

A close-up, angled view of a thick stack of old, yellowed books. The pages are numerous and tightly packed, creating a strong sense of depth and texture. The lighting is warm and directional, coming from the left, which casts soft shadows and highlights the edges of the pages. The overall color palette is dominated by warm, golden-brown and yellow tones. Overlaid on the center of the image is the text "Lessons from the Worlds Best Teacher" in a bold, white, sans-serif font.

**Lessons from  
the Worlds  
Best Teacher**

## Introduction

Prophet Muhammad, *sallallaahu ‘alayhi wa sallam*, was the greatest teacher humanity has ever known. The Quran and Sunnah (Prophetic tradition) teach us the various ways in which he taught others through his words and personal example. A closer look into the teaching techniques used by the Prophet, *sallallaahu ‘alayhi wa sallam*, will help us develop a better understanding of Islam and enable us to become more successful in bringing that truth to other people. A person who can successfully pass on the message of Islam is an asset not only to his immediate family and community, but also to the Muslim nation and humanity as a whole.

One of the first lessons we learn from the methodology of the Prophet, *sallallaahu ‘alayhi wa sallam*, is that our job is not to expel people from Islam or repel them. The Prophet, *sallallaahu ‘alayhi wa sallam*, said: "*By Allaah! If He may guide through you a single man to Islam, it would be better for you than red camels.*" [Al-Bukhaari]

Thus, our duty is to bring people into the fold of Islam, not to push them away. The Prophet, *sallallaahu ‘alayhi wa sallam*, not only taught us about Islam in its entirety, he also taught us how to teach it to others. In fact, teachers of all subjects and levels of expertise and education – not necessarily callers to Islam – will benefit from these teachings, as many of these techniques are precursors to the methods espoused by modern schools and educationists today .

## **Benefits of learning from the Prophetic teaching techniques**

### **1. Better understanding :**

When people understand the Prophetic techniques of teaching, they will be able to grasp Hadeeths (narrations) and the Sunnah in a better way. Thus, when a person comes across a Hadeeth (narration) that they are already familiar with, they will be able to recognize the teaching technique being used by the Prophet, *sallallaahu 'alayhi wa sallam*, and it will help them in both learning themselves and imparting that information to others .

### **2. Increasing love for the Prophet, *sallallaahu 'alayhi wa sallam***

Gaining knowledge about the techniques of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, enables us to see the beauty underlying his words and deeds, and thus, it will increase our love for him, *sallallaahu 'alayhi wa sallam* .

For example, in the well-known Hadeeth (narration) of the Bedouin who urinated in the Masjid, all the assembled Companions got angry with him except the Prophet, *sallallaahu 'alayhi wa sallam*. Thus, because of the way the Prophet, *sallallaahu 'alayhi wa sallam*, taught him and shown mercy to him, the man raised his hands after praying in the *Masjid* and said, “*O Allaah, forgive me and forgive Muhammad and don't forgive anyone else after this!*”!

His love for the Prophet, *sallallaahu ‘alayhi wa sallam*, grew manifold due to the manner in which he taught him.

Thus, emulating the teaching techniques of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*, is a means of increasing your love for him .

### **3. Improving our efforts in Da'wah (calling people to Islam)**

For people who are involved in Da'wah (calling people to Islam), learning the methodology of the Prophet, *sallallaahu ‘alayhi wa sallam*, enables them to recognize when and how to apply these techniques. As a result, when people approach them to talk about Islam, they will be better able to convey the message of Islam to others.

Let us take a look at selected Hadeeths and derive lessons from them, according to the methodology of the Prophet, *sallallaahu ‘alayhi wa sallam*.

#### **Lesson 1: Be concise and to the point with your words**

In the collection of narrations in *Saheeh Al-Bukhaari*, Imaam Al-Bukhaari, may Allaah have mercy upon him, narrates accounts of the Companions, of how the Prophet, *sallallaahu 'alayhi wa sallam*, would not constantly lecture people on their duties and obligations in Islam. The Prophet, *sallallaahu 'alayhi wa sallam*, would address people occasionally, then there would be a time when he would not speak, before resuming his speech. As a result, every time the Prophet, *sallallaahu 'alayhi wa sallam*, spoke, his words had a great effect on the listeners and everyone took great pleasure in talking with him .

Some Hadeeths (narrations) that confirm this attribute of the Prophet, *sallallaahu 'alayhi wa sallam*, are as follows :

- *“The Prophet, sallallaahu 'alayhi wa sallam, was the greatest of the Arabs in oratory and beauty of speech. He said: 'I am the most eloquent among the Arabs".'*
- ‘Aa’ishah, may Allaah be pleased with her, describes the manner of speech of the Prophet, *sallallaahu 'alayhi wa sallam*, thus, *"The speech of the Messenger of Allaah, sallallaahu 'alayhi wa sallam, was not quick and continuous as that of yours. He spoke clearly, word by word".*

Other Companions said that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, used to talk very little and everything was expressed in this brief talk. In his speech, there was no defect of excess or brevity. The words came one after another like pearls. Whoever heard them remembered them. He was the sweetest in speech among his Companions. He used to keep silent for long intervals and did

not speak without necessity. He never used evil words or vulgar language and whatever he uttered was just.

Moreover, he did not use flowery, ornamental words and spoke in such a way that the words were spaced so that those who sat with him remembered them.

He maintained a cheerful manner while addressing the Companions and was never overbearing. Abdullah ibn Haarith, may Allaah be pleased with him, reports, *"I have not seen anyone who made a person more cheerful than the Messenger of Allaah, sallallaahu 'alayhi wa sallam."* Anas ibn Maalik, may Allaah be pleased with him recounted, *"The Messenger of Allaah, sallallaahu 'alayhi wa sallam used to mingle with us and joke, but he never said anything false even in jest"*.

`Aa'ishah, may Allaah be pleased with her, said that when the Messenger of Allaah, sallallaahu 'alayhi wa sallam, would speak, a person listening to him could count the words on his own fingers. When he would speak, sallallaahu 'alayhi wa sallam, he would not give long lectures or sermons causing his listeners to become bored or tired. The Companions listened to him with rapt attention because of his concise and pertinent manner of speech, which conveyed comprehensive meanings in a few words.

It was narrated from Abu Hurayrah, may Allaah be pleased with him, that the Messenger of Allaah, sallallaahu 'alayhi wa sallam, said: *"I have been favored*

*over the other Prophets in six ways: I have been given the gift of concise speech; I have been supported with fear; booty has been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all of mankind; and the (line of) Prophets ends with me.” [Muslim]*

## **Lesson 2: Take into consideration the intellectual level of the audience**

When an individual is speaking to someone, he should be aware of the level of understanding and knowledge of the people he is addressing. Otherwise, if he speaks at a level that the person does not understand, it might be a trial for that person. Sometimes, a person's speech can shake another's faith or push him away from Islam because he is exposed to an argument and a level of discourse that he cannot yet comprehend.

