



HOW HE صلى الله عليه وسلم TAUGHT?

Osman Nûri TOPBAŞ

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Osman Nûri TOPBAŞ

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Author : Osman Nûri Topbaş

Translator : Dr. Mehmet Rıza Derindağ

Editor : Süleyman Derin

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FOREWORD

Our Prophet Muhammad ﷺ was educated directly by the Almighty Allah. He was entrusted with the education of humanity, and our Rabb appointed him as the Mercy to the Worlds. He was sent as the most exceptional educator of mankind, the perfect teacher, and guide.

Therefore;

The only method we need to cultivate ourselves and our generations in the character of the perfect human model desired by our Creator, and in the stature of a servant that pleases Him;

Is His educational method, His system of upbringing...

Because;

He is the ideal example.

From the lowest level to the highest rank, he is a model personality for the centuries to come until the Day of Judgment.

He is a divine miracle manifested in human form.



His practices are the commands of our Lord.

The best example of his upbringing is the blessed Companions (ashâb-ı kiram).

And those noble companions;

With their struggle for the oneness of Allah (Tawhid), their patience and endurance in hardships, their sacrifices, altruism, piety, and consciousness of kindness, their determination to live and propagate Islam, and their good morals, they became clear mirrors to the Prophet Muhammad ﷺ and attained the pleasure of Allah.

They are never forgotten by humanity. Even after their ephemeral lives, they continue to live in hearts through their stories.

The Qur'an presents the noble companions as examples for us and commands us to follow them in order to attain the divine pleasure.

The noble companions were true companions (sahâbî) not just in words but in action and state.

Like the noble companions, it is essential for us to be molded by the state of the Prophet Muhammad ﷺ...

He nurtured them, the noble companions.

How did he nurture them?

Which methods did he implement?

How did he raise them from the wells of ignorance to the towers of virtues in the civilization of morality?



If we can learn and apply these methods, we will have acquired the upbringing of our beloved Prophet.

In this small volume, based on examples from Hadiths, we humbly made an effort to summarize the upbringing system of our beloved Prophet Muhammad ﷺ.

I pray to the Almighty Allah that this work will instill in the hearts of the readers a share of the spiritual essence of our Prophet.

Success is from Allah.

Osman Nûri TOPBAŞ

March 2015, Istanbul



HOW WAS HIS ﷺ
METHOD OF TRAINING?

HOW HE ﷺ
TAUGHT?





HOW WAS HIS ﷺ METHOD OF TRAINING?

Our Prophet, the Pride of Eternity in the Universe, said, 'My Lord has adorned me with good manners and made my character beautiful.' Islamic scholars express that two types of revelation came to the Prophet:

1. Recited revelation, meaning the Qur'an recited in prayers.
2. Unrecited revelation, meaning the instructions, words, and practices revealed to the Prophet as part of his prophethood and mission.

When we examine the life of our Prophet, we see that he followed certain methods in educating, nurturing, and purifying his ummah (community). These educational methods derived from examples serve as a guide for believers who aspire to follow the Prophet's path in education, just as in all other matters.



However, it should be remembered that we can only understand and convey the Prophet's teachings to the extent of our comprehension. No work in this regard can fully encompass his prophetic ethics.

1. GRADUALISM

Gradualism means progressing step by step, not all at once.

The Qur'an did not immediately address and treat the diseases prevalent in the society of ignorance (jahiliyyah) when it began guiding humanity. Instead, it gradually implemented them over the course of the Prophet's 23-year prophetic life.

The prohibition of alcohol and usury is an example of this gradual approach.

Human nature also develops in accordance with gradualism. The human body prepares for birth slowly over a period of nine months and ten days in the mother's womb. After birth, there is a journey through stages such as infancy, childhood, discernment, adolescence, youth, middle age, and old age, during which both the body and the associated mental faculties develop.

The universe also exemplifies gradualism. Almost nothing comes into existence instantly; it takes time. Springs do not arrive suddenly; the earth first endures the hardships of winter. Mental faculties in humans also develop slowly alongside the body.



Due to this divine law that governs everything, in education as well, it is necessary to progress gradually from the easy to the difficult, from the simple to the complex, and to adapt the pace according to the student's level.

One does not provide detailed explanations of theological matters to someone who cannot grasp basic beliefs. Children should not be exposed to heavy, metaphysical subjects beyond their comprehension. Nothing should be explained before its time.

Similarly, in communication, teaching, and education, one should act in accordance with the intellectual and emotional level of the recipient.

Saying the last thing that needs to be said first would cause the recipient to miss it. This is not about deceiving the recipient but preparing them.

When sending Mu'adh bin Jabal to Yemen, the Prophet gave him the following advice:

“You are going to a people from the People of the Book. Invite them to testify that there is no god but Allah and that I am Allah's Messenger. If they accept this, inform them that Allah has made it obligatory for them to perform five daily prayers. If they accept this, inform them that it is obligatory for their wealthy to give from their wealth to their poor. And beware of taking the best of their possessions. Beware of the supplication of the oppressed, for there is no barrier between it and Allah.” (Bukhari, Zakat, 41, 63; Muslim, Iman, 29-31)



It is possible to establish the foundations of gradualism from this hadith.

First, a pure creed and a sound belief should be given...

Jundub bin Abdullah narrates the following:

“We were a group of young people in our adolescence in the presence of the noble Prophet ﷺ. Before learning the Qur’an, we learned faith. Later, we learned the Qur’an, and through it, our faith increased.” (Ibn Majah, Mukaddime, 9)

Gradualism also teaches patience. It is meaningless to become upset with a child whose mental faculties have not yet fully developed because they do not understand a profound truth. Inexperienced educators rush and want to deliver all their knowledge to their recipients at once. In this regard, the Prophet teaches us the correct approach:

Abu Abdurrahman as-Sulami narrates the following:

Among the companions of the Prophet, there was someone who taught us the Qur’an. He informed us of the following:

“We used to take ten verses from the Prophet ﷺ and not proceed to the next ten until we learned the knowledge and actions contained in them. The Prophet ﷺ taught us both knowledge and practice together.” (Ahmed, V, 410; Haythami, I, 165)



2. KNOWING THE STUDENT WELL

Education is the art of nurturing individuals, and each individual is a unique masterpiece in which the manifestations of the Almighty are displayed. Every person is different, just like fingerprints. Therefore, it is essential to know the recipient well in education.

USING INTUITION

It is stated in the Noble Qur'an:

"...You recognize them by their faces..." (Al-Baqarah, 273)

Understanding the student through their appearance requires a level of perception. A believer's heart must be like an X-ray...

In other words, intuition...

What is intuition? It enables the collaboration of the heart and brain functions.

Our Prophet ﷺ would understand the questions and needs of individuals based on their state and appearance. He also stated, "Beware of the intuition of a believer, for they see with the light of Allah." (Tirmidhi, Tafsir, 15/3127), thus indicating that believers are equipped with the same perception and sensitivity.

Indeed, the companions displayed examples of intuition:

Enes t narrates from his own account: One day, he went to visit Hazrat Uthman and saw a woman on the way. He was captivated by her beauty, and this



thought lingered in his mind as he entered Hazrat Uthman's presence. Upon seeing him, Hazrat Uthman said, "O Enes! You enter here with the traces of adultery in your eyes." Bewildered by this statement, Enes t was both amazed and embarrassed, asking, "Does revelation continue after the Messenger of Allah?" Hazrat Uthman t replied, "No, this is insight and accurate intuition." (Kuşeyri, Risale, Beirut 1990, p. 238)

Another example of intuition is seen in our Mother Safura, who discovered and advised her father about Hazrat Musa based on his behavior and modesty.

The intuition of our Mother Khadijah is another noteworthy example. Even fifteen years before Prophethood, she noticed the elevated state of the Prophet and supported him with her wealth, life, and service.

Intuition is a virtue that educators in the field of education greatly need. However, this virtue is predominantly acquired through spiritual development.

CONSIDERING INDIVIDUAL DIFFERENCES

An educator who knows the recipient should treat them according to their individual characteristics. Among a teacher's students, there will be those from cultured families as well as those from uncultured families. Some may be the only child of a household, while others may come from large families. Some may come from stern backgrounds, while others may have a delicate and gentle nature.



An educator should know how to consider individual differences, solve problems, provide remedies, and employ methods tailored to their needs.

In any case, an educator should adopt the following principle:

“The person whose problem you solve belongs to you.”

