



THE TEACHING METHODS OF THE PROPHET (S.A.V.)

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ANNOTATION

This article discusses some of the methods of pedagogy in some of the hadiths that came from the hadiths of the Prophet. Examples were also cited from the hadiths and attempts were made to shahkh through sources.

BASIC PHRASES: *hadith, style, prophet, Qur'an, recitation.*

DISCUSSION

Learning is an integral part of human life and is important. Throughout his life, a person learns not only language, knowledge, professional skills, but also certain habits, the constant development of his personality, self-management. This is why learning is so important in human life. The study of the fact that the first verses of the Qur'an are related to reading and writing also confirms their invaluable importance in human life.

The scholars also studied the teaching methods of the Prophet (peace and blessings of Allaah be upon him) separately, forbidding and analyzing the hadeeths. In particular, one of the 20th century scholars, Abdulfattah Abu Ghudda (d. 1997), in his book *Ar-Rasul al-Muallim*, described in detail the Prophet's teaching methods. Yusuf Qarzavi and other scholars have also written in this direction. Some hadiths have been used in this article using these books.

For example, the Prophet (s.a.v.) used beautiful and useful teaching methods for all times. These methods attracted the listeners together and took place in their hearts and always matched their level of understanding and perception. Moreover, the thoughts of the Prophet (peace and blessings of Allaah be upon him) were always clear.

Anyone who studies the books written by the Prophet (s.a.v.) about the way of life will see that he used different methods of teaching. Sometimes they would ask the question themselves, and other times they could answer it directly. Sometimes the

Prophet (s.a.v.) would give a short answer to a question, while in other cases he would give a broad and detailed answer that went beyond the scope of the question given. He also had the oath of allegiance in the name of Allah because they cited additional examples or as religious leaders. In some places, by acting prudently, the listener would divert attention away from the question. He could add images or parables to words and use metaphors. The Prophet (s.a.v.) could have doubted himself to give an appropriate answer. He also used humorous words to express his thoughts clearly, and at the same time argued where necessary. The Prophet (peace and blessings of Allaah be upon him) conveyed the main idea to the listener slowly or slowly, using comparisons. Sometimes he would explain the essence of the questions in order to give the necessary answer, or he could ask the Companions who knew the answer to this question before. Or, if not, in the process of finding the answer, the Companions would ask them questions so that they could come to a certain conclusion themselves. The Prophet (peace and blessings of Allaah be upon him) could have given certain information to those present before him before the questions. He said that in some cases, special classes were held for women, teaching them the necessary sciences. Given the level of children and adolescents present in their presence, they tried to explain the relevant information in a way that they could better absorb what they heard [2].



The Prophet (s.a.v.) himself showed that teaching is most effective by setting an example and setting an example by his behavior. If he issued a decree, they would obey it first. People learned from him. Indeed, the Qur'an states, "There is a good example in the Messenger of Allah for you, for those who hope for Allah and the Last Day, and remember Allah much." [3] (Al-Ahzab, 21) Teaching by example is one of the most effective teaching methods that can have a profound effect on hearts and help them understand and be absorbed. It is in this way that teaching is more (successful) effective, as opposed to being limited to speaking and explaining. It is also a natural way to teach by example. Therefore, this method is the most demonstrative and effective method of the Prophet (saas)¹.

Comparisons and analogies are important in the learning process. If the various instructions and rules of the Prophet (peace and blessings of Allaah be upon him) seemed difficult for the listener, the Companions, to understand, he would explain them and compare them so that the Companions could understand them. Because of the analogies and comparisons, even complex things became clear to them, and at the same time the Companions understood the qidas, their goals and duties. This can

¹ The scholar Hajji wrote in *al-Fikr as-somi fi tarikh al-fiqh al-Islami*: an example is that sample display is more efficient. He commanded his companions to come out of the ihram and slaughter the sacrificial animals.

But they did not immediately follow his instructions because they did not like the truce and they preferred to fight. The wives of the Prophet (peace and blessings of Allaah be upon him) went to Umm Salama and told her that the execution of her orders was delayed. Umm Salama advised him that if they were the first to shave their heads and slaughter the sacrificial animal, the Companions would see this and no doubt follow their example. The Messenger of Allah (saas) did so. When the Companions saw his action, they rushed to sacrifice the animals and take each other's hair. This incident indicates that Umm Salama (r.a.) was an intelligent woman. He felt that his companions were hesitant because of the need to leave ihram before the end of Umrah. He also knew that demonstrating a pattern in practice was more effective than verbal instruction. Everything was as he thought. May Allah be pleased with him! ” (Vol. 1, p. 154).

be seen from the following hadith. Al-Bukhari narrated on the authority of Ibn 'Abbas (may Allah be pleased with him) that a woman from the tribe of Juhayna came to the Messenger of Allah (may peace be upon him) and said: My mother intended to perform Hajj, but she died before performing it. Can I perform Hajj for my mother? Yes, they replied, and the Messenger of Allah, may Allah bless him and grant him peace, said, "Tell me, if you owed any money to your mother, would you pay it?" U: Yes, he said. The Messenger of Allah (peace and blessings of Allah be upon him) said: Then pay all the debts before Allah, for He is more deserving of fidelity than anyone else.

The Prophet (peace and blessings of Allaah be upon him) gave a comparative example to explain this matter to the people.

The Prophet (peace and blessings of Allaah be upon him) often gave examples to explain the information being narrated. Examples will be visualized in many places, this method will help the student to fully absorb the message being conveyed so that he can assimilate the information.