In Saheeh Al-Bukhaari we find a chapter titled 'Teaching Knowledge to Some and Not to Others for Fear of Misunderstanding'. The Hadeeth regarding this issue is the Hadeeth of the Prophet, *sallallaahu ‘alayhi wa sallam*, when he told Mu'aath ibn Jabal, may Allaah be pleased with him: *"O Mu'aath ibn Jabal! No one witnesses that there is no god worthy of worship but Allaah and that I am Allaah's Messenger truthfully from his heart, except that Allaah makes him unlawful for the Fire."* At this, Mu`aath, may Allaah be pleased with him, said, *"O Messenger of Allaah, shall I not tell the people so that they will be glad?"* He replied: *"If you do, they will rely on it (and leave everything else)."* [Muslim, Ahmad and Bayhaqi from Anas, may Allaah be pleased with him].

Imaam Muslim, may Allaah have mercy upon him, added, “*Mu`aath narrated it at the time of his death to avoid sinning (by keeping it to himself).*”

Why did the Prophet, *sallallaahu ‘alayhi wa sallam*, advise the Companion not to tell everyone in the first place? The problem was, as the scholars mention, that some people would think that if they just say 'la ilaaha illallaah' (there is no deity worthy of worship except Allaah The Almighty), only by their words, they would enter Paradise, no matter what actions they do – even committing Shirk (associating others with Allaah The Almighty), which is not true .

In the same vein, Ibn Rajab, may Allaah have mercy upon him, says that facilitations, called *Rukhsah* in Arabic, “...should not be passed on to the lay people because these people would then take them as the complete *Sunnah*.” For example, if there is not enough water, it is permissible to only wash the body parts one time rather than three times while making *Wudhoo'* (ablution for prayer) but the preference in normal situations is to wash three times. Imagine if you taught this *Rukhsah* to a child; you will see that the child forever will only be washing once, and this is not the *Sunnah* of the Messenger of Allaah, *sallallaahu ‘alayhi wa sallam*. The child does that because his understanding is not up to the level where he realizes that this is only a dispensation under special circumstances and not an action that we should be adopt and perform on a regular basis .



Along the same lines as speaking at the intellectual level of a person, the Prophet, *sallallaahu 'alayhi wa sallam*, would also respond to people according to their unique situations. For example, in the *Hadeeth* of a person who asked the Prophet, *sallallaahu 'alayhi wa sallam*, about kissing while fasting, the Prophet, *sallallaahu 'alayhi wa sallam*, gave permission to one person and did not give permission to another. When they asked about this, the Prophet, *sallallaahu 'alayhi wa sallam*, said that the difference was that one person was an elder and the other was a newlywed. The elder has more control over himself compared with the newlywed. Thus, the ruling of the Prophet, *sallallaahu 'alayhi wa sallam*, changed based on the situation of the person who was asking.

Similarly, despite all of the Verses and narrations speaking about the virtues of striving in the path of Allaah The Almighty with one's person and wealth, and encouraging people to do so, there is a *Hadeeth* about a person approaching the Prophet, *sallallaahu 'alayhi wa sallam*, wanting to go for *Jihaad*. The Prophet, *sallallaahu 'alayhi wa sallam*, asked him: "Are your parents alive?" Upon hearing that they were, he, *sallallaahu 'alayhi wa sallam*, asked the person to prefer kind treatment of his parents and being dutiful to them, to fighting in the cause of Allaah The Almighty. Thus, the Prophet, *sallallaahu 'alayhi wa sallam*, looked at the circumstances of the person who was asking for permission to be included amongst those who went forth to battle in the cause of Allaah The Almighty, and saw that he might not be the best candidate to be included in the military campaign. In his case, there was something more preferable by means of which he could earn rewards from Allaah The Almighty.

In order to be able to answer a person according to his situation, the one giving advice or teaching should know who it is who is asking the question. Sometimes someone will ask a question regarding a simple issue in Islam, but the one giving a response may realize that because of focusing too much on the simple issue, the person is missing a lot of the obligations and could be focusing on something more important instead.

### **Lesson 3: Use wisdom, good reasoning and analogies to make your point**

Using questions and debate is one of the most popular techniques used by the Prophet, *sallallaahu ‘alayhi wa sallam*, to teach others and explain certain issues. This technique is even used in schools by teachers, because sometimes a teacher can make a statement to a child and the child will not learn because he just has to memorize what is being said. However, when a teacher encourages and inspires the child to think for himself, the child learns to make conclusions on his own. If children are simply ordered to do something, then the chances are that they will soon forget what was said. Thus, in a well-known Hadeeth the Prophet, *sallallaahu ‘alayhi wa sallam*, asked his Companions: *“What would be the situation of someone who has a river at his door and every day, five times a day he comes out and he takes a bath in that river? At the end of the day would he have any dirt on himself ”?*

They responded, *“There would be no dirt on him, O Messenger of Allaah ”.*

Then the Prophet, *sallallaahu 'alayhi wa sallam*, said: *“Similarly there are the five obligatory prayers, cleansing the person in this way.”* In this manner, he, *sallallaahu 'alayhi wa sallam*, asked them the question and they were able to make a meaningful conclusion .

In another Hadeeth, the Prophet, *sallallaahu 'alayhi wa sallam*, asked: *“Who is the Muslim?”* We know the common definition: "the one who has submitted to Allaah The Almighty". However, the Prophet, *sallallaahu 'alayhi wa sallam*, responded with the literal meaning of the word 'salim', saying: *“The Muslim is the one from whose hands and tongue other people are safe.”* Then the Prophet, *sallallaahu 'alayhi wa sallam*, asked: *“Who is the Muhaajir (Emigrant)”?*

The people responded, *“The one who emigrated from Makkah to Madeenah ”*.

