and aptitude tests, mainly comprises of language fluency & proficiency, and command over subject matters<sup>12</sup>. The duration of teaching on daily basis was from early morning (before sun rise) to afternoon<sup>13</sup>.

He was used to create learning environment by attracting and motivating students toward learning through reciting The Holy Qur'aan and glorifying Almighty ALLAH in his melodious voice<sup>14</sup>. This activity is named as Starter Activity of his lesson.

Imam Shafie always bridge students prior know with new by using lower order to higher order questions or conversion questions to diversion<sup>15</sup>. This step of his teaching methodology is named as “Brainstorming”. The technique, he had been used here, helped to develop critical thinking and analytical skill of his students and enabled them to identify the Research Problem, as according Azimi there were no rigorous methodologies nor legal authorities were clearly defined or properly practiced for determining ruling at that time. Imam Shafie provided a platform for collaborative research, where all of the authorities, ideas, and matters were critically tested and analyzed<sup>16</sup>. Once, a problem had been identified, it would be placed for an open discussion/debate session, where ideas and opinions had to be openly and fairly shared and discussed in the light of evidence(s) from The Holy Qur’aan and Hadiths, experience(s) from the life practice(s) of The Holy Prophet Peace Be Upon Him, view of the companions, Ijma (observation and consensus of opinions of assembled highly and advance Education experts), and Qiyas (applying reasoning and sound argument by analogy)<sup>17</sup>. Here, Imam Ahmad bin Hanbal and some other scholars who were the students of Imam Shafie and were education and research experts, had been authorized by him to supervise this session of discussion/debate in his presence and observation<sup>18</sup>. At the end of discussion/debate session, Imam Shafie was used to conclude his judgments in the light of Qur’aan, Hadiths, view of companions, Ijma, and Qiyas<sup>19</sup>. Thenceforward, conclusion would briefly be explained and announced to the students, while later on to public at Friday’s sermon<sup>20</sup>. Imam Shafie mostly used stories and shared general life experiences while explaining a conclusion, and always guided his students as well as general public how and why to use that law or principle<sup>21</sup>. In meanwhile, when he would be explaining and announcing a conclusion, his students were used to note it down for the purpose publication<sup>22</sup>. this session is named as Report writing. At the end of the each session, he had always asked question for the purpose of finding misconceptions, if no misconception would be found then lesson would be summarized<sup>23</sup>. This step is name as Remediation/Wrap-up. Imam Shafie focus was not only on students’ academic development but his teaching was also integrated with physical, psychological, general life experiences, interpersonal skills development, and Islamic values<sup>24</sup>.

**Fig 2: Shows integration of Imam Shafie’s teaching with other aspects.**





### ASSESSMENT STRATEGIES USED BY IMAM SHAFIE.

Adopted from Azimi (2015); Aiziz et al (2013), Abu Zahrah (1987) & Imam Shafi'e (1309) that Imam Shafie has used three types of strategies to assess his students.

- (a) Assessment for learning (AFL): observation, questions, debates.
- (b) Assessment as learning (AAL): interpersonal skills, debates.
- (c) Assessment of learning (AOL): Debates, and publications.

### TEACHING SKILLS OF IMAM SHAFIE

Imam Shafie was a academic leader who remains a role model for humanity. He was the man of strong interpersonal skills. Before establishing his Formal School, he prepared all of his lessons and research problems<sup>25</sup>; it means that he had developed the world's first curriculum. His relation with his students was being a father who always cares of them and gave them rewards<sup>26</sup>.

### IMAM SHAFIE THOUGHT OF EDUCATION:

Imam Shafie is one the most prominent and influence-able academic leader who illuminated all the ways leading toward success and prosperity. He formalized the "Life Leading Guide" where law, principles, and solutions for every matter is available. A few of his education related thoughts are list here:

Language is the main tool for transferring of knowledge from generation to generation, culture to culture, and nation to nation<sup>27</sup>. According to him both of the students and teacher must possess command inform of fluency and proficiency over the academic language<sup>28</sup>.

Command over subject matter is the most important skill of the teacher, and at higher and at advance level researcher must also possess this skill, that why he was used to take attitude and aptitude tests both from teachers and students<sup>29</sup>.