Speech therapists emphasize the importance of examples and metaphors in explaining the hidden meaning and various subtleties. There are many examples and metaphors given by Allah in the Qur'an, and the Prophet (peace and blessings of Allaah be upon him) followed them in the style of the Qur'aan, using them in his speeches and sermons. There are many examples of this in the hadiths. In particular, Imam Abu Dawud quoted the following words of the Prophet (peace and blessings of Allaah be upon him) from Anas (ra): "A believer who recites the Qur'an is like a *urtujja*²: The smell is fragrant, the taste is sweet. A believer who does not read the Qur'an is like a date³: it has no smell and tastes sweet. The example of the hypocrite who reads the Qur'an is like that of *hanzala*⁴: it smells fragrant and tastes bitter. The example of a hypocrite who does not read the Qur'an is like a *hanzala*: no smell, bitter taste. A righteous companion is like a perfumer, and a perverted companion is like a blacksmith's watchman: if he does not defile you with his black soot, he will suffocate you with smoke. [4]

The purpose of the example given by the Prophet (peace and blessings of Allaah be upon him) was to show that the believer and his deeds have a

² *Utrujja* is a citrus fruit that looks like an orange and a lemon. The size is two palms, the smell is fragrant and the taste is sweet fruit.

³ "Date" means an Arabic date. Because although the taste of Arabic dates is sweet, it has no smell.

⁴ *Hanzala* is a plant with an unpleasant taste and smell. The fruit is slightly larger than an orange.



worthy status, and that the hypocrite and his crimes are ugly. In this hadith, the Prophet (peace and blessings of Allaah be upon him) divided people into four categories: a) The believers who recite the Qur'an are the best of people; b) People who are believers but do not recite the Qur'an are inferior to the first category. Nevertheless, they are also Muslims; c) Those who are given the Qur'an but do not believe in it are hypocrites; g) People who do not recite the Qur'an and do not believe.

Through this hadith, it is stated that both faith and the Qur'an are sources of enlightenment, and that Allah will bestow them on whomever He wills. It is said that these two sources are the basis of this world and any blessing in that world, and that knowing these sources is the best and most valuable of all sciences.”[5]

The metaphor in the hadith narrated by the Prophet (peace and blessings of Allaah be upon him) embodies a strong incentive to do good and the need to refrain from evil. Everything is expressed in such a way that those present at that meeting could easily understand his words. This metaphor also encourages us to choose pious people and scholars as companions and to attend the scientific meetings they organize frequently. It also means that it is obligatory not to associate or associate with corrupt people and hypocrites.

In a hadith narrated by Imam Bukhari and Muslim from Abu Musa al-Ash'ari, the Prophet (peace and blessings of Allaah be upon him) said: “Allaah sent me with guidance and knowledge, like rain that falls on the earth. There are lands that do not absorb water and grow a lot of grass. In some, the grass does not grow, but retains water. God uses people with it, drinks it, waters plants and animals. It also rains on lands that are flat, water does not accumulate, and grass does not grow. This is the case of one who knows the religion of Allah well, does not take advantage of what Allah has sent me, does not listen to what He knows and teaches, and does not accept my guidance as an ambassador.

Qurtubi and other scholars say: “The Prophet (peace and blessings of Allaah be upon him) likened the religion that was sent with them to rain. This was the situation of the people until Muhammad (saas) came as the Messenger of Allah. Just as rain sprouts dry land, Islam gives life to the soulless soul. Then he compared those who heard his message to the different parts of the earth where it rained:

- A person who has knowledge, applies it in practice and teaches it to other people is like a fertile land that absorbs water, benefits from it, grows trees and thus benefits others;

- A person who acquires the knowledge he needs in his time and transmits it to others, but does not fully follow them (about non-compulsory actions)

or does not fully understand them, is like a land that is flooded and then benefits others. Regarding such a person, the Prophet (peace and blessings of Allaah be upon him) said: “Yes, may Allaah bless those who hear my words, remember them, and then pass on what they hear to others. Most educated people do not fully understand them. There are many people who can pass on their knowledge to those who know more”[6];

- He who hears the message, but does not remember it, does not use it, and does not pass it on to others, is like a swampy place that does not absorb and harm other parts of the earth.

In this metaphor, the Prophet (peace and blessings of Allaah be upon him) mentioned two categories of people who are praiseworthy because they are beneficial. The third category of invalids is singled out because they do not benefit. And Allah knows best.”[7]

The first group includes those who pass on the hadiths to others, who are intelligent, who encourage others, and who apply the rules they know. Those who fall into the second category pass on the hadiths to others and are considered the custodians of knowledge. They apply knowledge, but their minds are limited. The third category of individuals includes the ignorant: they do not pass on the hadiths to others, they are not intelligent, they are not the custodians of knowledge, they do not remember them. They did not accept Allah's guidance or turn away from it and did not pay any attention to it.”[8]

Imam Nawawi said: “There are several lessons to be learned from this hadith: the use of metaphors, the importance of knowledge and teaching, the encouragement to acquire knowledge, and the condemnation of rejecting it while teaching others. And Allah knows best.”[9]

In conclusion, it can be said that the teaching methods of the Prophet are relevant to his time and at the same time important for modern pedagogy. Since some narrations have been narrated in the article, many such hadiths can be cited. Therefore, I think it is appropriate to use them in pedagogical lessons now.

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