To be able to solve people’s problems, one must know them well.

Every Sahabi who approached the Prophet ﷺ with love benefited from him according to their level of comprehension. From this, we understand that no matter how rich an educator’s repertoire is, each person will benefit according to the capacity of their understanding.

Therefore, we should not forget the following warning from Hazrat Mawlana:

“No matter how much you know, what you say is only as much as the other person can understand.”

In other words, an educator should use a style suitable for the level of understanding of the recipient. Attempting to explain high-level truths to those with a lower level of comprehension would be both futile and a waste of those truths. As our ancestors say, “Merchandise without customers is wasted.” Offering something to someone who has no use for it is a loss.

Of course, the opposite is also possible. Even if an educator’s repertoire is rich, if their ability to



transfer that knowledge is weak, it would be a disservice to talented students.

Furthermore, the recipient's level should be capable of handling the information given.

The Prophet ﷺ advised Ibn Abbas:

“O Ibn Abbas, do not speak words that people cannot comprehend with their minds. It will cause them to fall into discord.” (Daylami, V, 359)

The advice Hazrat Umar gave when sending Muadh bin Jabal, Ubada bin Samit, and Abu ad-Darda to teach the Quran and the rulings of religion in Sham is also important in this regard:

“Begin teaching and instructing in the city of Hums. You will find people with different abilities. Some will grasp quickly. When you identify such individuals, guide them to learn the Quran. After making progress in Hums, one of you should stay there, one should go to Sham, and the other to Palestine.”

Prophet Muhammad ﷺ also selected verses and chapters of the Quran according to the situation and condition of the recipient while conveying the message.

In conclusion, an educator must find a vein that will penetrate the soul of each student. Without finding it, they will achieve little result. This requires the educator to know various paths as there are as many talents.

People from different cultures, tribes, and levels used to come to Prophet Muhammad ﷺ. He would



address them in a language they could understand, according to their character and needs. He would also answer their questions based on their situations. For example:

When asked, “What is the most virtuous deed?” he gave different answers to different individuals based on their circumstances and the time:

“Faith in Allah, striving in the cause of Allah, and performing an accepted pilgrimage.” (Bukhari, Hajj, 4)

“Remembrance of Allah.” (Muwatta’, Quran, 24)

“Loving for the sake of Allah.” (Abu Dawood, Sunnah, 2)

“Prayer.” (Ibn Majah, Taharah, 4)

“Serving one’s parents.” (Ibn Asir, Usd al-Ghabah, IV, 330)

“Hijrah (migration).” (Nasai, Bay’ah, 14)

In this way, he would recommend the most suitable act for each person. Prophet Muhammad ﷺ thoroughly analyzed the needs, capabilities, and situations of the recipients and highlighted the essential aspect.

When someone asked Prophet Muhammad ﷺ for advice, and he requested, “Give me counsel,” the Prophet simply said, “Don’t get angry!” The man repeated his request several times, and each time, the Prophet ﷺ persistently replied, “Don’t get angry!” (Bukhari, Adab, 76). This indicated that the Prophet had



identified the person's greatest weakness as being prone to anger.

When Ukba bin Amir t asked Prophet Muhammad ﷺ, "O Messenger of Allah, where is salvation?" he replied, considering the person's spiritual state and need, "Control your tongue, seek refuge in your home when turmoil spreads, and shed tears for your sins!" (Tirmidhi, Zuhd, 61)

This means that a teacher should know the weaknesses of their students and strive to address them.

LEVEL ASSESSMENT AND CORRESPONDING ACCORDINGLY

Efforts should be made to assess the level of education. Based on these assessments, individuals with lower levels should be treated with kindness and given additional attention, while those with higher levels should be given special attention to further their development.

In educational settings where individuals are together, there is a risk of boredom for those above the average level and suppression for those below. The solution to this problem is individualized attention.

An example of the intuitive perception of a believer who evaluates the state of others through prayer:

Ebu'l-Aliye said, "When we used to go to someone to learn from them, we would observe their prayer. If they prayed well, we would sit with them



and say, ‘This person does other things well too.’ If they prayed poorly, we would get up and say, ‘This person does other things poorly too.’” (Dârimî, Mukad-dime, 38/429)

UNDERSTANDING THE STATE OF THE INDIVIDUAL

An educator should attain the sensitivity to understand the state of the individual through their appearance. Trying to teach someone continuously without seeing their difficulties and concerns will not yield positive results because a person’s heart is preoccupied with their distress.

Malik bin Huweyris narrated, “We stayed with the Prophet for twenty days, during which he showed great mercy and compassion. When he realized that we missed our families, he asked us who we had left behind. We told him, and he said, ‘Return to your families and stay among them. Teach them the necessary knowledge and say what needs to be said.’” (Bukhari, Adhan, 18)

In this example, an educator must know if a student has any personal, family, or health issues and should not remain indifferent to solving those problems. Showing this kind of care, out of compassion, will also benefit the education because as the saying goes, ‘The person whose problem you solve is yours.’



BEING LIKE A CHILD WITH CHILDREN

An educator must find a way to establish a connection with the student. They should find a way to enter their world, filled with games and jokes, with an appropriate level of sincerity that does not compromise their dignity, and conquer their hearts.

The Prophet demonstrated beautiful examples in this regard:

According to a narration, one day when the Prophet was returning home from the mosque, children blocked his path and said, 'If you don't give us something as you give to Hasan and Husayn, we will not leave you.' The Prophet said to Bilal, 'Go home and bring whatever you can find so that I can buy myself from them.' Bilal went and brought eight walnuts, and with those walnuts, the Prophet 'bought' himself from the children. Then he said, 'Is revelation coming after the Messenger of Allah?' (Kuşeyrî, Risâle, Beirut 1990, p. 238)

Enes reported that the Prophet would use a gentle and playful language with his companions. For example, when he saw Nuğayr, a little bird, playing while Enes's younger brother Abu Umeyr was around, the Prophet asked, 'What has Nuğayr done, Nuğayr?' (Bukhari, Adab, 112)

The Prophet, by establishing this warm communication with children, also taught them religious values.



DISCOVERING AND DEVELOPING TALENTS

Education is an investment. An educator should strive to allocate their resources to the fields where they will yield the highest return.

Just as male goats are easily recognizable among a flock of sheep, it should be relatively easy for an educator to identify talents among a group of individuals. Special attention should be given to the talented individuals, encouraging their further development.

The Prophet showed more interest in the Sufa companions who had high intellectual and spiritual capabilities. Ibn Mas'ud described the spiritual state he reached under the guidance of the Prophet as follows: 'We reached such a state under the spiritual guidance of the Messenger of Allah that we could hear the remembrance of Allah in every morsel we ate.'⁹ (Bukhari, Manaqib, 25)

What great love, what great ardor!...

According to the account of Hazrat Enes, Abu Talha came to the Prophet one day. The Prophet saw that the Prophet was teaching the Qur'an to the companions while standing and that he had tied a stone to his stomach to straighten his bent back due to hunger.

Thus, the most important occupation of the Prophet and his companions was to learn and teach the Book of Allah, to understand and recite it repeatedly. Their greatest desire and enthusiasm were to



read and listen to the Qur'an. (Ebû Nuaym, Hilyetü'l-Evliyâ, Beirut 1967, I, 342)

Abu Huraira gave the following answer to those who asked how he narrated so many hadiths: 'While our Muhajir brothers engaged in trade and our Ansar brothers were busy with agriculture and date farming, I, half hungry and half full, never left the side of the Prophet. I was with him when they were not. I witnessed many things that they could not. I memorized what they could not.' (Bukhari, Ilm, 42)

In short, an educator is responsible for nurturing their students' potential in line with their inclinations. Even if someone has a dwarfed ability, the educator must try to develop it.

Educators must be careful when assessing talents. Acting with different influences and mistakenly identifying a talented person as untalented is also a liability.

A beautiful example of the Prophet's guidance in this regard is when he recognized and rewarded a Bedouin's supplication, uttered with eloquence. (Heysemî, X, 157-158)

DIRECTING INCLINATIONS TOWARDS GOOD

Every person has inclinations in different directions. These inclinations are neutral on their own. However, when directed, they can acquire positive or negative qualities.



Therefore, an educator should identify the inclinations of the student and transform them from worldly desires to spiritual aspirations.