The Prophet, *sallallaahu 'alayhi wa sallam*, replied: *“And the emigrant (Muhaajir) is the one who gives up what Allaah has forbidden.”*

The Prophet, *sallallaahu 'alayhi wa sallam*, then posed another question: *“Who is the bankrupt person?”* The Companions, may Allaah be pleased with them, said, *'The bankrupt is the one who has no money and no possessions.'* However, the Prophet, *sallallaahu 'alayhi wa sallam*, said: *'Among my Ummah, the one who is bankrupt is the one who will come on the Day of Resurrection with prayer and fasting and Zakaah (to his credit), but he will come having insulted this one,*

*slandered that one, consumed the wealth of this one and shed the blood of that one, and beaten that one. So they will all be given some of his Hasanaat (good deeds), and when his Hasanaat run out, before judgment is passed, some of their sins will be taken and cast onto him, then he will be cast into the Fire."* [Muslim]

The Prophet, *sallallaahu 'alayhi wa sallam*, often used analogies to introduce and explain certain concepts to people.

For example, let us consider the *Hadeeth* of the woman who came and asked him, *sallallaahu 'alayhi wa sallam*, about her mother who made an oath to do Hajj but then died. She asked the Prophet, *sallallaahu 'alayhi wa sallam*, "Should I perform Hajj on her behalf"?

Ordinarily, one would expect a person to simply say, "Yes you have to do Hajj on her behalf," but the Prophet, *sallallaahu 'alayhi wa sallam*, said: "*If your mother had any debts, would you pay them on her behalf* "?

The woman replied, "Yes ".

The Prophet, *sallallaahu 'alayhi wa sallam*, said: "*The debt owed to Allaah is more worthy of being fulfilled and paid off.*" [Al-Bukhaari]

In this way, the Prophet, *sallallaahu 'alayhi wa sallam*, elucidated the seriousness of fulfilling the oath of Hajj for one's parent who has passed away, because he, *sallallaahu 'alayhi wa sallam*, compared it to a real financial debt that a person would have to pay off.

Most importantly, the analogies given by the Prophet, *sallallaahu 'alayhi wa sallam*, were given in the appropriate context and with the audience in mind .

#### **Lesson 4: Make the most of visual aids like diagrams or drawings and gesture with your hands**

The Prophet, *sallallaahu 'alayhi wa sallam*, taught people and explained certain points by drawing lines on the ground or on the dust.

The following narrations depict the situations in which the Prophet, *sallallaahu 'alayhi wa sallam*, used diagrams to illustrate his point:

- One day, the Prophet, *sallallaahu 'alayhi wa sallam*, sat with his Companions and drew a straight line in the dirt. Then he drew a series of line branching off from either side of it. When the Companions asked him, *sallallaahu 'alayhi wa sallam*, what it meant, he recited the following verse (which means): *{ "And verily, this is my straight path, so follow it, and*

*follow not (other) paths, for they will separate you away from His (Allaah's) path.'}* [Quran 6:153] [An-Nasaa'i, Ahmad, and Ad-Daarimi]

- Narrated 'Abdullaah, may Allaah be pleased with him," The Prophet, *sallallaahu 'alayhi wa sallam*, drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said: *"This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, an-other will snap (i.e. overtake) him, and if the other misses him, a third will snap (i.e. overtake) him."* [Muslim]
- Narrated Anas ibn Maalik, may Allaah be pleased with him, "The Prophet, *sallallaahu 'alayhi wa sallam*, drew a few lines and said: *"This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to Him."* [Muslim]

Thus, when a teacher is explaining something, if he ever gets the chance to make a diagram of what he is talking about, the chance of the students who are visual learners remembering things will increase. If people are just listening to a message and not interacting, then the audience will only remember only about 20 percent of what is discussed. If visuals are introduced, the ability of the audience to remember and retain the message increases. However, what maximizes the ability to remember more than that is to do an activity.

The Prophet, *sallallaahu ‘alayhi wa sallam*, used both verbal statements and hand movements or gestures while talking .

The first Hadeeth example of this is well-known, which is when the Prophet, *sallallaahu ‘alayhi wa sallam*, raised his hand saying: *“I and the one who takes care of the orphans are in Paradise, like this.”* And he joined his fingers together. [Al-Bukhaari]

Anyone who recalls this Hadeeth will surely follow the Sunnah of the Prophet, *sallallaahu ‘alayhi wa sallam*, in putting his fingers in a similar manner, as without doing so, the meaning of the narration cannot be conveyed. Another example is when the Prophet, *sallallaahu ‘alayhi wa sallam*, was giving one of the Companions, may Allaah pleased with them, saying, *“Beware of this,”* and he held his tongue. [At-Tirmithi]

This is a very descriptive act; it is not like telling someone, *“Watch your tongue!”* If you actually grab your tongue and hold it, you will provoke so many emotions in the person’s mind that your message will become ingrained and it will have much more of an effect on the person.

## **Lesson 5: Use exhibits, physical examples and stories**

The Prophet, *sallallaahu 'alayhi wa sallam*, would occasionally show an object that was impermissible (Haraam) to use as an exhibit to emphasize its impermissibility. An example of this is the Hadeeth of gold and silk for men. The Prophet, *sallallaahu 'alayhi wa sallam*, raised up actual pieces of gold and silk and said: *“These are Haraam for the men of my Ummah (nation) and Halaal for the women of my Ummah.”* [Abu Dawood]

Modern educational methods lay great stress on the use of exhibits in order to explain concepts to students in a better way and have a more profound effect on them than mere lecturing .

In another Hadeeth, the Prophet, *sallallaahu 'alayhi wa sallam*, was speaking about the act of Ghulool (taking from the war booty before it has been distributed by the commander of the army).

Allaah The Almighty Says (what means):

- *{It is not for any Prophet to take illegally a part of booty (Ghulool), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly}. [Quran 3: 161]*



When a battle is underway, the commander of the army needs people to do different things: he needs these people to stand and guard certain areas; he needs other people to work in communications. If the soldiers or even the townspeople become preoccupied with the war booty, there is the fear of greed and human jealousy creeping in. Therefore, it is impermissible to take from the war spoils before the commander divides.

When talking about the impermissibility of *Ghulool*, the Prophet, *sallallaahu 'alayhi wa sallam*, physically picked up the war spoils and he began explaining to the Companions, may Allaah be pleased with them, about the magnitude of the impermissibility of stealing from the war spoils. He, *sallallaahu 'alayhi wa sallam*, did this while he was holding and standing beside the war spoils after battle. Thus, he did not just make a vague reference to the war spoils; he actually held them up, making a deep impression on all the people gathered there. [Al-Bukhaari]

The Prophet *sallallaahu 'alayhi wa sallam*, taught people using the stories and the accounts of people who came before. This is a common technique used throughout the Quran and Sunnah – using stories from past nations and people to teach lessons through these stories. There are numerous narrations which may be statements that are not well known amongst our communities. On the other hand, there are other narrations that have stories in them and so they are well known even to the lay people. This shows you the power of those stories and why they are so easily passed on from generation to generation.

