

ULUSLARARASI SOSYAL ARAŐTIRMALAR DERĐİŐİ THE JOURNAL OF INTERNATIONAL SOCIAL RESEARCH

Uluslararası Sosyal Arařtırmalar Dergisi / The Journal of International Social Research
Cilt: 13 Sayı: 71 Haziran 2020 & Volume: 13 Issue: 71 June 2020
www.sosyalarastirmalar.com Issn: 1307-9581

UNDERSTANDING HADITH AND APPLYING TECHNIQUE OF '5 W's AND THE H' TO THE HADITH OF 'HOLDING MU'AZ'S HANDS' IN CONTEXT OF EDUCATION*

Ramazan DİLER**
Mustafa İŐİK***

Abstract

Hadiths are the most important texts that lead to the understanding of religion after the Qur'an. It is thought that the re-examination, explanation and evaluation of the hadiths as their being historical documents and considering their context are important today. Regarding this understanding activity, it may be said that it is important to use some methods or techniques used in social sciences.

In this study, The 5 W's and the H technique used in journalism was tried to apply to the example of "hadith of holding Mu'az's hands". At first, questions of who / to whom, what, where, when, why and how were asked as usually used in this technique and tried to be answered in accordance with the literature.

The Prophet attributing importance to every field of life with his divine message to humanity also gave a special importance to education and "I was sent as a teacher," he said. Therefore, events and facts in the hadith were evaluated by means of the data of today's educational sciences.

Keywords: Hadith, Religious Education, 5 W's and the H, News, Understanding.

1.Introduction

The second most important source of Islam is the Prophet's (pbuh) Sunnah. It shows itself as an important need for today's human to understand and make sense of the Prophet (pbuh)'s words and behaviors passing down through age. Essentially, this is important and inevitable. "Today, authentic religious knowledge must be recovered from basic sources and this information must be integrated with people by connecting with human reality, the life of today's human being and the reality of being."¹ It is required to benefit from different

* This article was previously published in Turkish under the title "Hadisleri Anlama ve Eđitim Bađlamında '5N1K Tekniđi'nin 'Mu'az'ın Elini Tutma Hadisi'ne Uygulanması."

** Dr. GaziosmanpaŐa University/Faculty of Islamic Sciences (Department of Religious Sciences), ORCID: 0000-0002-8659-0018

*** Doç. Dr. Mustafa İŐİK - Hacı BektaŐ Veli University/Faculty of Theology (Basic Islamic Sciences-Hadith), ORCID: 0000-0001-7068-6253

¹ M. Őevki Aydın (2011). *Açık Toplumda Din eđitimi Yeni Paradigma İhtiyacı*. Ankara: Nobel Yayınları, VI.



approaches, methods and techniques to reapply and re-understand the basic sources of authentic religious knowledge. This thought is expressed from time to time by experts.

In some studies, it was proposed that understanding the hadith / sunnah is not a work that can be performed only by the science of hadith and only based on classical hadith culture / literature; so that, joint studies should be initiated between the science of hadith and contemporary disciplines regarding the fields subsuming by hadith / sunnah.² For example, it was stated that studies to be made as taking advantage of scientific data of disciplines such as religious psychology and sociology of religion will contribute to a better understanding of them.³

The word of hadith is used in the dictionary to mean words and news that occur later. Verbs derived from this word also mean reporting an incident.⁴ It is a technique that is taught in communication faculties as a lesson, reveals the structure of the news and makes significant contributions to its narration / intelligibility. Therefore, it is thought that 5 W's and the H can be used to analyze and understand the hadith. So what is the "5 W's and the H" technique?

2. 5 W's and the H

This technique is known as "5 keys to journalism"⁵. These are as below:

2.1. Who

They are the sections that reveal who conducted the event mentioned in news article, who underwent the event and what / whom the news was about; so it may be considered as the answer to the question of "Who" in the news article.