Learning is the process of bringing positive change in behavior and action. Learning can only be effective if student are motivated, he has interest while having no appetite for wealth<sup>30</sup>. Research based learning not only have long lasting effects but it also contributes many aspects of overall development of a nation<sup>31</sup>.

Teaching is the most respected and productive profession in Islam, where every Muslim is basically a teacher who has the responsibility of molding human personality and transferring knowledge to all parts the world because the secret of a nation's development is in Education while teacher is the leader of the world of Education<sup>32</sup>.

Abu-Bakr (1997) & Azimi (2015) stated that according to Imam Shafie individuals could only be able to teach if they are well aware of the temperaments, psychological differences of their students, must possess command on subject(s) matters, their thinking must be critical and analytical with problems solving abilities, awareness of socio-cultural needs and challenges, teacher must possess strong interpersonal skills ( communication skills, leadership qualities, conflict addressing skills, interpersonal skills, social skills, personality), and teaching should be adopted as a profession where teacher will remain a role model not only for his students but for the community as well.

It's adopted from Aaiz et al. & Taha (2013) that here too, Imam Shafie was of Islamic view that environment directly influence learning of individuals that's why bad companies should be avoided by the students while it's the responsibility of teacher to provide effective learning environment to their students.

It's adopted from Abu-Bakr (1997) & Azimi (2015) that Imam Shafie mostly motivated his students through rewards in the form of designations, scholarships, inviting on dinner, and some time praising them in front of others. Furthermore, he defined Education as a process of possessing experiences for aver all human development, leading a prosperous life, and gaining megahit in hereafter in the form of ALLAH's Consent.

Imam Shafie is of view that an educated nation would be having a creative leader who will create "win win" environment where every individual would be satisfied<sup>33</sup>.

Females' Education is also one of the main concern of Imam Shafie, he was of the view of The Holy Prophet Peace be Upon Him that acquisition of knowledge is obligatory for all men and women, however, there should be separate institutions for females<sup>34</sup>.

Azimi (2015) & Abd' Rahman(1991) stated that Imam Shafie gave importance to physical development as well; he was by his own self a good sword man, horse rider, and an archer. He further added that Imam stated that education should be integrated with other aspects of life therefore he followed the principles of Islam and integrated Islamic values, physical, psychological, interpersonal skill development and general life experiences with education to enable his students for serving humanity in better and effective way. Imam directed that acquisition of knowledge and earning wealth are inversely proportional while acquisition of knowledge and leading prosperous life are directly proportional to each other.

#### **IMPACT OF IMAM SHAFIE'S TEACHING:**

Imam Shafie teaching has an everlasting impact on the lives of individuals that he has been followed by millions of people round the world. His teaching enabled human to acquire education in its true sense leading to their overall development. Azimi (2015) coded from Imam Ahmad bin Hanbal that Imam Shafie has favor over all those who have relation with pen.

Formal Education, and Research based Teaching & Learning are introduced by him. He was the first who laid the foundation of Formal Education system by establishing Shafie School of Thoughts in Egypt, in 814-15 AD where he used Collaborative Research based Teaching and developed a comprehensive curriculum which is still followed by most of the Educationist<sup>35</sup>.

Researches lead to developments, there was no concept for formalization of jurisprudence. Imam Shafie formalized jurisprudence for the first time in world history that became a guideline for other nations<sup>36</sup>.

It's adopted from Abu-Bakr (1997); Abd'Wahid & Aiziz, (2013); Azimi, (2015) that Imam Shafie Globalized and Universalized Education by promoting Arabic i.e international, trading, official and academics language of golden time era (upto 1614) that enabled even the western countries to acquire education from great Muslim scholars, and translate their books in their own languages. His curriculum was consisting of comprehensive guideline for every aspect of life. He gave the world creative, innovative academic leaders, reformers, and scientists.

It's concluded that the modern world, technological and scientific development, physical and psychological stabilities, business and trading, and other norms, all are the impact of his teachings and it is true that he has favor over everyone who has relation with pen.