One such story is the story of *Abu Zar'* and *Umm Zar'*, narrated by 'Aa'ishah, may Allaah be pleased with her to the Prophet, *sallallaahu 'alayhi wa sallam*.

'Aa'ishah, may Allaah be pleased with her, reported that (one day) there sat together eleven women making an explicit promise amongst themselves that they would conceal nothing about their spouses.

The first one said: *My husband is the sort of meat like the meat of a lean camel placed at the top of a hill, which it is difficult to climb up, nor (the meat) is good enough that one finds in oneself the urge to take it away (from the top of that mountain).*

The second one said: *My husband (is so bad) that I am afraid I would not be able to describe his faults – both visible and invisible completely.*

The third one said: *My husband is a long-statured fellow (i. e. he lacks intelligence). If I give vent to my feelings about him, he would divorce me, and if I keep quiet I would be made to live in a state of suspense (neither completely abandoned by him nor entertained as wife).*

The fourth one said: *My husband is like the night of Tihamah (the night of Hijaaz and Makkah), neither too cold nor hot, neither there is any fear of him nor grief.*

The fifth one said: *My husband is (like) a leopard as he enters the house, and behaves like a lion when he gets out, and he does not ask about that which he leaves in the house.*

The sixth one said: *As far as my husband is concerned, he eats so much that nothing is left back and when he drinks he drinks that no drop is left behind. And when he lies down he wraps his body and does not touch me so that he may know my grief.*

The seventh one said: *My husband is heavy in spirit, having no brightness in him, impotent, suffering from all kinds of conceivable diseases, heaving such rough manners that he may break my head or wound my body, or may do both.*

The eighth one said: *My husband is as sweet as the sweet-smelling plant, and as soft as the softness of the hare.*

The ninth one said: *My husband is the master of a lofty building, long-statured, having heaps of ashes (at his door) and his house is near the meeting place and the inn.*

The tenth one said: *My husband is Malik, and how fine Malik is, much above appreciation and praise (of mine)! He has many folds of his camels, more in number than the pastures for them. When they (the camels) hear the sound of music they become sure that they are going to be slaughtered.*

The eleventh one said: *My husband is Abu Zara'. How fine Abu Zara' is! He has suspended in my ears heavy ornaments and (fed me liberally) that my sinews and bones are covered with fat. So he made me happy. He found me among the shepherds living in the side of the mountain, and he made me the owner of the horses, camels and lands and heaps of grain and he finds no fault with me. I sleep and get up in the morning (at my own sweet will) and drink to my heart's content. The mother of Abu Zara', how fine is the mother of Abu Zara'! Her bundles are heavily packed (or receptacles in her house are filled to the brim) and the house quite spacious. So far as the son of Abu Zara' is concerned, his bed is as soft as a green palm-stick drawn forth from its bark, or like a sword drawn forth from its scabbard, and whom just an arm of a lamb is enough to satiate. So far as the daughter of Abu Zara' is concerned, how fine is the daughter of Abu Zara', obedient to her father, obedient to her mother, wearing sufficient flesh and a source of jealousy for her co-wife. As for the slave-girl of Abu Zara', how fine is she; she does not disclose our affairs to others (outside the four walls of the house). She does not remove our wheat, or provision, or take it forth, or squander it, but she preserves it faithfully (as a sacred trust). And she does not let the house fill with rubbish. One day Abu Zara' went out (of his house) when the milk was churned in the vessels, that he met a woman, having two children like leopards playing with her pomegranates (chest) under her vest. He divorced me (Umm Zara') and married that woman (whom Abu Zara') met on the way. I (Umm Zara')*

*later on married another person, a chief, who was an expert rider, and a fine archer: he bestowed upon me many gifts and gave me one pair of every kind of animal and said: Umm Zara', make use of everything (you need) and send forth to your parents (but the fact) is that even if I combine all the gifts that he bestowed upon me, they stand no comparison to the least gift of Abu Zara.'*

'Aa'ishah, may Allaah be pleased with her, reported that Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, said to me: *'I am for you as Abu Zara' was for Umm Zara''.*

The advantage of teaching with stories is that you have the attention of the person from the beginning to the end of the story.

However, some people take this to the extreme and they only use stories and nothing else, which is not as effective as a mix of the techniques because if you only use one technique you could bore the people.

## **Lesson 6: Anticipate questions and doubts and give comprehensive answers to every question**

It is narrated on the authority of Abu Hurayrah, may Allaah be pleased with him, that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, observed: *"Satan comes to everyone of you and says: 'Who created this and that?' till he questions:*

*'Who created your Lord?' When he comes to that, one should seek refuge in Allaah and keep away (from such idle thoughts). [Saheeh Muslim]*

None of the Companions asked the Prophet, *sallallaahu 'alayhi wa sallam*, such a question. The Prophet, *sallallaahu 'alayhi wa sallam*, spoke about this eventuality so that if this question occurs to someone or they are asked this question, they would know how to respond. Thus, here, the Prophet *sallallaahu 'alayhi wa sallam*, answered a question before the situation even came about where someone asked it.

The Prophet, *sallallaahu 'alayhi wa sallam*, would customarily answer questions in a comprehensive manner with more than what he was asked by paying attention to the questioner's circumstances and trying to see how this person could benefit the most.

One example of this teaching method of the Prophet, *sallallaahu 'alayhi wa sallam*, is the Hadeeth, one of the first from the Book of Purity (Tahaarah), about the people who came to the Prophet, *sallallaahu 'alayhi wa sallam*, and asked him, *sallallaahu 'alayhi wa sallam*, about making Wudhoo' (ablution) from sea water. They believed that because sea water is unfit for drinking, it would not be permissible for use for ablution and purification too. They asked about a situation where they had drinking water, but if it is used for *Wudhoo'*, then there would be none left to drink and quench their e thirst.

Upon hearing their question, the Prophet , *sallallaahu 'alayhi wa sallam*, said the famous Hadeeth: *“The water is Tahoor (pure)”*.

Thus, he showed that one can make ablution with sea water. However, the Prophet, *sallallaahu 'alayhi wa sallam*, also began talking about the permissibility of consuming the animals that die from the water, which are permissible to eat. Did the person ask about dead fish or fish that are not slaughtered from the water? No, these questions were not asked. Nevertheless, the Prophet, *sallallaahu 'alayhi wa sallam*, responded more than he was asked because he knew that this person would eventually face this issue as well. Thus, the Prophet, *sallallaahu 'alayhi wa sallam*, answered the questions he was asked and added some extra information that would benefit the person even more.