2.2. What?

This question is intended for revealing what the incident in a news article, it aims to reveal what is the subject of the news.

2.3. Where?

This question is intended to provide information about the location subject to the new. Every word that gives information about the place names mentioned in the news article as a special name or genus name and the features of these places can be considered as the equivalent of the question in the news article. These questions may be asked as "where, from where, in which kind of place, from which kind of place" etc. It is mentioned where the incident took place and discussed whether this place had an impact on meaning or not.

2.4. When?

This question is intended to provide information about the time of the event that is the subject to the new. All questions meaning of "When did the aforesaid event occur / will it take place?" can be considered as the answer to the question of "When". In the news, the time at which the relevant incident took place and the contribution of this period of time to the understanding of the news is tried to be stated.

2.5. How?

This question is intended to provide information about the flow of the event subject of the news, and the process of its occurrence. The explanations that are the answers to the questions such as "How did the thieves get into the bank, how did they steal, how did they make security officers, bank employees and customers ineffective, how did they get away from the scene?" etc. can be considered as the answer to the question of "How" in the news article.

2.6. Why?

This question is intended for finding the cause of the event subject to the new. For example, a new regulation was made regarding the university entrance system. The reporter should find out in the news article about this incident by asking the authorities questions about why this practice was implemented and what kind of malfunctions the old system had, thus the question of "Why?" which the readers may have in their minds should be able to be answered.⁶

² M. Hayri Kırbasoğlu (1993). *İslam Düşüncesinde Sünnet*. Ankara: Ankara Okulu Yayınları, 126-128; Mehmet Görmez (2000). *Sünnet ve Hadisin Anlaşılması ve Yorumlanmasında Metodoloji Sorunu*. Ankara: Türkiye Diyanet Vakfı İslam Ansiklopedisi; İsmail Hakkı Ünal (2003). *Hadis*. Ankara, MEB Yayınları, 86.

³ Nihat Yatkın (2013). *Hadisi Anlamada Yöntem*. İstanbul: İfav Yayınları, 19.

⁴ İbn Manzur (ts.). *Lisanü'l-Arab*. Beyrut: Daru Sadır, II/131.

⁵ Christopher Browne (2001). *Gazetecinin El Kitabı*. çev. Öykü Coşkun, Ankara: MediaCat Yayınları, 117.

⁶ For information about 5 W's and the H technique, See. Yusuf Aras (2013). *11. Sınıf Dil ve Anlatım Kitabı*. Ankara: Esen Yayınları, 252-253; Browne, *Gazetecinin El Kitabı*, 117; A. Rıdvan Bülbül (2000). *Yazılı Anlatım ve Yazı Türleri*. Ankara: Nobel, 62; Oya Tokgöz (1994). *Temel Gazetecilik*. Ankara: İmge, 138, 181; <http://esenyayinlari.com.tr/tum-kitaplar-pdf> (09.01.2015).



2.7. From Where?

5 W's and the H, these are branded questions used in communication faculties. As a matter of fact, it is stated that today, in communication faculties and some journalism books, these questions are used as 6 W's and the H as adding the question of "from where" which refers the source.⁷

Therefore in which sources the relevant hadith was mentioned through first centuries will be given under the head of "What is the source of news? From where has that news been taken?"

In this study, in which the hadith text is accepted as "news", it was tried how to use the 5 W's and the H technique in understanding the hadith texts, the incident and the hadith of the Prophet's "holding Mu'az's hands".

3. News/Hadith

Example Hadith: Mu'az Ibn Jabal (d.17/638) told: "One day I came across with Prophet (pbuh) of God. He commanded as holding my hand:

- 'O Mu'az!' -'Command' I said. - 'I love you absolutely for God'.

- O Prophet of God! May my mother and father be victim to you. I swear I love you too.

- Then, shall I teach you a sentence at every prayer? -'Yes' I said. - I suggest you to pray in that way: 'My God! Help me to commemorate you, to thank you and to serve you well!'"