For example, if someone has a capacity for learning, they should be guided towards knowledge within the framework of piety, protecting them from becoming a shallow scholar who exchanges the verses of Allah for a small price.

Similarly, courage can be virtuous when directed towards striving for the sake of Allah. Pride, which is terrible when directed towards fellow believers, can become positive when exhibited against the enemies of Allah.

The following incident is a good example of the Prophet directing inclinations towards good:

During the battle of Uhud, as the fighting intensified, the Prophet took a sword in his hand and asked, 'Who will take this sword from me?' The companions extended their hands, saying, 'I will, I will!' When the Prophet asked, 'Who will take it with the right intention?' they hesitated. From the Ansar, Abu Dujana said, 'I will take it with the right intention, O Messenger of Allah!' (Muslim, Fada'il al-Sahaba, 128)

When Abu Dujana took the sword, he asked, 'What is the right intention, O Messenger of Allah?' The Prophet replied, 'It is to fight the enemy until the sword bends.' Abu Dujana took the sword, wrapped his red turban around his head, He began to walk confidently, step by step, in a graceful manner between the ranks of the Islamic army and the ranks of the polytheists. When the Prophet saw him walk-



ing proudly, he said, “This is such a walk that Allah dislikes except in situations like this, where it is not driven by arrogance.” (Ibn Hisham, III, 11-12)

3. TEACHING THROUGH LIVING

The most important and greatest teaching method of the Messenger of Allah was to live what he commanded. In other words, it was teaching through living.

This characteristic is the greatest proof that what he brought in his religion is true. Because he would bring a command and first observe it himself; he would refrain from something before forbidding it to others; he would advise and be a participant himself; he would instill fear, being the first to fear; he would give hope, being the leader of those who hope...

Applying and setting a personal example is more influential than mere words.

Today, this is the prophetic method that we feel most lacking in the field of education.

NOT STAYING IN THEORY AND WORDS

The greatest benefit of education through living is to ensure that the taught subjects do not remain in theory, on paper, and on lips.

Especially in religious education, it is necessary for the educator to never stay in theory. He must show the beauty of Islam in action.



The Prophet, while conveying Islam in the most beautiful way through his own life, also ensured that the companions he raised in various opportunities taught through living and demonstrated the smiling face of Islam.

The Quraysh captives taken in the Battle of Badr, who were ordered to be taught reading and writing to the children of Medina, were not gathered in one place for lessons but sent to the homes of the companions. Thus, those individuals saw the Muslim way of life. A significant portion of them was honored with Islam.

Abu Aziz, the brother of Mus'ab bin Umair, narrated the following instructive incident:

“In the Battle of Badr, I was also taken captive and handed over to a group of Ansar. Allah’s Messenger had commanded, ‘Treat the captives well!’ In order to fulfill this command, the Ansar community I was with would give me the portion of bread that was due to them, and they would be content with dates for themselves. However, I would feel embarrassed and give the bread to one of them, and that person would return it to me without touching it.”
(Haythami, VI, 86; Ibn Hisham, II, 288)

Furthermore, when delegations came to Medina, the Prophet would distribute them to families. He ensured that they saw Islamic living. Otherwise, no matter how beautifully Islam is described with an effective language, it cannot replace what is lived.

According to the report conveyed by Hazrat Anas:



“When Allah’s Messenger was with us, when prayer time came, he would order the mat underneath to be swept and water to be sprinkled on it. Then, he would stand for prayer, and we would stand behind him and he would lead us in prayer.” (Ibn Majah, Salat, 44)

In today’s context, Quranic school teachers should pray with their students, not just counting the essentials and sunnahs of ablution but also standing by the sink, demonstrating and explaining it through practice. This is the kind of education that remains in the mind and is effective.

Not only prayer but also interactions and ethics should be taught in this manner:

“Come, my son/daughter, let’s take some food to a stranger over there.”

“Come, let’s visit a sick person together and make a supplication.” Such learned lessons will never be forgotten from the mind or heart.

ACTUAL CRITERION

Humanity needs an actual criterion. It needs a personality to look at and take measurements from. Allah’s Messenger is an actual criterion for all people from the time of his mission until the Day of Judgment...

Therefore, he says:

“Pray as you have seen me pray.” (Bukhari, Adhan, 18)



A Bedouin came to the Prophet and asked him how to perform ablution. The Prophet demonstrated the ablution by washing each body part three times, and then he said:

“This is how ablution is done. Whoever exceeds this has done something wrong, exceeded the limits, and committed an injustice.” (Nasai, Taharah, 105)

During Hajj, in order for Muslims to see and learn easily, he performed many rituals on a camel and said:

“O people! Learn how to perform the acts of Hajj from me. I do not know, maybe this will be my last Hajj.” (Ahmad, III, 318; Muslim, Hajj, 310) Thus, he also demonstrated the permissibility of performing Tawaf in a car for the elderly and those with limited ability.

4. UTILIZING OPPORTUNITIES

An educator cannot wait for opportunities and possibilities to come to him. He must always be in pursuit of service.

Allah’s Messenger struggled for thirteen years to convey the message to people. He did not say, “Let them come, and I will tell them.” He even went to Ta’if, risking being stoned. On his return, he found a slave and immediately conveyed the message to him. He did not miss any opportunity.

Various circumstances and developments create favorable opportunities to deliver certain mes-



sages. Allah’s Messenger would also utilize these opportunities very effectively:

Umar ibn Khattab narrates the following:

“One day, a group of captives was brought to Allah’s Messenger. Among them was a woman who huggled and nursed every child she encountered out of longing for her own child who had been separated from her. The Messenger of Allah pointed to that woman and asked those around him, ‘Do you think this woman would throw her child into the fire?’ We said, ‘Never, she would never do that!’ Upon hearing this, the Messenger of Mercy said, ‘Indeed, Allah, the Most Merciful, is more merciful to His servants than this woman is to her child.’” (Bukhari, Adab, 18; Muslim, Repentance, 22)

On another occasion, when Allah’s Messenger saw Abu Huraira planting a tree, he asked, “Abu Huraira, what are you planting?” Abu Huraira replied, “I am planting a tree for myself.” Then Allah’s Messenger asked him, “Shall I tell you about a better tree than this?” Abu Huraira eagerly asked, “Yes, O Messenger of Allah! Please tell me.” The Prophet said:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

“Say, ‘Subhan Allahi wal-hamdu lillahi wa la ilaha illallah, wallahu akbar.’ For each of these words, a tree will be planted for you in Paradise.” (Ibn Majah, Adab, 56)

Even at the moment of his passing, Allah’s Messenger did not neglect to convey the teachings re-



garding prayer and the rights of individuals. (Bayhaqi, Shuab, VII, 477)

In the matter of utilizing opportunities, it is important not to fall into the position of being an “opportunist” who takes advantage of people’s difficult times.

For example, the attempts of missionaries to go to disaster-stricken and impoverished areas, trying to buy faith in exchange for money and aid, generate more hatred than benefit. A Muslim naturally extends the wings of compassion and mercy to those in need. However, they do not turn it into a bribe. For those who understand, this also demonstrates the compassion in living Islam. But turning it into a bargaining chip, exploiting gratitude, is an inappropriate attitude.

5. UNCOMPROMISINGNESS AGAINST FALSEHOOD

Allah’s Messenger was extremely forgiving, compassionate, gentle, and tolerant. However, he never allowed this compassion to lead to compromise or leniency in matters of belief, worship, and prohibitions. He held the rights of truth in high regard.

When the representatives of the Sakif tribe residing in Ta’if completed the peace and written agreements with the Prophet, they requested that the Lat idol in their presence be left standing for three more years. Our Prophet did not accept their request.



NOT TO REMAIN SILENT AGAINST FALSEHOOD

Silence in the face of falsehood is not an option for the Prophet ﷺ. It is impossible for him to remain uninvolved when he sees something wrong.

His silence indicates his approval of a word spoken, an action taken, or something said or done in his absence without rejecting them. This silence signifies that the spoken words and actions are permissible and acceptable. It is inconceivable for a prophet to remain silent in the face of falsehood or an action that Islam does not accept. This is called “takrirî sunnah” (the Sunnah of tacit approval).

An example of this can be seen in how the Prophet ﷺ did not object when he saw children playing with short spears in the mosque. Similarly, when the Prophet ﷺ performed ablution with tayammum (dry ablution) due to the unavailability of water and then found water afterward but did not repeat his prayer, his silence in such situations indicates his approval of those actions.