This is a key characteristic of a successful teacher because people do not always ask the questions that are most important to them .

Another example of providing more information than what is asked is the Hadeeth of the woman who asked the Prophet, *sallallaahu 'alayhi wa sallam*, about Hajj for her infant. Ibn `Abbaas, may Allaah be pleased with them both, reported, "The Prophet, *sallallaahu 'alayhi wa sallam*, came across a caravan at Ar-Rawhaa' and asked who the people in the caravan were. They replied that they were Muslims. They asked, "Who are you?" He, *sallallaahu 'alayhi wa sallam*, said: "I am the Messenger of Allaah." Then a woman lifted up a boy to him and asked, "Would this child be credited with having performed the Hajj (pilgrimage)?" Whereupon

he, *sallallaahu 'alayhi wa sallam*, said: *"Yes, and you will have a reward."*  
[Muslim]

This means that they would be rewarded for the effort that they put into taking this child for Hajj. The woman did not ask about this additional information but the Prophet, *sallallaahu 'alayhi wa sallam*, replied with more than she asked because the issue would most probably come up later on.

### **Lesson 7: Capitalize on every event and question as teaching opportunities**

An example of this is the *Hadeeth* where a person came to the Prophet, *sallallaahu 'alayhi wa sallam*, and asked, *"When is the Hour?"* The Prophet, *sallallaahu 'alayhi wa sallam*, disliked this question because it was one of the tactics that the polytheists used against him, *sallallaahu 'alayhi wa sallam*. Many times when he spoke about the Hereafter, Paradise and Hellfire, the Hour and the Day of the Retribution, they would scoff and mockingly say to the Prophet, *sallallaahu 'alayhi wa sallam*, *"When is the Hour?"* They said this to belittle him and to hurt the Prophet, *sallallaahu 'alayhi wa sallam*. There are numerous Verses in the Quran describing how people would come to the Prophet, *sallallaahu 'alayhi wa sallam*, and ask this question.

However, once, a Muslim – a Bedouin – approached the Prophet, *sallallaahu 'alayhi wa sallam*, and asked him, *sallallaahu 'alayhi wa sallam*, the same



question, “*When is the Hour?*” The Prophet, *sallallaahu ‘alayhi wa sallam*, did not rebuke him or scold him; instead, he, *sallallaahu ‘alayhi wa sallam*, asked him a question in return. He, *sallallaahu ‘alayhi wa sallam*, said: “*What have you prepared for it*”?

By asking this question, the Prophet, *sallallaahu ‘alayhi wa sallam*, was directing the questioner to a higher concern. He, *sallallaahu ‘alayhi wa sallam*, was indicating to him that the Hour will surely come, it does not matter exactly when. The more important question is, “*What have you prepared for it*”?

The man said, “*O Messenger of Allaah, I have not prepared much in the way of prayer and good works, but I love Allaah and His Messenger.*” The Prophet, *sallallaahu ‘alayhi wa sallam*, said: “*You will be with those you love.*” The Muslims had never rejoiced as much they did when they heard this Hadeeth. [Al-Bukhaari]

Anas, may Allaah be pleased with him, and the other Companions commented that there was no Hadeeth more beloved to them than this *Hadeeth*. Therefore, a question that did not have any benefit and was in fact, used by the polytheists to disparage and cast doubts on the Prophet, *sallallaahu ‘alayhi wa sallam*, became the most beloved Hadeeth of the Companions, may Allaah be pleased with them all. This points to the deep wisdom and insight of the Prophet, *sallallaahu ‘alayhi wa sallam*.

Another example of this is the *Hadeeth* where the Prophet, *sallallaahu 'alayhi wa sallam*, was asked, "What should the *Muhrim* (a pilgrim in *Ihraam* i.e., the *sacral state*) wear?" Instead of defining what exactly the *Muhrim* should wear, the Prophet, *sallallaahu 'alayhi wa sallam*, answered the question by enumerating what the *Muhrim* should not wear. This way, the type of clothing is restricted, so if someone wants to wear some innovative new product, he will have to look at this *Hadeeth* and see if it is included in this *Hadeeth* or not. This shows the wisdom of the Prophet, *sallallaahu 'alayhi wa sallam*, and should increase your love for him, *sallallaahu 'alayhi wa sallam* .

A good teacher recognizes when an opportunity to teach the students comes up, even if it is not in a traditional setting .

Jaabir ibn Abdullaah, may Allaah be pleased with him, once said that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, once passed by the marketplace, passing from the area of Al-'Aliyah, while people were all around him. He then passed by a dead goat, whose ears were small and split, then took it by the ear, saying: "*Who amongst you would like to have this (dead goat with small ears) for a Dirham (a currency)?*" They said, "*By Allaah, even if it was alive, its small ears will be a deficiency, so how about when it is dead?*" He, *sallallaahu 'alayhi wa sallam*, said: "*By Allaah! The worldly life is less significant in the Sight of Allaah than this is to you.*" [Muslim]

This was an occasion where the Prophet, *sallallaahu 'alayhi wa sallam*, and his Companions were passing by an ordinary sight, but he seized the moment to teach them by giving them an unforgettable simile about the true status of the world, and what it should mean in our lives.

Umar ibn al-Khattaab, may Allaah be pleased with him, relates that some prisoners were brought before Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, and amongst them was a woman who was frantically searching for someone in the crowd .

When she found a baby amongst the prisoners, she took it in her arms, cradled it next to her chest and suckled it. So Allaah's Messenger, *sallallaahu 'alayhi wa sallam*, said: *"Do you think that this woman would ever throw her child into the fire?"* We said, 'By Allaah, never!' At this, he, *sallallaahu 'alayhi wa sallam*, said: *"Allaah is more merciful to His believing servants than that mother could ever be to her child."* [Al-Bukhaari, Muslim]

The Prophet, *sallallaahu 'alayhi wa sallam*, would pay specific attention to women's education by admonishing them and giving them advice. For example, during the 'Eed Khutbah, the Prophet, *sallallaahu 'alayhi wa sallam*, would give the sermon and then go in front of the women and give a speech directly to them.