Sünâbihî who heard of that from Mu'az said: "Mu'az told me that". The Hadith was narrated from Sünâbihî to Ebû Abdurrahman and from Ebû Abdurrahman to Ebû Ukbe b. Müslim in the same way.⁸

Different narrations of this text, written as the first source to be reached, will come within the scope of the question "What did he say?"

3.1. Who commanded it?

The key question of journalism, "1W" means "Who said it / Who told it?". Hadith is words of the Prophet (pbuh) of God. Therefore, the main source of hadith is the Prophet himself. But the one who narrates or heralds his word is sahabi (companion). As to Islamic traditions, this question is asked as "Who commanded it?" instead of "Who said it?"

The Prophet (pbuh) has features as "being human" at first and secondly "being a messenger of God". The Prophet spoke as a president, a judge, a mufti, an administrator, an educator, etc. and made some behavior. Therefore, it is also important to know in what capacity the Prophet did them to understand the hadith and sunnah. However, it is not easy to determine this all the time.

Hadith holds qualification of 'notification' to the ummah on behalf of our Prophet (pbuh) on the subjects such as order, prohibition, permit / warrant, incentive and avoidance. This hadith is a duty performed by the Prophet (pbuh) of God who has duties just like rescript, announcement and legislation, and the Prophet said this as a rescript in general, in the present case, as an encouragement / heralding⁹

This feature was involved into the hadith literature as an explanatory¹⁰. The persons who heard of a word from him also have to perform this duty in a same meticulous way.

3.2. Who told it?

After the question of 'Who commanded it?', the question of 'Who told it?' means who the first addressees are. In order to make understanding right in a correct way, it is essential to evaluate the "word" as considering the original form of the word, its first addressees, its first function, its first date and its first place where it was said¹¹. Thus the first addressees of the word and its first function have importance.

The narrating sahabi of this hadith is Mu'az Ibn Jabal. If brief information about his life is to be given, Mu'az Ibn Jabal was born in Medina in 603. After becoming a Muslim at the age of 18, he participated in the 2nd Aqaba Biath. Since he broke the idols of the sons of Selime with his friends, he is found similar to Prophet Abraham. After the hegira, he was became brother with Abdullah b. Mesud. Starting from battle of Badr, he joined various holy war. After the Conquest of Mecca, he was unable to participate in Huneyn and Taif holy wars because he was appointed as a teacher. In the 9th year of the hegira, he was sent to Yemen as an ambassador, zakah collector and kadi/judge. While seeing this delegation off, when The Messenger of Allah, who had been walking with Mu'az for a while, told him that they maybe may not meet again, Mu'az cried.

⁷ http://tr.wikipedia.org/wiki/5n_1k, (24.12.2013.)

⁸ Ahmed b. Hanbel (1992). *el-Müsned*. thk. Bedrettin Çetiner, İstanbul: Çağrı, V/245, 247.

⁹ el-Bakara, 2/119; el-A'raf, 7/184; el-Sebe', 34/28; el-İsrâ, 17/105, el-Furkân, 25/56; el-Ahzâb, 33/45; el-Fâtur, 35/24, el-Fussilet, 41/4.

¹⁰ Ebû Muhammed Zekiyüddin Abdülazim b. Abdülkavi Münziri (1417). *et-Tergib ve't-Terhib*. thk. İbrahim Şemseddin, Beyrut: Daru'l-Kütübü'l-İlmiyye.

¹¹ Düccane Cündioğlu (2005). *Kur'an'ı Anlama'nın Anlamı*. İstanbul: Kaknüs Yayınları, 23.



During the era of Prophet Ebu Bekir, he participated in the conquests of Syria. When army commander, Ebû Ubeyde b. Cerrah, died from pestilence, he took his place. In d.17/638, he and his family died from the same epidemic.