Educators, especially in relation to those they are involved in teaching, should intervene in the face of mistakes they observe. Abu Ali al-Dakkak said: “Those who remain silent in a position of truth are like silent devils.”

However, it is essential to know the right manner, measure, and boundaries of expressing the mistake. One must be cautious not to be harsh or destructive.



GETTING ANGRY FOR THE SAKE OF ALLAH ON VERY SERIOUS ISSUES

The Prophet ﷺ was very calm in his personal life. He always remained in a forgiving state when it came to his own rights being violated.

However, when a right belonging to the general public was violated, a vein would appear on his forehead, and he would remain in a state of anger until that right was restored.

When there was a mistake concerning matters like faith and abstaining from haram (forbidden) acts, the Prophet ﷺ would sometimes express his anger as a means of showing the seriousness of the issue. However, his displeasure and anger were always guided by mercy and for the well-being of his community.

Abu Huraira t narrated that during a discussion on predestination, the Prophet ﷺ came and became so angry that the redness caused by anger appeared on his face like pomegranate seeds. He then rebuked them, saying: “Are you disputing about this, or was I sent to teach you this? Know that the multitude of disputes and disagreements about religious matters has caused the destruction of those who came before you.”

The Prophet’s anger in this situation was to protect his companions from great danger.

Aisha t narrated that once the Prophet ﷺ chose to follow a dispensation in a particular matter. When he heard that some people were avoiding it, he be-



came extremely angry and addressed the people, saying: “For the sake of Allah, do you find fault with what I do? I swear by Allah that I know Allah better than they do, and my fear of Allah is greater than theirs.”

Umar was also very sensitive regarding people’s rights. Once, when the treasurer of the public treasury was cleaning, he found a dirham and gave it to one of Umar’s children. When Umar heard about it, he immediately called the treasurer and reprimanded him, saying, “Based on what do you do this? Do you want to make me an enemy to the people of Muhammad’s Ummah for the sake of one dirham on the Day of Judgment?”

Educators should also, in a general sense, reflect a smiling demeanor while occasionally utilizing a method of showing the seriousness of certain important matters. However, they should never resort to rudeness or violence and should avoid involving their egos and selves in the process.

IMMEDIATE AND PRACTICAL INTERVENTION

As a head of state, Allah’s Messenger ﷺ intervened in significant practical actions, such as breaking idols and sending expeditions against tribes that worked against Islam.

Moreover, in his training of his companions, there were times when he did not rely solely on verbal admonitions but personally intervened as well.



Allah's Messenger was like a father who was striving for the upbringing of his community. His companions, who submitted themselves wholeheartedly to his training, followed his instructions without hesitation, with a desire to escape the corruption of the pre-Islamic era and reach the virtues of the civilization of virtues. The Messenger of Allah would immediately intervene when he saw negative traits in his companions.

For example, a group of people came to Allah's Messenger, and he heard them call one of them "Abdulhacer," which means "slave of the stone." He asked the person his name, and when he replied, "Abdulhacer," the Prophet said, "No, you are Abdullah."

According to Ibn Abbas, the Prophet ﷺ saw a man wearing a gold ring, and he immediately took it off and threw it away, saying, "One of you takes a piece of fire and puts it on his hand!" The Prophet's action implies disapproval of wearing gold rings. "Take your ring (in a different form) and benefit from it," they said to him. He replied, "No, by Allah, I will never take it back. The Messenger of Allah threw it away." (Muslim, Libas, 52)

Similarly, in the relationship between father and child, immediate and practical intervention is natural. Fathers have primary responsibility for the upbringing of their children. In teacher-student relationships, if the level of intimacy, submission, and compliance necessary for practical intervention has not been established, it is better to rely on verbal admonitions.



PRIORITIZING THE REMOVAL OF FALSEHOOD

In the divine rulings of Islam, the method is to first remove falsehood and then establish the truth. The meaning of the phrase “There is no deity except Allah” is also the same. The falsehoods are expelled from the heart, and the manifestations of the beauty of Allah find ground in that heart.

For this reason, Prophet Muhammad ﷺ showed no compromise when it came to matters of faith. As mentioned earlier, he firmly rejected the proposal of the Sakif tribe to delay the destruction of their idols. (Ibn Hisham, IV, 197; Waqidi, III, 967-968)

This is because Islam commands monotheism, and monotheism does not tolerate partnership, as partnership implies weakness. On the other hand, Allah is independent and free from any resemblance to the created beings, as indicated by the attribute of *Muhâlefetün li'l-havâdis*.

Prophet Muhammad diligently endeavored to uproot the superstitions of the pre-Islamic society. For example, on the day Prophet Muhammad's son, Ibrahim, passed away, there was a solar eclipse. Some of the companions said, “The sun has eclipsed because of the death of Prophet Muhammad's son, Ibrahim.” Disapproving of their interpretation, Prophet Muhammad firmly stated, “The sun and the moon do not eclipse due to the death or birth of any individual. They are signs of Allah's existence.” (Muslim, Kusuf, 29)



Prophet Muhammad also corrected the false belief that certain people could possess knowledge of the unseen. Aisha, the Mother of the Believers, narrates that some people asked Prophet Muhammad about the predictions of soothsayers. He replied, “Their statements are baseless.” When they insisted, saying that some of their predictions came true, he explained, “Those are the true aspects of their statements that are inspired by the appointed angel. However, the soothsayers mix one truth with a hundred lies.” (Bukhari, Tibb, 46; Muslim, Salam, 122, 123)

Prophet Ibrahim also strived to remove falsehood from the hearts of his people who worshipped the stars. He declared, “I dislike those who set.” (See Surah Al-An’am, 76)

In the same way, educators today should adopt a firm stance against false beliefs, superstitions, and any tendencies that may undermine faith. A wrong assumption can hinder a student’s progress. Unless a young person’s negative acceptance of “I can’t memorize” is eradicated from their heart, they will struggle to memorize. Similarly, a student plagued by doubts will not find tranquility in worship.

REPLACING WITH AN ALTERNATIVE

Another principle of Islam is to remove falsehood, incorrectness, or negativity while replacing it with what is pure, lawful, and correct.

While adultery is prohibited, marriage is encouraged.



While usury is prohibited, permissible transactions based on mutual consent are permitted.

When Prophet Muhammad abolished the pagan festivals, he introduced an equal number of Islamic festivals in their place. Anas ibn Malik narrates:

“When Prophet Muhammad came to Medina, the people of Medina had two days on which they used to celebrate. On those days, they would play and amuse themselves. Prophet Muhammad asked, ‘What are these two days?’ They replied, ‘We used to celebrate on these days during the pre-Islamic period.’ Prophet Muhammad said, ‘Allah has replaced these two days with two better days: Eid al-Adha and Eid al-Fitr.’” (Abu Dawud, Salat, 239; Nasa’i, Iydeyn, 1)

This approach holds great significance, particularly in the upbringing of children. Young individuals, driven by curiosity, excitement, and overflowing energy, find it challenging to obey simple instructions like “Don’t do it!” Providing them with an alternative, such as saying “Do it this way!” yields more effective results. Generally, people tend to accept positive instructions more readily than negative ones, as confirmed by the field of psychology.

Prophet Muhammad’s life serves as an excellent example of this principle. Rafi bin Amr narrates:

“When I was a child, I used to stone the date-palm trees of the Ansar. They brought me to Prophet Muhammad, who asked, ‘Why do you stone the date-palm trees?’ I replied, ‘O Messenger of Allah, I do it to eat the dates.’ The Messenger of Allah said, ‘Do not stone them anymore. Take what falls and eat



from it.' Then he gently stroked my head and prayed, 'O Allah, fill his stomach.'" (Abu Dawud, Jihad, 85/2622; Ibn Majah, Tijarat, 67)

FULLY COMMANDING, FULLY FORBIDDING / TO LEAVE NO ROOM FOR DOUBT

When Islam establishes the principles that lead people to happiness, it leaves no room for exploitation, and it forbids not only the major aspects but also the minor ones and the paths that lead to them. For example, both a small and large amount of alcohol is prohibited. In reality, a small amount does not intoxicate, but overlooking the small amount would leave an opening. Similarly, both a small and large amount of usury are equally forbidden. Adultery is forbidden, and all actions that lead to adultery are also forbidden. Producing, transporting, selling, and even appointing someone as an agent for selling alcohol are all forbidden. The provisions in the *Mecelle* (Islamic legal code) indicate this firm stance:

“What is prohibited to take is also prohibited to give.”