Jaabir ibn 'Abdullaah, may Allaah be pleased with him, narrated,

*“I attended 'Eed prayers with the Messenger of Allaah, sallallaahu ‘alayhi wa sallam, and he, sallallaahu ‘alayhi wa sallam, started with the prayer before the Khutbah (sermon), with no Athaan (call for prayer) or Iqaamah (second call for prayer). Then he, sallallaahu ‘alayhi wa sallam, stood up, leaning on Bilaal, may Allaah be pleased with him, speaking of fear of Allaah (Taqwa) and urging us to obey Him. He sallallaahu ‘alayhi wa sallam, preached to the people and reminded them. Then he, sallallaahu ‘alayhi wa sallam, went over to the women and preached to them and reminded them. Then he, sallallaahu ‘alayhi wa sallam, said: **"Give in charity for you are the majority of the fuel of Hellfire"**.*

*A woman with dark cheeks stood up in the midst of the women and said, ‘Why is that, O Messenger of Allaah ’?*

*He, sallallaahu ‘alayhi wa sallam, said: **"Because you complain too much and are ungrateful to your husbands"**.*

*Then they started to give their jewelry in charity, throwing their earrings and rings into Bilaal’s cloak.” [Saheeh Muslim]*

Thus, we can see that the Prophet, *sallallaahu 'alayhi wa sallam*, targeted focus groups for his advice and admonishment in order to maximize benefits for his nation and so as to not leave anyone out.

## **Lesson 8: Delegate responsibility and train others**

Sometimes, the Prophet, *sallallaahu 'alayhi wa sallam*, would direct the questions that others asked him to be answered by one of the Companions in order to train them to answer the questions.

For example, there is the Hadeeth of Abu Bakr, may Allaah be pleased with him, where he requested the Prophet, *sallallaahu 'alayhi wa sallam*, to allow him to answer a question.

A man came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said, *"I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet, sallallaahu 'alayhi wa sallam) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again "*.

Abu Bakr, may Allaah be pleased with him, said, *"O Messenger of Allaah, may my father be sacrificed for you! Allow me to interpret this dream."* The Prophet, *sallallaahu 'alayhi wa sallam*, said to him: *"Interpret it."* Abu Bakr, may Allaah be pleased with him, said ,

*"The cloud with shade symbolizes Islam, and the butter and honey dropping from it, symbolizes the Quran, its sweetness dripping and some people learning much of the Quran and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet, sallallaahu 'alayhi wa sallam) are following. You follow it and Allaah will raise you high with it, and then another man will follow it and will rise up with it and another person will follow it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Messenger of Allaah! Let my father be sacrificed for you! Am I right or wrong "?*

The Prophet, *sallallaahu 'alayhi wa sallam*, replied: *"You are right in some of it and wrong in some."* Abu Bakr, may Allaah be pleased with him, said, *"O Messenger of Allaah! By Allaah, you must tell me in what I was wrong."* The Prophet, *sallallaahu 'alayhi wa sallam*, said: *"Do not swear"*.

Thus, we see in this Hadeeth that the Prophet, *sallallaahu 'alayhi wa sallam*, allowed Abu Bakr, may Allaah be pleased with him, to answer the question and then he, *sallallaahu 'alayhi wa sallam*, told him that he was correct on some points and mistaken on others.

This technique of having the students answer questions is considered a modern teaching technique, which was a technique that the Prophet, *sallallaahu 'alayhi wa sallam*, often applied. This enabled his Companions to function independently after he had passed away, when they were appointed to rule over various areas of the Muslim nation as administrators and judges.

### **Lesson 9: Be lighthearted and have a sense of humor**

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, is an example for the Muslim to follow in every aspect of life, as Allaah The Almighty mentions in the Quran (what means): *{'In the Messenger of Allaah is a good example for you to follow.'}* [Quran 33, 21].

Even while joking and displaying his good sense of humour, the Prophet, *sallallaahu 'alayhi wa sallam*, set an example for us.

Once the Companions, may Allaah be pleased with them all, commented to the Prophet, *sallallaahu 'alayhi wa sallam*, that, "You joke with us." He said: *"But I never say anything but the truth."* [Saheeh Al-Bukhaari]

It is true that the Prophet, *sallallaahu 'alayhi wa sallam*, used to joke, but he never said anything but the truth in his jokes. The Companions took the same approach to humor and there are many delightful accounts of the jokes exchanged between the Prophet, *sallallaahu 'alayhi wa sallam* and the Companions.

Among the stories related in the books of Hadeeth and Seerah (biography) is the report that the Prophet, *sallallaahu 'alayhi wa sallam*, used to humor the small child of one of the Companions, a boy called Abu 'Umayr, who had a small bird he used to play with.

One day he saw the child looking sad, so he asked: *"Why do I see Abu 'Umayr looking sad?"* The Companions told him, *"The Nughar [a small bird, like a sparrow] which he used to play with has died, O Messenger of Allaah".*

The Prophet, *sallallaahu 'alayhi wa sallam*, began to ask the child playfully, in an effort to restore him to his usual good spirits, saying: *"O Abu Umayr, what happened to the Nughayr?"* [Nughayr is the diminutive of Nughar]

We can learn many lessons from this incident. For example, we learn about the Sunnah of being merciful and sensitive to the needs of children and treating them with love. We also learn that calling young children by a Kunyah (nickname) is a Sunnah that gives children dignity and teaches them self-respect.



In a similar vein, a man once came to the Prophet, *sallallaahu ‘alayhi wa sallam*, to ask him to give him a beast to ride. The Prophet, *sallallaahu ‘alayhi wa sallam*, jokingly told him: *"I will give you the offspring of a she-camel to ride."* The man was disappointed and said, *"O Messenger of Allaah , what will I do with the offspring of a she-camel?"* The Prophet, *sallallaahu ‘alayhi wa sallam*, said: *"Are riding-camels born except from she-camels?"* [Ahmad, Abu Daawood and at-Tirmithi]

Imaam Ahmad ibn Hanbal, may Allaah have mercy upon him, reported from Anas, may Allaah be pleased with him, that there was a man from the desert people whose name was Zaahir. He used to bring gifts from the desert to the Prophet, *sallallaahu ‘alayhi wa sallam*, and in return the Prophet, *sallallaahu ‘alayhi wa sallam*, would provide him with whatever he needed when he went out to fight. The Prophet, *sallallaahu ‘alayhi wa sallam*, used to say said: *"Zaahir is our man of the desert, and we are his town-dwellers "*.

The Prophet, *sallallaahu ‘alayhi wa sallam*, loved him very much, and he (Zaahir) was not a comely man. One day the Prophet, *sallallaahu ‘alayhi wa sallam*, came to him whilst he was selling some goods. He, *sallallaahu ‘alayhi wa sallam*, embraced him from behind. The man could not see him, so he said, *"Let me go! Who is this?"* Then he turned around and recognized the Prophet, *sallallaahu ‘alayhi wa sallam*, so he tried to move closer to him once he knew who it was. The Prophet, *sallallaahu ‘alayhi wa sallam*, started to say: *"Who will buy this slave?"* At this, Zaahir said, *"O Messenger of Allaah, you will find me unsellable."* The

Prophet, *sallallaahu 'alayhi wa sallam*, said: *"But in the sight of Allaah you are valuable"*.