Mu'az Ibn Jabal was one of the closest ones to the Prophet (pbuh) of God and it is stated that he knew many of hadith but narrated less¹². Additionally, he is approved as one of those who knew forbidden (haram) and lawful (halal) ie, id est fiqh best¹³. Hence Hâkim en-Nisaburî (d.405/1014) mentioned him as 'One of Six Fiqh Scholars of Companions' in his book. It should be known that there is 'fiqh scholarship' on the background of Mu'az being a beloved companion.

The year of Mu'az's death was the year which hegira was accepted as the beginning of the hegira calendar. Mu'az could not have said this word to only one person once, but it is known that the word came from Sunabihî in all the sources that have reached today within written culture¹⁴. As to sources from 'friends of Mu'az living in Hims/Humus' = Ashab-ı Mu'az¹⁵, it is understood that Mu'az was a center of attraction in that region. Accordingly, we found that the hadith which is also known as ferd/garib¹⁶ was narrated by Malik b. Yuhmir¹⁷ living in the region of Damascu

The part of this news / hadith that is conveyed as 'prayer' is narrated by other companions (sahabi)¹⁸. But in this context, it is meant the hearsay which was said to Mu'az, showed the relationship of the Prophet Muhammad (pbuh) with his sahabi and told that the Prophet held his hands with lovely word

When Rickman tells categories of meaning in context of "effecting the environment and to be effected by the environment", he says that "This tree is meaningful because it is the tree I planted with my hand; the tree you planted has no meaning"¹⁹. Thus, it should not be accepted as normal that the hadith was narrated by just one narrator, in other words, person living the event.

It may be thought that the first addressees/students of the Prophet (pbuh) were the persons around him, especially the sahabi. The education of all these was given by the Prophet (pbuh)²⁰. There are verses in the Quran that refer to this issue. "Just as We sent to you a messenger from among you, who recites Our revelations to you, and purifies you, and teaches you the Book and wisdom, and teaches you what you did not know." "God has blessed the believers, as He raised up among them a messenger from among themselves, who recites to them His revelations, and purifies them, and teaches them the Scripture and wisdom; although before that they were in evident error."²¹ These two verses clearly state that the Prophet (pbuh) was the teacher of first Muslim. Accordingly, the Prophet (pbuh) supported that fact as saying "I have been sent as a teacher"²².

Having the title of teacher for every sahabi, the Prophet (pbuh) assigned some sahabi specifically for education; he looked for a number of features among them and educated them for this purpose.²³ When the Prophet's interest in Mu'az is examined, it can be suggested that this interest is different from that shown to other sahabi and that he wanted to raise him privately.

In order to clarify that matter, it may be useful to examine another case relevant with Mu'az Ibn Jabal.

The Prophet (pbuh) wanted to send someone to Yemen to teach Muslims their religion. Although many aspired to this task, He chose Mu'az. The Prophet Mu'az seemed to have been appointed to perform important duties in Yemen. This situation can be considered as a harbinger that he would face many problem. As a

¹² Mehmet Yaşar Kandemir (2005). Muaz b. Cebel. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. İstanbul: TDV Yayınları, 30/338-339.

¹³ Halid Muhammed Halid (2000). *Rical Havle'r-Resul*. Beyrut: Dârü'l-Fikr, I/101-105.

¹⁴ See. "This Hadith, from the Beginning h. V. Century, Chronological Resources"

¹⁵ Muhammed b. Sa'd b. Meni' ez-Zühri İbn Sa'd (1990). *et-Tabakatü'l-Kübra*. thk. M. Abdulkadir Atâ, Beyrut: Daru'l-kütübî'l-İlmiyye, VII/307; Cemaleddin Yusuf b. Abdurrahman Mizzî (1980). *Tehzibü'l-Kemal fi Esmâ'r-Rical*. thk. B. A. Ma'ruf, Beyrut: Müesssetü'r-Risale, XXXII/218.