“What is prohibited to commit is also prohibited to demand.”

In line with this principle, Prophet Muhammad, when commanding or forbidding something, did so in its entirety without making exceptions. Such categorizations weaken the effect of the ruling and leave room for interpretations. A person who knows



all the details of religious rulings may be aware of the exceptions, but the emphasis of the message remains intact. Allah Himself commands in the Quran:

“Whatever the Messenger has given you, take; and what he has forbidden you, refrain from.” (Surah Al-Hashr, 7)

The Companions of the Prophet ﷺ fully complied with the orders they received and completely avoided what they were prohibited from. They did not have concerns about how to classify or analyze those orders and prohibitions, such as asking, “Which ones are obligatory? Which ones can we skip?”

Therefore, when Prophet Muhammad commanded something, it seemed as if he desired it to be carried out entirely and without leaving anything behind. The same applied to prohibitions. Thus, during the oath of allegiance, he would say, “To the best of your ability.” (Kashmiri, *Fayzu'l-Bari fi Sharhi Sahihi'l-Bukhari*, I, 280)

On the other hand, it is incorrect to take such statements and resort to excommunication (declaring someone as a non-Muslim).

Educators should consider this method, especially in teaching Islamic jurisprudence. Acts required by Islam, such as obligations, requirements, recommended acts, commendable acts, and permissible acts, should be taught in a manner that makes students understand that the differentiation is merely technical. When religious questions are asked, the focus should be on addressing the individual's needs,



without presenting confusing opinions or controversies that can trouble the mind.

CONVINCING WITH RATIONAL AND LOGICAL REASONING

The Quran always provides examples to develop contemplation and encourages the use of intellect. The Quran also appeals to the human intellect, presenting rational and logical proofs regarding matters of faith such as monotheism, resurrection, and prophethood. It responds to the objections of polytheists and deniers:

“If there had been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.” (Surah Al-Anbiya, 22)

Prophet Muhammad also explained religious truths to people with logical reasoning. For instance, Abu Razine al-Ukayli narrates:

“One day, I asked the Messenger of Allah, ‘O Messenger of Allah, how will Allah resurrect His creatures?’ I inquired about its worldly example.”

Prophet Muhammad asked, “Have you ever passed through a valley that was dry during a drought and later visited it during the spring when everything was green?”

I replied, “Yes, I have.”



He said, “This is proof of Allah’s ability to recreate. Allah will also resurrect the dead in a similar manner.” (Ahmed, IV, 11)

A young man once came to Prophet Muhammad seeking permission to commit adultery. Prophet Muhammad asked him if he would allow the same for his close relatives. The young man vehemently refused, and Prophet Muhammad responded, “No one desires such a thing.” He then placed his blessed hand on the young man’s chest and prayed, “O Allah, forgive his sins, purify his heart, and protect his chastity.” After this incident, the young man never inclined towards such a deed again. (Ahmed, V, 256-257; Haythami, I, 129)

Ibn Abbas narrates:

A person came to Prophet Muhammad and said, “O Messenger of Allah, my mother has passed away, and she had one month of fasting remaining. Should I fast on her behalf?”

Prophet Muhammad asked, “If your mother had a debt, would you not pay it on her behalf?”

The person replied, “Yes, I would.”

Prophet Muhammad then said, “Allah’s debt is more deserving to be fulfilled.” (Muslim, Siyam, 155)

In another narration, Prophet Muhammad asked, “If your mother had a debt, and you paid it on her behalf, would the debt be considered paid?”

The person answered, “Yes.”



Prophet Muhammad concluded, “Then observe fasting as a substitute for your mother.” (Muslim, Siyam, 156)

From these examples, today’s educators can learn to present religious truths to their students by providing contemporary examples and appealing to their intellect and understanding.

In Islam, there is no knowledge that contradicts sound reason and logic. An educator should know how to convince minds affected by doubt or suspicion through the use of reasoning.

6. SPECIAL ATTENTION

All creatures are created for the sake of humanity. Therefore, humans should be aware of their connection to all creatures, whether they are inanimate objects, plants, animals, or other humans. Humans should show interest and care towards the beings entrusted to them.

In particular, they should show attention to their children, students, future generations, and all of humanity...

Our Prophet showed interest in inanimate objects:

“Hearts are inclined towards Uhud, and we love Uhud.” he said...

He showed interest in plants: The palm trunk would moan because it was separated from him.



Animals... A burdened camel that complained was brought to him.

Oppressed people... Poor people... The destitute companions... Orphans... Our Prophet, with the manifestation of mercy to all worlds, opened his heart to everyone. Love emerged as a result of this attention.

ATTRACTION AND AFFECTION (THE LAW OF ATTRACTION)

I heard in a botanist's seminar:

“When a gardener starts mowing the grass with a sickle, there is an increase in circulation and activity within the plant.”

They conducted another experiment. A botanist placed three pots of the same size under equal and identical light conditions and gave them the same amount of water. However, when watering one of them, he showed no interest, looked at it with annoyance. With another, he treated it moderately. And with the third one, he smiled and caressed it while giving water.

As a result, the plant that received attention grew faster and developed. The other remained average, while the third withered.

They tried the same experiment with words; they spoke beautiful words to one, and bad words to the other. The plant subjected to harsh words did not grow, remained stunted, and eventually withered.



One of our students in a Quran course conducted this experiment. They constantly played the Quranic recitation to one of the pots. They wrote beautiful words and the Divine Names on its surface. For the other, they played pop music and wrote ugly and distasteful words.

The flower listening to the Quran grew, while the other remained stunted, and even wilted. They did the same with rice. The rice in one pot shone, while the other turned pitch black.

Hence, attention and care nurture, cultivate, and complete. Even plants need attention and spirituality.

Therefore, for a teacher or educator, if there is attention and care, and if that attention and care are reciprocated by the recipient, then the student becomes a reflection of the educator.

Naturally, sincerity, piety, sincerity, and effort are required. Patience is required for hardships, and one should not be discouraged by problems. It requires a sense of responsibility like that of a father.

LIKE A FATHER

Once, Prophet Muhammad said to his companions:

“It is true that I am in the position of a father to you; I nurture and purify you and teach you the necessary knowledge...” (Abu Dawud, Taharah, 4)



An educator who only fulfills the duties of signing attendance registers or swiping access cards like a clerk will be of no benefit.

There should be a warm connection established between the teacher and the student, not a dry companionship.

CLOSE RELATIONSHIP

Religion is lived through affection. To keep affection alive, close bonds and connections are necessary.

Our Prophet ﷺ showed special attention to his companions. He would occasionally hold their blessed hands, sometimes touch their shoulders, and fill them with excitement and enthusiasm through these great gestures.

For instance, when the Prophet sent Hazrat Ali as a judge to Yemen, his nephew was concerned about the responsibility he had taken. At that moment, the Prophet placed his hand on his nephew's chest and made the following prayer:

“O Allah! Guide his heart to the right path and keep his tongue steadfast on the truth.”

Hazrat Ali رضي الله عنه said, “After this prayer, I never had any doubt when making judgments between two people.” (Ibn Majah, Ahkam, 1)

Abdullah bin Mas'ud narrated:

“The Noble Prophet taught me the Tashahhud (a supplication made during prayer) as if he was



teaching me a chapter from the Qur'an, while his hands were in mine." (Bukhari, Istizan, 28)

Abdullah Ibn Umar reported:

One day, the Prophet held my shoulder and said to me, "Be in this world as if you were a stranger or a traveler. Consider yourself among the people of the graves!" (Bukhari, Rikak, 3)

From these narrations, we understand the importance of teachers showing personal attention to their students and how it leads to positive energy.

Abu Hurairah narrates:

One day, the Messenger of Allah ﷺ asked his companions, "Who will take these words from me and act upon them or teach them to those who will act upon them?"