In this way, the Prophet, *sallallaahu 'alayhi wa sallam*, taught the onlookers and his Companion, that physical appearance is of no consequence; what matters is the purity of one's heart, and sincere submission to Allaah The Almighty.

A similar report speaks of an old woman who came to the Prophet, *sallallaahu 'alayhi wa sallam*, and said, *"O Messenger of Allaah, pray to Allaah that I enter Paradise."* He said jokingly: *"O Mother of So-and-so, no old women will enter Paradise."* The old woman went away crying, so the Prophet, *sallallaahu 'alayhi wa sallam*, said: *"Tell her that she will not enter Paradise as an old woman, for Allaah Says [what means]: {We have created [their Companions] of special creation, and made them virgin-pure [and undefiled]}* [Quran 56:35-36]." [At-Tirmithi]

One of the narrations that reflect the sense of humor of the Prophet, *sallallaahu 'alayhi wa sallam*, and his enjoyment of fun is the report that Imaam Ahmad, may Allaah have mercy upon him, gives from 'Aa'ishah, may Allaah be pleased with her, who said, *"I went out with the Prophet, sallallaahu 'alayhi wa sallam, on a journey. At that time, I was a young girl and was quite slender. The Prophet, sallallaahu 'alayhi wa sallam, told the people: 'Go on ahead,' so they went ahead, then he said to me: 'Come, let us have a race.' So I raced with him, and I won. He let the matter rest until I had gained weight. Later, I accompanied him on another*

journey. He told the people: *'Go on ahead,'* so they went ahead. He said to me: *'Come, let us have a race.'* So I raced with him, and he won. He began to laugh, and said: *'This is for that'.*

There are a number of lessons that can be derived from the example of the Prophet, *sallallaahu 'alayhi wa sallam*, such as the importance of being light-hearted with one's wife to put her at ease and increase affection between the spouses.

An important lesson for teachers and those engaged in *Da'wah* is the importance of having a sense of humor and developing an easygoing nature, which was the hallmark of the best generation from the early days of Islamic society.

In *al-Adab al-Mufrad*, Imaam Al-Bukhaari, may Allaah have mercy upon him, reports from Bakr ibn 'Abdillaah, who said, *"The Companions of the Prophet, sallallaahu 'alayhi wa sallam, used to throw melon-rinds at one another, but when the matter was serious, they were the only true men"*.

This is moderate, Islamically-acceptable humor, which does not go beyond the bounds of truth, or lessen the gravitas or manhood of a person. Rather, it serves its purpose of refreshing hearts and minds. These reports are a clear indication that Islam does not require its adherents to be serious at all times, but a promotes developing a good-natured and likeable personality, which will enable a Muslim to

win people's hearts. No one needs such characteristics more than the Muslim who seeks to call others to Islam.

However, the most important lesson to remember is that even though the Prophet, *sallallaahu 'alayhi wa sallam*, used to joke, but he never said anything but the truth in his jokes. The other side of this playful fun is that some people go to the extreme of hysterical laughter and rolling on the floor in amusement. Exaggerated laughter and joking constantly are disliked traits in Islam, and cause the heart to harden. As with everything else, we should be moderate in our approach to humor. Excessive laughter and joking causes the heart to harden because excessive laughter distracts the heart from the remembrance of Allaah The Almighty.

### **Lesson 10: Repeat your words for more effective communication**

The Prophet, *sallallaahu 'alayhi wa sallam*, would choose his words carefully for greater emphasis and repeat himself at least three times to make sure that the listeners had understood his message well.

There were numerous occasions when the Prophet, *sallallaahu 'alayhi wa sallam*, is said to have repeated himself thrice, such as:

- Abdullaah, may Allaah be pleased with him, reported that the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "*Ruined, were those who*

*indulged in hair-splitting.*" He, *sallallaahu 'alayhi wa sallam*, repeated this thrice. [Saheeh Muslim]

- Anas ibn Maalik, may Allaah be pleased with him, reported ,

*"Once the Messenger of Allaah, sallallaahu 'alayhi wa sallam, visited us in this house of ours and asked for something to drink. We milked one of our sheep and mixed it with water from this well of ours and gave it to him. Abu Bakr, may Allaah be pleased with him, was sitting on his left side and Umar, may Allaah be pleased with him, in front of him and a bedouin on his right side. When the Messenger of Allaah, sallallaahu 'alayhi wa sallam, had finished, Umar, may Allaah be pleased with him, said to the Messenger of Allaah, sallallaahu 'alayhi wa sallam, "Here is Abu Bakr." However, the Messenger of Allaah, sallallaahu 'alayhi wa sallam, gave the remaining milk to the bedouin and said twice: "The (persons on the) right side! So, start from the right side ".*

Anas, may Allaah be pleased with him, added, "It is a Sunnah (Prophetic tradition)" and repeated it thrice.

- Narrated Abu Sa'eed, may Allaah be pleased with him, "A woman came to the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, and said, 'O Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, men (only) benefit by your teachings, so please allocate to us (some of) your time, a day on which we may come to you so that you may teach us of what Allaah has taught you.' The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, said: "*Gather on such-and-such a day at such-and-such a place.*" They gathered and the

*Messenger of Allaah, sallallaahu ‘alayhi wa sallam, came to them and taught them of what Allaah had taught him. He then said: "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Messenger of Allaah, if she loses two children?" She repeated her question twice, whereupon the Prophet, sallallaahu ‘alayhi wa sallam, said: "Even two, even two, even two!" [Saheeh Al-Bukhaari]*

### **Lesson 11: Effective interplay of silence and touch**

On many occasions, the Prophet, *sallallaahu ‘alayhi wa sallam*, would call out to people by their name to capture their attention and then lapse into silence. For instance, once he was travelling with Mu'aath ibn Jabal, may Allaah be pleased with him, when the Prophet, *sallallaahu ‘alayhi wa sallam*, said: *"Ya Mu'aath!"* and Mu'aath, may Allaah be pleased with him, said, *"Labbayk ya rasoolullaah wa sa'dayk"* (At your service, O Messenger of Allaah!), and then the Prophet, *sallallaahu ‘alayhi wa sallam*, resumed his silence. This happened twice, by which the Prophet, *sallallaahu ‘alayhi wa sallam*, had his undivided attention.