### Conclusions:

The study concludes that imam Shafie used Collaborative Research based teaching methodology to transfer knowledge, compile jurisprudence, and formalizes education. Education was universalized and globalized by him by promoting International, Trading, Official and Academic language of the golden time era that not only enabled the Muslims but the non-Muslims as well to acquire education and conduct researches for further development in every aspect of life. He was of the Islamic view that acquisition of knowledge is obligatory for both male and female. Through this study it is proved that the modern developed world is the most prominent impact of his teaching.

### Endnotes:

<sup>1</sup> Azimi M.A. (2015). *Seerat Aima Arba*, Lahore: Akbar publishers.

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Ibid

<sup>5</sup> Ibid

<sup>6</sup> Abu Zahra, Muhammad, *Tarikh al-Madhahib al-Islamiyya*, pp. 235-36 Oxford University Press

<sup>7</sup> Ibid

<sup>8</sup> Azimi M.A. (2015). *Seerat Aima Arba*

<sup>9</sup> Taha. (2013). <http://sunnahmukkah.com/Imam ash-Shafi'i>.

<sup>10</sup> Azimi M.A. (2015). *Seerat Aima Arba*

<sup>11</sup> Abu Zahra, Muhammad, *Tarikh al-Madhahib al-Islamiyya*, pp. 322

<sup>12</sup> Azimi M.A. (2015). *Seerat Aima Arba*

<sup>13</sup> Ibid

<sup>14</sup> Ibid

<sup>15</sup> Taha. (2013). <http://sunnahmukkah.com/Imam ash-Shafi'i>.

<sup>16</sup> Al Shafi'e Abu 'Abd ALLAH Muhammad bin Idrees(1309). *Al Risalah*, Shakir Ahmad Muhammad(Ed), Al Maktabah Al Ilmiyyah, Beirut, Lebanon

<sup>17</sup> Taha. (2013). <http://sunnahmukkah.com/Imam ash-Shafi'i>

<sup>18</sup> Al Shafi'e Abu 'Abd ALLAH Muhammad bin Idrees(1309). *Al Risalah*

<sup>19</sup> Bakr, A. (1997). *Tarekh e Baghdad*, Labnan: Dar Al Kotob Al-ilmiya

<sup>20</sup> Jawzi A(1969). *Sifat Al Safwah*, Darul Wayi'e, Halb, Beirut, Lebanon.

<sup>21</sup> Taha. (2013). <http://sunnahmukkah.com/Imam ash-Shafi'i>.

<sup>22</sup> Azimi M.A. (2015). *Seerat Aima Arba*

<sup>23</sup> Bakr, A. (1997). *Tarekh e Baghdad*

- <sup>24</sup> Aiziz, et al. (2013). Imam Shafi'i's interpersonal skills, World Applied Science, Malaysia, 23(7)
- <sup>25</sup> Azimi M.A. (2015). Seerat Aima Arba
- <sup>26</sup> Ibid
- <sup>27</sup> Wahid, A. (2016). The contribution of Imam Shafi'i in Arabic Language and Literature, Sultan. Zainul Abibin University, Malaysia, (11), Pp547 -550
- <sup>28</sup> Azimi M.A. (2015). Seerat Aima Arba
- <sup>29</sup> Ibid
- <sup>30</sup> Ibid
- <sup>31</sup> Taha. (2013). [http://sunnahmukkah.com/Imam ash-Shafi'i](http://sunnahmukkah.com/Imam%20ash-Shafi'i)
- <sup>32</sup> Azimi M.A. (2015). Seerat Aima Arba
- <sup>33</sup> Taha. (2013). [http://sunnahmukkah.com/Imam ash-Shafi'i](http://sunnahmukkah.com/Imam%20ash-Shafi'i)
- <sup>34</sup> Jawzi A(1969). Sifat Al Safwah, Darul Wayi'e, Halb
- <sup>35</sup> Al Shafi'e Abu 'Abd ALLAH Muhammad bin Idrees ( 1993). Al Umm, Dar Al Marifah, Beirut, Lebanon.
- <sup>36</sup> Azimi M.A. (2015). Seerat Aima Arba