I immediately said, "I will, O Messenger of Allah!" The Prophet held my hand and mentioned five things:

1. If you refrain from the forbidden, you will be the most worshipful servant of Allah.

2. If you accept Allah's distribution for you, you will be the richest among people.

3. Show kindness to your neighbor so that you may be a true believer.

4. Wish for others what you wish for yourself to be a true Muslim.

5. Do not laugh excessively, for excessive laughter kills the heart. (Tirmidhi, Zuhd, 2/2305; Ibn Majah, Zuhd, 24)



Enes reported:

The people of Yemen came to the Prophet and said, "Send someone with us who will teach us the Sunnah and Islam." The Prophet held the hand of Abu Ubaidah ibn Jarrah and said, "He is a trustworthy person from this nation." Then he sent him with the people of Yemen. (Muslim, *Fadail Al-Sahaba*, 54; Ahmad, III, 146)

Today's educators who follow the footsteps of the Prophet should revive and invigorate their students by showing close attention, especially to talented students.

VERBAL APPRECIATION

Verbal appreciation of the addressee should also be considered as a part of personal attention.

The companions rushed to fulfill even the smallest desires of the Prophet, saying, "May my parents be sacrificed for you, O Messenger of Allah!" The Prophet also appreciated his noble companions in a sublime manner.

Here is an exceptional example:

Sa'd bin Abi Waqqas, while raining arrows on the polytheists in the presence of the Prophet, received the following words of appreciation: "Shoot, O Sa'd! May my father and mother be sacrificed for you!" Hazrat Ali witnessed this and said, "I have never heard the Prophet say 'May my father and mother be sacrificed for someone' other than Sa'd." (Tirmidhi, *Adab*, 61, *Manaqib*, 26; Ahmad, I, 92)



He not only appreciated his specially trained companions but also recognized a farmer among the Sahaba with calloused hands.

When the Prophet returned from Tabuk, Sa'd al-Ansari met him. The Prophet shook hands with him and asked, "Why are your hands like this?" Sa'd replied, "These are marks from using the shovel and hoe. I work with them to provide for my family." The Prophet said, "These hands will never be touched by the fire." (Ibn al-Athir, *Usd al-Ghabah*, I, 424-425; Ibn Hajar, *Al-Isaba*, III, 86)

Appreciation increases the enthusiasm and efforts of the recipient.

Educators should not deprive deserving students of praise, just as parents should not deprive their worthy children of it.

REWARD

Reward, especially in early years, is an element that enhances affection between hearts. Imam Malik's father implemented this method: whenever Imam Malik memorized a hadith, his father rewarded him. After a while, Imam Malik reached a state where he continued memorizing hadiths willingly, even without receiving rewards.

Narrated by Hazrat Anas:

Once, the Prophet passed by a Bedouin who was praying and making the following supplication: "O Allah, You are the One whom eyes cannot see, imaginations cannot comprehend, descriptions can-



not encompass, events cannot alter, and fears cannot affect! O Allah, You know the weight of mountains, the measurement of oceans, and the number of rain-drops and leaves. O Allah, You know the heavens beyond the heavens, the earths beneath the earths, and the beings in the depths of the seas and mountains. O Allah, make the best part of my life the last part, and make the best of my deeds the result. Make the best day of my life the day I meet You!”

The Prophet entrusted someone with a task and said, “Bring him to me after he finishes his prayer.” When the man completed his prayer, he came to the Prophet. The Prophet gave him a gold coin that had been given to him as a gift and asked, “Who are you?” The man replied, “I am from the Amir bin Sa’saa tribe, O Messenger of Allah!” The Prophet said, “I gave you this gold coin not only because of our kinship but also because of your beautiful supplication to Allah.” (Haythami, X, 157-158)

ENCOURAGING GOODNESS

Continuing with encouragement strengthens knowledge and solidifies the subject matter. The repetition in remembrance helps it take a stronger place in the heart. One of the reasons for repeating Surah Al-Fatiha in every unit of prayer is - Allah knows best - for this purpose.

Repeating the Straight Path in each unit of prayer prompts us to ask ourselves: How much do we fear the Day of Judgment? How much are we on the Straight Path?



The essence of encouragement is to promote goodness. It is to remind and guide towards goodness.

Our Prophet ﷺ consistently encouraged his companions to engage in charity and perform acts of goodness. He would frequently provide them with such encouragement.

Jabir narrates:

“My aunt was divorced by her husband with three pronouncements of divorce. Later, she wanted to collect the dates from her palm trees. However, a man prevented her from leaving the house, citing the waiting period (iddah). My aunt immediately went to the Prophet and explained the situation. In response, the Prophet said:

“Yes, collect your dates. Perhaps you will give some in charity or do some other acts of goodness.”

(Muslim, Divorce, 55; Abu Dawood, Divorce, 39-41/2297; Nasa’i, Divorce, 70; Ibn Majah, Divorce, 9)

The Prophet, in various instances, advised his companions to always engage in goodness and righteous deeds. For instance, he said to a companion who came to him with various questions:

“Engaging in goodness is always better for you.”

(Abu Dawood, Business Transactions, 60/3476)

The supplication recommended by the Prophet when visiting a sick person is also a beautiful example that demonstrates his continuous encouragement of goodness:



“O Allah, grant healing to Your servant. When he recovers, let him fight for Your sake, attend funerals for Your pleasure, and continue to pray in congregation.” (Abu Dawood, Funerals, 8/3107)

Through supplication, the Prophet indirectly encourages the sick person to engage in virtuous acts such as participating in battles, attending funerals, and maintaining congregational prayers.

Educators should encourage their students, assuring them that they will succeed and become righteous individuals. In Anatolia, many lullabies are composed by mothers to indirectly instill noble values in their children.

In today’s education, especially in preschool education, such encouragement will be effective.

In modern times, the technique of encouragement is extensively used in fields such as advertising and fashion to influence the masses. A believer should use the power of positive encouragement to guide their children towards noble goals from an early age.

Encouragement can also be conveyed through third parties. Here is a beautiful example:

Abdullah ibn Umar reported a dream to his sister, Hafsah, who then conveyed it to the Prophet. The Prophet said:

“What a good person Abdullah is! May he also perform the night prayer!” From that day on, Abdullah never abandoned the night prayer. (Bukhari, Night Prayer, 2)



CHANGING NAMES WITH NEGATIVE MEANINGS TO GOOD ONES

The Prophet would change inappropriate personal and place names that conveyed negative meanings to ones that indicated goodness.

In one narration, it is stated:

“The Prophet changed the names ‘Asi’ (disobedient), ‘Aziz’ (harsh), ‘Ateel’ (aggressive), ‘Shaitan’ (devil), ‘Hakem’ (ruler), ‘Gurab’ (crow), ‘Habbab’ (a type of tree), and ‘Shihab’ (flame) to ‘Hisam’ (dagger), ‘Silm’ (peace), ‘Munba’is’ (rising), and ‘Hadir’ (green). He changed a barren land named ‘Afire’ to ‘Hadire’ (greenery), and a path called ‘Shi’bu-d-Dalalat’ (path of misguidance) to ‘Shi’bu-l-Huda’ (path of guidance). He changed the name ‘Benuz-Zinye’ (sons of adultery) to ‘Benur-Rishde’ (sons of lawful marriage) and ‘Benul-Mughviye’ to ‘Benur-Rishde’ (sons of lawful marriage).” (Abu Dawood, Manners, 62/4956)

AWAKENING INTEREST

An educator should not only show interest in their students but also generate interest in the subjects and matters they want to impart.

Like a bee, they should collect flowers from the hadiths of the Prophet, the gardens of the righteous, and the good deeds, and present them as honey.

An educator should liberate the person they are teaching from the evils of desires and appetites,



nurturing them as people of the heart. They should awaken not only an interest in external knowledge but also in spirituality, secrets, and wisdom.

There are some clues to arousing interest. Knowing these clues greatly helps educators.

AVOIDING WEARINESS

When educating and teaching, the Prophet made sure not to weary people. For the purpose of conveying the message and educating, he said:

“Make things easy and do not make them difficult. Give glad tidings and do not create aversion.”

(Bukhari, Knowledge, 11)

The Prophet also advised his companions against violating this principle. Uqbah ibn Amr narrates:

A man came to the Prophet and said, “When so-and-so leads us in prayer, he prolongs it so much that sometimes I cannot attend the Fajr (dawn) prayer.”

I have never seen the Prophet so angry in any of his speeches. He said:

“People! There are those among you who cause aversion! Whoever leads the prayer should make it short, considering that there are elders, children, and those who have work to attend to among the congregation.” (Bukhari, Knowledge, 28; Adhan, 61-63; Manners, 75; Judgments, 13)

The Prophet was concerned about people becoming weary of prayers. To Muadh, who used to



prolong the prayer, the Prophet advised him to recite shorter chapters, saying, “Recite Surah Ash-Shams, Surah Ad-Duha, Surah Al-Layl, and Surah Al-Ala!”

