

The Prophet's Methodology in teaching his Companions with emphasis on teaching of the Sunnah

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Abstract

All praise is due to Allah, the Universe's Creator, Cherisher, and Sustainer. May He provide Muhammad Ibn Abdullahi the Quraishite, The Hashimite, The Adnanite, as well as his honourable Household, His Prestigious Companion, and Followers up until the Last Day, the most perfect peace and blessing. The paper explains in details how the teach his Sahabah Companions the Sunnah and how to deliver it or spread to others in all nooks and crannies in the world. Analytical method is used when conducting the research.

Keywords: Prophet, Companions, Methodology, *Jahiliyyah*

Introduction

In the Name of Allah the Most Beneficent the Most Merciful

The love which the Sahabah (Companions) may Allah be pleased with them) had for the Prophet may Allah's peace and blessings be upon him) made them to leave their homes and property after having been persecuted by their people in their various places to come to the Prophet may Allah's peace and blessings be upon him).

The nature of Islam, is simplicity, practicability, dynamism and it appeal to the people's natural frame of mind, as well as its neatly integrated system of belief with a sound logical element made the Sahabah to abandon their former Arabian life characterized by the *Jahiliyyah* (Pre-Islamic life) rites to the new life of Islam together.

The behaviour and character of the Prophet (May Allah's peace and blessings be upon him) with the Sahabah (May Allah be pleased with them) and in fact with everyone who came into contact with him was another source of attraction with med them to rally sound him. He was to each of his companions as he was to his best everyone felt to move beloved to him than

his fellow Companion. The Prophet may Allah's peace and blessing be upon him) lived in simple life, he could be approached¹ by and he was neither harsh nor angry with others for his own sake but only when Allah's limits transgressed and disregarded them, he would reproach them for doing so. He was generous and never withheld anything which was needed by others².

The Prophet's Overall Teaching Method

He was good to this family, relatives, the poor and the needy, this was because his sole aim was the life of the hereafter³ and he was praised by Allah the Most Exalted the Highest in the Glorious Qur'an as "And you on an exalted frame of character⁴ thus indicating these beautiful moral qualities.

Generally, Islam followed the methodology of gradual reformation through giving sound education side by side with active religious moral, and righteousness training in changing the life of the Arabs and (in fact all Muslims) with its former *Jahiliyyah* Manifestation into the most organized and most disciplined society mankind had ever witnessed⁵.

The Prophet may Allah's peace and blessings be upon him) had emphasized the importance of three things; namely, the importance of seeking of knowledge by enquiry⁶ from those who know as it was stated in the Qur'an⁷ the understanding of the knowledge⁸ itself and the necessity of showing good exemplary character indicating that he was not sent but for the perfection of good moral qualities⁹, the Prophet's emphasis on the seeking of knowledge and this general methodology.

The Prophet's methodology in teaching the Qur'an and the Sunnah could best be understood if his role of being both a giver of glad tidings to the righteous people (Bashiran)¹⁰ and that of giving warning (Nadhiran)¹¹ to the wicked and is realized and the fact that he was sent by Allah's Apostle to the whole mankind of whatever colour, see or trial leaning as well as the Jinsi, therefore, the methodology that the employed was having the characteristic of

¹Qur'an 3. 159 see Imam Al-Bukhari, Sahih Al-Bukhari, Kitab Al-Adab

² Agreed upon between Al-Bukhari and Muslim see sahih Al-Bukhari Kiteb Al-Adeb and Kitab Al-Manaqib

³ Qur'an 87:17 and 93:4 see Imam Al-Bukhari, Sahih Al-Bukhari, Kitab Al-Riqaq

⁴Qur'an 68:4

⁵ Ibid, Qur'an 3:110

⁶ Imam Abi Dawud, Sunan Abi Dawud Kitab Al-Taharah, Imam Ahmad, Musnad Ahmad from the Ahadith of Abdullahi Ibn Abbas, see Imamul Bukhari, kitab Al-Ilm is enquiry not a cause for ignorance.

⁷ Qur'an 21:7, 12:7 among others, which necessitate the seeking of knowledge by enquiry about religious matters see Qur'an, 12:76, 16:43

⁸ A well know Mashur hadith see Imam Al-Bukhari Kitab Al-Ilm

⁹The original letters the hadith is it way for the perfection of good morals that I was sent of Allah's Prophet" see. Imam Ahmad, see Imam Al-Tirmidhi, Sunan Al-Tirmidhi among others and elsewhere.