¹⁶ It is the term used for the hadith of which the number of times in one part of the promissory note falls. Selahattin Polat (1995). *Ferd. Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. Ankara: TDV Yayınları, 12/368; Mücteba Uğur (1992). *Ansiklopedik Hadis Terimleri Sözlüğü*. Ankara, 93; Abdullah Aydınımî (2010). *Hadis İstilahları Sözlüğü*. İstanbul: Hadisevi Yayınları, 76; Ahmet Yücel (2013). *Hadis Usûlü*. İstanbul: İfav Yayınları, 153.

¹⁷ Taberânî (1994). *Mucemu'l-Kebîr*. thk. A. Abdulmecid es-Silefi, Kahire: Mektebetü İbn Teymiyye, XX/60.

¹⁸ For example, at an earlier date, İbn Ebî Şeybe Ebû Bekr (1409). *el-Kitâbü'l-Musannef fi'l-Ehâdis ve'l-Âsâr*. thk. Kemâl Yûsuf el-Hût, Riyad: Mektebetü'r-Rüşd, VI/51, 104; Also Hâkim (1990). *Müstedrek*. thk. M. Abdulkadir Atâ, Beyrut: Daru'l-Kütübî'l-İlmiyye, I/677.

¹⁹ H.P. Rickman (1992). *Anlama ve İnsan Bilimleri*. çev. M. Dağ, Ankara: Ankara Üniversitesi Basımevi, 32.

²⁰ İsmail Sağlam (2002). Hz. Peygamberin Çocuk Eğitiminde Öne Çıkardığı Hususlar. *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*. 11/2, 168.

²¹ el-Bakara, 2/151; Âli İmrân, 3/164.

²² Ebu Abdurrahman Abdullah b. Mübarek (ts). *Kitâbü'l-Zühhd ve'r-Rekaik*. thk. H. A'zami, Beyrut: Dârü'l-Kütübî'l-İlmiyye, 488; Ebu Davud et-Tayâlisî Süleyman b. Davud (1999). *Müsned*. nşr. M. b. Abdî'l-Muhsin el-Türkî, Beyrut: Dârü'l-Ma'rife, IV/11; Ebû Abdillâh b. Abdîrrahman et-Temîmî Darimî (1992). *es-Sünen*. nşr. Bedrettin Çetiner, İstanbul: Çağrı Yayınları, Mukaddime, 32 (355); Muhammed b. Yezid İbn Mâce (1992). *es-Sünen*. nşr. Bedrettin Çetiner, İstanbul: Çağrı yayınları, "Mukaddime", 17 (229).

²³ M. Şevki Aydın (1996). *Din Dersi Öğretmenlerinin Pedagojik Formasyonları*. Kayseri: Erciyes Üniversitesi Yayınları, 9.



matter of fact, it can be said that the dialogue with the Prophet shows that. The Prophet (pbuh) asked “When a case is brought to you, as to what you judge?”. “As to the holy book of God” said Mu’áz. The Prophet (pbuh) asked again “If you can not find through it?”. “As to traditions of the Prophet of God” The Prophet Mu’áz answered. When the Prophet (pbuh) said “If you can not find again”, the Prophet Mu’áz answered as follows: “Then, I create a case law as to my opinion, and I judge accordingly.” That answer made the Prophet (pbuh) very happy and commanded as “Praise God for making the Prophet glad by his Prophet²⁴”.

This case represents that the Prophet foresaw probable problems which his sahabi/students would face. In addition, this dialogue refers to some clues revealing that the Prophet (pbuh) provided a learning environment to sahabi in accordance with that prediction.

It can be said that the Prophet (pbuh) made an important contribution to their leadership in keeping a level head as facing problems²⁵, becoming a model²⁶, developing positive attitudes, being brave, focusing on success and being motivated. Being promotive, encouraging his students against difficulties, making his students feel the goals of high success²⁷ are found as important personality qualities a teacher should have.