(Muslim, Prayer, 178; Bukhari, Adhan, 60, 63, 66)

Those who wish to earn more reward by prolonging the prayer should do so in voluntary prayers.

A teacher should also be able to tell from a student’s face whether their interest and attention are still present. They should avoid unnecessary repetitions that may cause weariness.

When the bell rings, they should enter the classroom, and when the bell rings again, they should end the class. If they continue teaching after the dismissal bell, they would be talking to the walls. The mind’s capacity to absorb information is highest for about 45 minutes.

Furthermore, a student mentally allocates themselves to those 45 minutes upon entering the classroom. Once that time is up, their attention shuts off. Interest ends.

Similarly, preachers who continue their sermon after the call to prayer (Adhan) face the same situation. It leads to weariness among the congregation. No one listens due to the reaction. The words they insist on prolonging go to waste.

However, if there is an exceptionally eager and special audience, with lively interest and attention, then it can be sustained. Abdullah ibn Amr ibn Al-As said:



“The Prophet would sometimes narrate the story of the Israelites until dawn. He would only stop when it was time for the obligatory prayer.” (Abu Dawood, Knowledge, 11/3663)

MODERATION

Our Prophet ﷺ is the criterion, the measure. Trying to surpass him is futile. It is stated in the noble Qur’an:

“O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.” (Surah Al-Hujurat, 1)

If an enthusiastic educator overloads capable students with excessive tasks at a pace and style that are not in accordance with the Sunnah, this seemingly good intention can lead to harm.

During the time of the Prophet ﷺ, he guided his companions towards moderation, aligning them with his own practical example, when they sought to go beyond the limits of his Sunnah.

A brief wave of enthusiasm is less valuable than a calm continuity.

CONTINUITY

In religious education, the ultimate goal should be to make behaviors habitual. Instead of engaging in worship excessively for one night due to a surge



of enthusiasm, it is better to engage in worship for a limited time every night.

In a hadith, it is narrated:

“Do deeds that are within your capacity, as Allah does not get tired of giving rewards until you get tired of doing good deeds. The most beloved actions to Allah are those performed consistently, even if they are few.” (Ibn Majah, Asceticism, 28)

In education, efforts should be made to instill in students good habits and righteous actions that become a permanent part of their lives.

Rather than lengthy lessons that are tiresome and go against moderation but are infrequently repeated, shorter lessons delivered at regular intervals will be more effective.

OBSERVING SUITABLE TIMING

An educator should possess insight. They should observe and seize the moments when their audience is receptive and ready to listen.

Religion is a matter of passion. Successful education requires an environment of enthusiasm and awakened interest. Without enthusiasm, it becomes mere geometry. Bodies may be present, but there is no attention or interest. The doors are closed.

Abdullah ibn Mas'ud used to deliver sermons to people on Thursdays. One person said to him, “O Abu Abdurrahman! I wish you would deliver sermons to us every day.” Ibn Mas'ud replied:



“I don’t want to make you weary, so I don’t give sermons every day. Similarly, the Prophet would choose the days when people were willing to listen, so as not to become tired and weary.” (Bukhari, Knowledge, 11-12)

AVOIDING MONOTONY

Human nature loses interest after a while when faced with monotonous repetition. Therefore, in teaching and training, one should avoid monotony.

Ibn Abbas used to sit with his students and narrate a hadith for some time. Then he would say, “Stimulate our appetite! In other words, tell a witty remark, recite poetry, as the soul, like the body, also becomes weary.” He would then start narrating Arab proverbs. Afterward, he would return to the lesson and repeat this process whenever necessary. (Kitab al-Kittani, II, 237)

Engaging anecdotes, stories, verses, performances, concise statements, memories, and experiences are the tools educators can use to overcome monotony.

SPARKING CURIOSITY

The Prophet ﷺ would first deliver a concise statement to spark curiosity and then elaborate on it.

This method ensures that the subject matter is better retained or memorized. Attention is first focused, preparing the listeners for details.



Through this method, the listener is encouraged to ask questions. As a result, the discussed topic becomes more effective and thoroughly understood in the hearts of the listeners.

Once a funeral passed by the Prophet ﷺ, and he said, “He has found comfort, and he has been comforted.” The companions asked with curiosity:

“O Messenger of Allah! What does ‘he has found comfort, and he has been comforted’ mean?”

The Messenger of Allah ﷺ explained:

“A believing servant finds relief from the toil, hardship, and fatigue of this world and attains comfort in the mercy of Allah. Whereas creatures, including people, lands, trees, and animals, find relief and comfort from a wicked servant.” (Muslim, Funerals, 61)

MAINTAINING INTEREST THROUGH QUESTIONING

In a classroom where the teacher delivers a monologue or dictates while the students simply listen or take notes, it is challenging to maintain active interest. The students should be invited to participate in the lesson through questioning and discussion. The educator should pay attention to engaging with all students, not just those who are always attentive and knowledgeable.

The Prophet ﷺ frequently used questioning to keep his audience alert. One day he asked:



“Shall I inform you who is far from the Hellfire and the Hellfire is far from him?”

Interest suddenly rises, and attention is captured. Curiosity arises.

Who are they?

By conveying the message in a more enthusiastic manner, he has communicated with a more eager audience.

“They are those who are gentle, compassionate, merciful, friendly, and approachable.” (Ahmad, I, 415)

SPARKING REFLECTION

In effective education, a lesson should not merely involve transferring information written in books. It should be thought-provoking, inspiring, and promote reflection. It should be a lesson that continues to be discussed and contemplated even after leaving the classroom.

It is easy to say that the world is transient and worthless in the sight of Allah. However, through a tangible example, by making people think and acknowledge, the worthlessness of the world is vividly portrayed:

One day, the Messenger of Allah ﷺ visited the marketplace with his companions. He came across the carcass of a small dead goat and, holding it by the ear, asked, “Which of you would buy this for a dirham?” The companions replied, “We wouldn’t take it even if it were given to us for less. What would we



do with it?” Then the Messenger of Allah ﷺ asked, “Would you accept it if it were given to you for free?” They replied, “By Allah, even if it were alive, it is flawed due to its small ears. What would we do with its carcass?” In response, the Prophet ﷺ said, “By Allah, the world is more worthless in the sight of Allah than this dead goat in front of you.” (Muslim, Asceticism, 2)

Upon contemplation, it becomes evident that in the transient world, almost everything decays and perishes like that dead goat.

The Lord, without specifying the subject matter, leaves it open-ended, saying, “Read!”

Read the pages of the universe! Read the human being! Read the Qur’an!

Each particle holds its own wisdom... Each atom contains its own wisdom...

An engaging teacher should be able to take their students on a wondrous journey through these realms.

Education should train individuals to contemplate subtle meanings. The friends of Allah, through their questions, aimed to make people reflect upon these subtle meanings:

Ja’far as-Sadiq once asked Abu Hanifa:

“Who is intelligent?”

“The one who distinguishes between good and evil.”



“Animals can also distinguish between the two; they differentiate between someone who beats them and someone who feeds them.”

“Then, according to your definition, who is intelligent?”

“The one who distinguishes between two good deeds and two evils, and chooses the better of the two goods and the lesser of the two evils!” (Feriduddin Attar, *Tazkirat al-Awliya*, I, 54)

BROADENING HORIZONS

Educators, teachers, instructors...

They shape the future leaders...

They should broaden the horizons of their students, encourage and support them. They should provide real, inspiring projections rather than empty promises.

Discussing the future keeps the interest alive, as everyone is curious about it. Particularly, when a comment is made about one's own future, it is met with great interest.

Our Prophet ﷺ was given knowledge about the future, providing glimpses without specifying the details. However, it cannot be said that encouragement and motivation were absent in his words.

The Prophet ﷺ said:

“You will receive reinforcements, acquire spoils, and conquer many lands. Whoever lives to see that



time should fear Allah, enjoin good, and forbid evil...” (Tirmidhi, Trials, 70/2257)

Jabir narrated the following:

The Messenger of Allah ﷺ stood on the pulpit, looked towards Yemen, and said, “O Allah, turn their hearts towards the religion!” He then looked towards Iraq and made the same supplication. He looked in all directions and said the same. Afterward, he said, “O Allah, provide us with sustenance from the treasures of the earth, bless our measures and scales!” (Bukhari, Al-Adab Al-Mufrad, no: 482)

7. PROVIDING ADVICE

The Almighty commands in the Qur’an to the Prophet ﷺ:

“And remind, for indeed, the reminder benefits the believers.” (Az-Zariyat, 55)

“You are only a reminder.” (Al-Ghashiyah, 21)

The essence of religious education is counsel. It is addressing the listener with precious words that awaken the heart and bring about benefit.