¹⁰ Qur'an 33:45

¹¹ Ibid, the same verse.

being permanent¹² and well-integrated with dynamic elements¹³ comprehensive¹⁴ and specific,¹⁵ strict¹⁶ and lenient¹⁷ accordingly, is cater for all people, sexes (both males and females and circumstances)¹⁸.

The Prophet's teaching method

Since the Prophet's life is an excellent example for the believers, he used to teach the Sahabah both in the Masjid (Mosque) and cemetery.

They also observed these manners of action; this worship, transaction and other religious and moral dealings and copy this example.

In this personal Masjid is not only a centre for ritual activities but a place where education, administration and guidance of various affairs of the Muslim Ummah was carried out.

The following witness could be a lot among others, as part of methodology of disseminating the knowledge of the Islam especially the Sunnah.

1. Alternating days of his Preaching

- i. The Prophet (May Allah be upon him) gave occasional public lectures as not to make this Companions bored because of this action for the variance of people's physical and mental capacities.

To this effect, Abdullahi Ibn Mas'ud (May Allah be pleased with him) a very famous Companion said:

The Prophet (May Allah peace and blessing be upon him) used to alternate (select) the days of his preaching to us in orders not to make it barking to us"¹⁹

It encouraged the Sahabah to study the Qur'an and Sunnah in groups. Therefore, they used to form uncles of group discussion (Halqah)²⁰. They discussed apart from the Qur'an and Sunnah, the rules of inheritance known as Al-Faraid²¹.

¹² Ibid, 25:1 and 4:170, 34:28 and 7:158, see also 49:13

¹³ permanents here refers to basic commands and prohibitions in the kitab and surah as indicated in surah 4:59 and 4:115.

¹⁴ Qur'an 2:208

¹⁵ ibid, 17:20

¹⁶ Ibid, 48:29

¹⁷ 17. Ibid, the same verse.

¹⁸ Ibid 4:32 and 33:25

¹⁹ Imam Al-Bukhari, Sahih Al-Bukhari, Kitab Al-Ilm from Abdullahi Ibn Mas'ud

²⁰ Al-Khatib, M.A. Al-Sunnah Qabl Al-Tadwin, Lebanon (Beirut) dar Al-fikr, Third edition, 1400 A.H (1980 C.E) p. 48

²¹ ibid, P 48

- a. Consideration of the receptive capacities of the students among instances of the Prophet consideration of the receptive capacity of his students, the following are some good examples
- b. It was narrated in Sahih Muslim that a bed down came to him (the Prophet) from Feizazah and said: verily, my wife gave both to a light black baby child and I denied it flatly, (to be my child). Then the Prophet (May Allah peace and blessings be upon him) said to him: Do you have camels? He Said: They are red- He said: do you have light block in them. He said verily, there is light block in them. He said “ how did it came to be ? he said perhaps, it was the penetration of the vein (of hereditary disposition). He said: this child could also have been as a result of the penetration of the vein²².
- c. Another instance is that of a Bedouin (Arabiyah) who reported in the Masjid of the Prophet (May Allah’s peace and blessings be upon him) and the Companions made a more to stop and punish him, but the Prophet (May Allah’s peace and blessings be upon him) prevented them saying:

“Verily, you were brought up to easy things for the people but you were Not brought to make things difficult for them”. In another narration, he said: Do not interrupt his urination then he called for a container and poured it over the spot²³. When the man was invoking Allah, he said: O Allah show mercy on me and Muhammad and do not show mercy on anyone besides us” upon that the Prophecy (May Allah’s peace and blessings be upon him cautioned him, “you have indeed limited what is so encompassing”²⁴ meaning that the mercy of Allah could not be limited the way the be down was him to do.

- d. There was an instance also whereby a youth came to the Prophet (May Allah’s peace and blessing be upon him) seeking for permission to commit fornication and the companion and blessings more to confront him. The Prophet (May the peace and blessings of Allah be upon him) stopped them and he enumerate to the youth all his relatives and asked him if he would like others to commit fornication with them and he all replied negatively in each case. The Prophet may Allah’s peace and blessing be upon him) then reminded him that in the same way nobody would like it for their mother, daughters, sister, paternal and maternal aunts. He finally, put his blessed hands on the chest of the boy and prayed: O Allah! Forgive him his sin, purify his heart and preserve his chicly. The narrator reported that:

²² Imam Muslim, Sahih Muslim, Kitabal-Ilm from Abu Hurrah see also Imam Al-Bukhari, kitab Al-Take, from him (May Allah be please with him).

²³ Imam Bukhari, Sahih Al-Bakhari: Kitab Al-Adab from Anas Ibn Malik and Another from Abu Hurairah (May Allah be pleased with them).