Sometimes, the Prophet, *sallallaahu ‘alayhi wa sallam*, would say something and the listeners would not entirely understand what was said. Then he, *sallallaahu ‘alayhi wa sallam*, would pause and give them a chance to think about it, thus increasing their desire to learn it and listen to his explanation before explaining himself.

The Prophet, *sallallaahu ‘alayhi wa sallam*, also frequently made physical contact when speaking. He, *sallallaahu ‘alayhi wa sallam*, would hold the hand or the shoulder of the person to whom he was speaking, to make the person pay attention. Narrated Abdullaah ibn Umar, may Allaah be pleased with him, *"The Messenger of Allaah, sallallaahu ‘alayhi wa sallam, took hold of my shoulder and said: “Be in this world as if you were a stranger or a traveler.” Mujaahid, may Allaah have mercy upon him, added, "Ibn Umar used to say, 'If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.'"* [Saheeh Al-Bukhaari]

In teaching, certain touches can be very useful, which is a technique that is overlooked by many teachers and one they fail to use successfully.

Another example of the effective use of touch to engender a bond between the teacher and the one listener is seen in the Hadeeth of the young boy who came to the Prophet, *sallallaahu ‘alayhi wa sallam*, asking for permission to commit unlawful sexual intercourse.

Abu Umamah, may Allaah be pleased with him, reported that a young man came to the Messenger of Allaah and said, *"O Messenger of Allaah, give me permission to commit Zina (unlawful sexual intercourse)."* The people shouted until the Prophet, *sallallaahu ‘alayhi wa sallam*, asked them to stop. The Messenger of

Allaah, *sallallaahu 'alayhi wa sallam*, said: *"Let him calm down. Come here."* When the young man came and sat in front of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, he said to him: *"Would you like it for your mother?"* He said, "No." He said: *"Likewise, people do not like it for their mothers. Would you like it for your daughter?"* He replied, "No".

The Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, asked the same question with regard to the young man's sisters and aunts in which case the person answered no for each question. Then the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, placed his hand on his chest and said: *"O Allaah, forgive his sins, purify his heart and make him chaste."* [At-Tabaraani]

The young man departed from there, filled with love for the Prophet, *sallallaahu 'alayhi wa sallam*, and nothing was more repugnant to him than unlawful sexual intercourse.

## Conclusion

Allaah The Almighty sent Prophet Muhammad, *sallallaahu 'alayhi wa sallam*, as a "mercy for all the worlds", according to the Quran. The Prophet, *sallallaahu 'alayhi wa sallam*, followed a Divine methodology in order to spread this message to humanity.



The basic precepts of his message can be summarized as follows:

1. Setting an example by himself
2. Educating his Companions, may Allaah be pleased with them, and the subsequent generations of his Ummah to be role models for humanity.
3. Teaching the concept of Da`wah or call for Islam.

The Prophet, *sallallaahu 'alayhi wa sallam*, spread the message of Islam by being an exemplar for humanity in the form of an excellent human being. He gave humanity practical lessons and examples worth emulating in every aspect of his life and in every role he played – whether as a ruler, educator, father, husband, friend, companion or teacher. His personal example and the force of his personality was the main means through which the message of Islam was spread amongst his people, and later, from one end of the globe to the other .

It has been mentioned in the biography of the Prophet, *sallallaahu 'alayhi wa sallam*, *Ar-Raheeq Al-Makhtoom* (The Sealed Nectar) by Shaykh Safi-ur-Rahmaan Mubaarakpuri, may Allaah have mercy upon him, that when Ja`far ibn Abi Taalib, may Allaah be pleased with him, was asked by An-Najaashi, the King of Ethiopia at the time, about the message of Muhammad, *sallallaahu 'alayhi wa sallam*, Ja`far, may Allaah be pleased with him, said,

*"O King, we were a people in a state of ignorance and immorality, worshiping idols and eating the flesh of dead animals, committing all sorts of abomination and shameful deeds, breaking the ties of kinship, treating guests badly, and the strong among us exploited the weak. We remained in this state until Allaah sent us a Prophet, one of our own people, whose lineage, truthfulness, trustworthiness, and integrity were well-known to us.*

*He called us to worship Allaah alone, and to renounce the stones and the idols which we and our ancestors used to worship besides Allaah.*

*He commanded us to speak the truth, to honor our promises, to be kind to our relations, to be helpful to our neighbors, to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and false witness, and not to appropriate an orphan's property nor slander chaste women.*

*He ordered us to worship Allaah alone and not to associate anything with him, to uphold Salaat, to give Zakaah, and fast in the month of Ramadhaan.*

*We believed in him and what he brought to us from Allaah, and we follow him in what he has asked us to do and we keep away from what he forbade us from".*

When `Aa'ishah, may Allaah be pleased with her, the Prophet's wife, was asked about his manners, she said, "His manners were the Quran." [Ahmad].

Allaah The Almighty described His Messenger, *sallallaahu 'alayhi wa sallam*, by saying (what means): ***{Indeed, you have a sublime character.}*** [Quran 68:4]

After the exemplary character of the Prophet, *sallallaahu 'alayhi wa sallam*, the second factor that contributed to the spread and rise of Islam was the manner in which the Companions were educated by their teacher, the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*. The thorough manner in which they were trained and prepared to be role models themselves is unparalleled in history. Islam spread to various parts of the world through the excellent conduct of the Companions, may Allaah be pleased with them all, demonstrated during their travels and conquests after the Messenger of Allaah, *sallallaahu 'alayhi wa sallam* passed away.

Islam spread in the vast areas in Asia and Africa through the excellent example of the Companions, may Allaah be pleased with them, and their students and followers (at-Tabi`een) gave to people. The areas of the largest Islamic populations today in East Asia, such as Indonesia, have never seen any military conflict with any Islamic state. The way Islam spread and, later, became the religion of the overwhelming majority of that country was through good manners and ethical morality.

The Prophet (peace be upon him) spread the message of Islam was by teaching the concept of Da`wah (call for Islam) and calling upon his nation to make it their credo. He, *sallallaahu 'alayhi wa sallam* taught his Companions, and all Muslims, that a caller for a good deed is rewarded a reward equal to the reward of those who follow him in his or her call [Al-Bukhaari]. He also advised his nation by saying: *"Convey the message after me, even one verse."* [Al-Bukhaari]

Allaah The Almighty describes the methodology and teaching techniques adopted by the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, by saying (what means): *{Say, "This is my way; I invite to Allaah with insight, I and those who follow me. And exalted is Allaah; and I am not of those who associate others with Him."}* [Quran 12:108]

This is the true legacy of the Messenger of Allaah, *sallallaahu 'alayhi wa sallam*, that he lived by and taught his nation.