When Mu’áz encounters a problem, analyzing the problem, producing solutions, and presenting some of them which he chose to the Prophet, can be accepted as important indicators of his problem-solving ability/competence. As a matter of fact, contemporary education aims to improve the student's problem solving ability. Accordingly, it is aimed to develop students' decision-making skills and to develop problem solving skills that they can use for life²⁸. Thus, it can be said that problem solving skills will facilitate the adaptation of individuals to the environment they live in²⁹.

The problem-solving process involves the student's recognition / recognition of the problem, planning / analyzing the solution, applying the plan / possible solution suggestions and evaluating the results³⁰. This process requires the student to have important experiences. In other words, each individual / child / student can gain the ability to make decisions, evaluate the results of the decision, endure and sustain the results just under favor of qualitative interaction.

In this process, the teacher is the person who gives guidance by organizing and controlling the life environment necessary for the student to learn³¹. The student is the subject of the phenomenon of learning. The event between the Prophet (pbuh) and Mu’áz shows the role of the teacher / Prophet in acquiring problem-solving skill. So it may be said that the Prophet (pbuh) organized, controlled and guided the environment required for Mu’áz to learn. On the other hand, his reaction to how the student, the subject of learning, here namely Mu’áz, solves the problem is considered important. It may be suggested that the confirmation expression of the Prophet (pbuh) as “Praise God for making the Prophet glad by his Prophet” elucidate that. Accordingly, it is known that Prophet Mu’áz's way of solving problem has an important advisor role for fiqh³².

4. What did he command / say?

As you make an approach according to “When referring to the elements mentioned within the natural context of the word, first of all, the original form of the word is meant”³³, the answer to question of “What did he command?”, what sahabi did understand and narrated, and how the followers understood these words will be tried to be revealed.

The writers' texts telling that hadith were examined; starting from *Müsned* of Ahmed b. Hanbel (ö.241/855) as the first source to Beyhakî (ö.458/1065) in the fifth century. This hadith being narrated as depending on an event sahabi went through was narrated by sahabi who was the leading actor. There seen no

²⁴ Ebu Davud et-Tayâlisi, *Müsned*. 1/454; Ahmed b. Hanbel (1992). *Müsned*. nşr. Bedrettin Çetiner, İstanbul, Çağrı Yayınları, V/230, 236, 242; Ebû Davud, Süleyman b. Eş'as es-Sicistanî (1992). *es-Sünen*, nşr. Bedrettin Çetiner, İstanbul: Çağrı, Akziye, 11 (IV/18-19); Ebu Muhammed Abd b. Humeyd (1988). *el-Müntehab min Müsnedi Abd b. Humeyd*. thk. el-Bedri es-Samarrai-M. M. Halil es-Saidi, Kahire: Mektebetü's Süne, 1/172; Darimî. *Mukaddime*, 20 (I/55); Muhammed b. İsa Tirmizî (1992). *es-Sünen*. nşr. Bedrettin Çetiner, İstanbul: Çağrı Yayınları, Ahkâm, 3 (III/616); Tahavî (1994). *Şerhu Müşkili'l-Âsar*. thk. Ş. el-Arnâvut, Beyrut: Müessesetü'r-Risale, IX/212; Taberânî. *Mucemu'l-Kebîr*. XX/170.

²⁵ Nevin Saylan (2010) (ed.). *Eğitim Bilimlerine Giriş*. Ankara: Anı Yayınları, 294.

²⁶ M. Akif Helvacı (2010). *Eğitim Sisteminde Öğretmenin Rolü*. *Eğitim Bilimlerine Giriş*. ed. Nevin Saylan, Ankara: Anı Yayınları, 295.

²⁷ Özcan Demirel (1999). *Öğretme Sanatı*. Ankara: Pegem Yayınları, 193-194.

²⁸ Süleyman Akyürek (2004). *Din Öğretiminde Kavram Öğretimi*. İstanbul: Dem Yayınları, 150.