Counsel, etymologically speaking, means desiring the well-being of the recipient. If a person does not possess stubbornness or arrogance, they will listen to someone who desires their well-being and offers counsel.

However, the success of counsel is achieved when the words leave the heart of the speaker and



enter the heart of the recipient. If it comes from the lips and not the heart, it only reaches the ears.

8. ENCOURAGEMENT AND DETERRENCE

The Noble Qur'an attributes two qualities to the Prophet ﷺ:

“And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all of mankind, but most of the people do not know.”

(Saba', 28)

1) Bashir: the bringer of good tidings. He brings glad tidings of paradise and divine favors to the believers and those who possess piety.

2) Nadhir: the warner. He warns the disbelievers and the heedless of hellfire and divine wrath.

Humans have fears and desires. As mentioned in Surah Quraysh, humans are driven by the need for security and the fulfillment of desires. In this transient and perilous world, they strive to find security amidst their fears and fulfill their desires. Yet, beyond that, a terrifying morning of resurrection awaits them, and even death will not provide a solution in the eternal realm.

Therefore, in education, it is crucial to give glad tidings to people, reassuring them about the path they are on in this world and warning them about the rewards and punishments awaiting them in the eternal realm.



The Qur'an itself employs this approach. Here is how the Almighty introduces Himself to His servants:

“(O Messenger!) Tell My servants that I am truly the Most Forgiving, the Most Merciful. And that My punishment is a painful punishment.” (Al-Hijr, 49-50)

Both encouragement and deterrence have a significant impact on directing the spiritual state of individuals towards goodness and warning them against evil. For this reason, our exalted Lord, who created humans with this spiritual disposition, employed encouragement and deterrence in balanced proportions in the Qur'an and the sayings of the Prophet ﷺ.

The Prophet ﷺ would sometimes give glad tidings and at other times instill fear in the people. Because merely instilling fear alienates and leads to resentment, and solely providing encouragement can lead to laziness.

When the Prophet ﷺ started his mission and invitation, he said:

“I invite you to testify that there is no deity worthy of worship except Allah alone, without partners, and I am His servant and Messenger. If you accept and affirm this, I guarantee you entry into paradise!” (Bilazuri, I, 119-120)

He also gave glad tidings of paradise by saying, “Who among you would like to be my companion and brother, earning paradise?” (Ibn Sa'd, I, 187)



Furthermore, in the early days of his invitation, he addressed the Banu Hashim as follows:

“If you come on the Day of Judgment burdened with the weight of the world, relying solely on your good deeds, I will turn away from you. Then you will call out to me, ‘O Muhammad!’ But I will turn my face away from you.” As the Messenger of Allah ﷺ said this, he turned his face away from them twice. (Ibn Ishaq, III, 128; Ya’qubi, II, 27)

Abu Said al-Khudri narrated that the Messenger of Allah ﷺ said:

“On the Day of Judgment, death will be brought forth like a white ram, and it will be placed between paradise and hellfire. Then it will be said, ‘O people of paradise, do you recognize this?’ They will stretch their necks to see and say, ‘Yes, this is death.’ Then it will be said, ‘O people of hellfire, do you recognize this?’ They will stretch their necks to see and say, ‘Yes, this is death.’ Then a command will be given, and the ram will be slaughtered. After that, it will be proclaimed, ‘O people of paradise, you are eternal, and death will no longer exist. O people of hellfire, you are eternal, and death will no longer exist.’ Then the Prophet ﷺ recited the verse, ‘Warn them of the Day of Regret, when the matter will be concluded, while they are [still] heedless and they do not believe.’ (Maryam, 39)” The Prophet ﷺ pointed towards the world with his hand to show those who were heedless. (Muslim, Paradise, 40)

By employing this balanced approach that activates the mechanism of fear and hope within human



beings, the belief that real life is the eternal life of the Hereafter can be instilled in their hearts.

DETERRENCE FROM EVIL THINGS

Another aspect similar to deterrence is to describe the punishments that will arise from forbidden actions in a repulsive manner to create aversion from the forbidden:

The Prophet ﷺ said,

“Every intoxicant is prohibited. Allah has made a pledge that whoever drinks an intoxicant, he will give him to drink the pus of the inhabitants of Hell.”

(Muslim, Drinks, 72; Abu Dawud, Drinks, 5)

When asked about the meaning of “pus of the inhabitants of Hell,” the Prophet ﷺ replied,

“It is the sweat or the discharge of the inhabitants of Hell.” (Muslim, Drinks, 72; Abu Dawud, Drinks, 5)

9. SYSTEMATIC EDUCATION

Education needs to be carried out with discipline and planning. Approaching it systematically and with discipline demonstrates the importance given to the subject matter.

As an example, we can mention the insistence on maintaining orderly rows during congregational prayer.

Berâ bin Âzib, known for his deep love and devotion to the Prophet ﷺ, paid great attention to keep-



ing the rows straight during prayer. He frequently mentioned its significance and virtue, saying:

“When we were about to perform the congregational prayer, the Messenger of Allah would sometimes touch our chests or our backs with his hands to straighten the rows and say, ‘Do not allow your rows to become disordered, for then your hearts will become disordered.’” (Ahmed, IV 304)

Disorderly and undisciplined education also reflects in the outcome. Believers should act with the highest, most excellent, and complete standards in all matters. The Companions, who carried the torch of knowledge received from the Prophet ﷺ to all corners of the world, also paid attention to this discipline and systematism.

Ebu’d-Derdâ, who was sent by Hazrat Umar to Damascus, lived there for a long time and established a renowned circle of knowledge. The number of his students under his supervision exceeded 1,600.

He divided his students into ten groups and appointed a separate teacher for each group, closely monitoring the progress of each one. Those who surpassed the foundational level would study directly under him. Thus, more advanced students had the privilege of both studying with Ebu’d-Derdâ and teaching the lower-level students. (Zahabi, Siyeru A’lami’n-Nubala, II, 344-346)

Hazrat Umar, in order to teach the Qur’an to the bedouins living far from the center, sent Yezid bin Abdullah and appointed Abu Sufyan as an inspector to determine their educational levels. He also



assigned three Companions in Medina to teach the Qur'an to children, providing each with a monthly salary of 15 dirhams. He ordered that five verses be taught to everyone, including adults, as something easy. (A'zami, p. 127)

Hazrat Umar's meticulous follow-up and appointment of inspectors demonstrate remarkable systematism and foresight.

FOLLOWING THE OUTCOME

One of the prerequisites of systematism in education is to meticulously follow the results of educational activities.

Is the student being influenced?

Is the student's heart being addressed?

Has our child acquired the habit of prayer?

Does he pray when alone?

In short, are we reaching the desired point in terms of material and spiritual education methods and techniques?

The Prophet ﷺ hosted the delegation of Abd al-Qays and asked the Ansar if they were satisfied with their conduct and reception. They expressed their satisfaction.

Then Prophet Muhammad distributed them individually or in pairs to the homes of the Companions to facilitate their learning of the religion and



memorization of the necessary surahs for prayer. The method proved to be more effective.

Prophet Muhammad was extremely pleased with the efforts of the Companions and the enthusiasm for learning displayed by the delegation of Abd al-Qays. He personally interacted with each one of them, examining the Tahiyat, Fatiha, other surahs they had memorized, and the Sunnah they had learned. (Ahmed, III, 432)

Prophet Muhammad closely monitored the night worship of the Ahl al-Bayt (his family), encouraging them for eternal happiness.

Some nights, Prophet Muhammad would knock on the door of Ali and Fatima, saying, “Will you not perform the night prayer?” (Bukhari, Tahajjud, 5)

O Lord! Grant us the opportunity to be nurtured through prophetic upbringing and make us a community deserving of His Messenger’s example! Help us in raising our children and students in accordance with the most beautiful standards of the Prophet!

Amen!

Note: The section of the Prophet’s educational methods related to language has been compiled in a book titled “The Educational Language of the Prophet.”

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