²⁴ Imam Ahmad Ibn Hanbal, Musnad Ahmad in the Ahadith of Abu Hurairah

After this the youth never turned his attention to anything that nature again.²⁵

i. The usage of language

- a. There were cases to prove that the Prophet (May Allah's peace and blessing be upon him) take in accordance with the dialect of his audience in order to make the message clean to them. One day the Prophet may Allah's peace and blessings be upon him (send to a sim Al-Ash'ari that :

Meaning that: it is not righteousness to observe fasting on a journey”²⁶ plus, he spoke to recipient in the Ashari dialect who used to replace lamun with mimun

- b. The Prophet (May Allah's peace and blessing be upon him). Used to talk in such a way that one concern even write or count what he was saying: he used to repeat certain parts thrice²⁷ so as to emphasize their significance. Aishah the mother of behavior (May Allah be pleased with her) said. He did not use to talk continuously²⁸ like your continuous talk. But he used to talk with a pause in such a way that whatever heard him could commit unto memory what he said. He (also used to make a speech which if a reckoner wished to count it could easily do so²⁹.

Making things easy for the people

He, the Prophet (May Allah's peace and blessings be upon him) generally used to make things easy for his followers and does not reproach them unless Allah's limits were transgressed. He also ordered his commanders and governors to do the same on different occasions he had advised them;

Meaning:

Give the populace good news rather than bad news, and make life simple for them rather than making them flee their religion”³⁰ in fact, this applies to every Muslim not only leaders.

- i. He discourages the Sahabah (May Allah pleased with them) from asking unnecessary or difficult questions and to many ones that are either hair splitting or framed down practical life.³¹

²⁵ Imam Al-Tabrani, in Al-Kabir, see also Mujma Al-zawa'id

²⁶ Imam Al-Bukhari, Sahih Al-Bukhari, Kitab Al-Saum from Jabir ibn Abdullahi imam Muslim, Sahih Muslim: kitab Al-Sunan, Imam Ahmad, Musnad Ahmad from the ahadith of Jabir ibn Abdullahi (May Allah be pleased with them).

²⁷ Imam Al-Bukhari, sahih Al-Bukhari, kitab Al-Ilm from Anas ibn Malik and Abdullahi ibn Umar (from his saying).

²⁸ Imam Al-Bukhari, sahih Al-Bukhari Kitab Ah-Manaqib from "Aishah

²⁹ Ibid, the same Kitab

³⁰ Imam Al-Bukhari, Sahih Al-Bukhari, Kitab Al-Ilm from Anas Ibn Malik, from Abu Mas'ud Al-Ansari. See also Kitab Al-Adab

³¹ Qur'an 5:101 see also Sunan Abi Dawud, Katab Al-Ilm which prevented asking ughlutet (Hair spilling questions) see also Qur'an 2:67-74

ii. Women students in the Prophets life time

The Prophet (May Allah peace and blessings be upon him) did not left out women from the Prophetic school. One day some of them came and asked him to appoint a day for them saying: O Allah Apostle! We do not benefit from your gathering with men; (phase!) appoint for us a day in which we will be meeting you? He said: “your place of appointment is so and so person house. It came to them on that day at the appointment place. He (the narrator Abu Hurrah) said: part of what he said to them was:

Meaning: no woman houses three children while patiently expecting reward from Allah except that she enters paradise – A woman from among them said: Even if they are two (children)? He said: even, if they are two”³²

iii. Interaction with the students

The Sahabah (May Allah’s be pleased with them) used to be at ease in the Prophets presence. In a gathering, one could hardly differentiate the Prophet from them without having known him before he never sat in the middle circle. He used to entertain questions and give answers to them whenever he was asked. But the man training ground then was the Masjid and the subject matter was the Qur’an and Sunnah.³³

Conclusion

Lastly it is not out of place to show that the Prophet (May Allah’s peace and blessing be upon him) preached and gave sermons only when the need arose upon from the occasional sermons in prayers. He never withheld any materials benefits from his students. This had helped a lot in training them within the dictates of the Qur’an and Sunnah. It is strongly believed by the author that if these principles and methods are using in the modern-day educational system, revolution will occur in the life of the learned men and their students.

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³² Imam Ahmad Ibn Hanbal, Musnad Ahmad from the Hadith of Abu Hurairah, see also Abu Sa’id Al-Khudri (version) channel in Sahih Al-Bukhari, Kitab Ilm see also the hadith of Ummu Sulaim in Sahih Al-Bukhari, kitabul – Ghushl. See also the hadith of Aishah concerning purification from the menstruation.

³³ Imam Al-Bukhari, Sahih al-Bukhari, kitab Aladab.

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