²⁹ Nuray Senemoğlu (1997). *Gelişim, Öğrenme ve Öğretim Kuramdan Uygulamaya*. Ankara: Spot Matbaacılık, 538.

³⁰ Senemoğlu, *Gelişim, Öğrenme ve Öğretim Kuramdan Uygulamaya*. 539.

³¹ Nurettin Fidan-Münire Erden (1998). *Eğitime Giriş*. İstanbul: Alkım Yayınları, 60.

³² This speech is given in the case-law / comparison sections of Fiqh Method. See Zekiyyüddin Şa'ban (1996). *İslam Hukuk İlminin Esasları (Usûlü'l-Fıkh)*. çev. İ. Kâfi Dönmez, Ankara: TDVY, 132; Murat Şimşek (2011). *Hız Peygamber'in İctihad ve Tasarrufları*. Ankara: TDVY, 256.

³³ Cündioğlu, *Kur'an'ı Anlama'nın Anlamı*. 23.



difference in texts beyond using synonymous like “Rasûl’ and ‘Nebi’ and using first- and third-person narrative.

Eventually it was seen that the texts written in second, third, fourth and fifth centuries meant the same in meaning despite their wording difference Anyway the issue of ‘meaning and narration’ is an accepted case in hadith sciences³⁴.

At the end of this hadith, some writers wrote that each narrator repeated exactly the same word without the act of holding hands in the narration. This subject will be touched on by the following question of ‘How did he command?’

5. Where did he command / say?

As considering 5 W's and the H technique³⁵ and the opinion of “When referring to the elements mentioned within the natural context of the word, first of all, the original form of the word, its first addresses, its first function, its first time and its first place are meant”³⁶, the place where the word once was spoken has an importance. In other words, knowing in which place the event occurred helps understanding the hadith and event. Accordingly, most of battles in history are named by the names of places such as Badr (623), Uhud (624), Talas (751), Malazgirt (1071) and Sirpsındığı (1364).

There is no knowledge of 'a place named' in hadith and in books³⁷ which hadith were written about where, when and how the Prophet said this word. Since the "epicenter of Medina" was the center of spreading of Islam, it can be taken for granted that the hero of the incident, Mu'âz, heard this word in Medina.

Just like the above question of “Who told it?”, this hadith was narrated in different time But it is understood that this case was well known in Damascus, especially in Humus as referring to narration of Mâlik b. Yuhamir which is the second narration way of Taberânî. The text of “Ashab-ı Mu'âz”³⁸ explains that more clearly. Because Mu'âz spent his last years in this land. It is so normal that the event was heard in that locality.

6. When did he command / say?

It is not always clear when each hadith is said, but there may be clues in some hadith text. There are some records about when it is said in this hadith text. In addition, there is an answer to the question of "When?" in the texts which also answer the question of "Where?"

In the incident in Medina, it is not clear exactly which year the word was spoken. It is known that Mu'âz was close to the Prophet (pbuh) and appointed him several time. We think that Mu'âz was honored before this mission. As it was sent to Yemen as a zakah collector in the 9th year of the hijra, it can be thought that it was said especially before this date. The occurrence of Mu'âz's telling the others should be in Medina after returning from Yemen. In addition, the records of “Mu'âz's friends from Hıms/Humus”³⁹ mentioned in all the narrations of the hadith show that he also told the story in Hıms before he died. Indeed, the narration of Malik b. Yuhamir supports that idea.

7. How did he command / say?

According to the Quran, the Prophet (pbuh) is obliged only by the duty of “notification”: “O Messenger, convey what was revealed to you from your Lord. But if you do not, then you would not have delivered His message.” “Your duty is to inform, and Ours is the reckoning.”⁴⁰

In a sense, notification is a communication process and it is a process that involves making the message reach the addressee in best way, and the meaning is shared between the source and the recipient⁴¹. This process begins with the creation of the message by the source and sending it to the recipient, ends when the recipient receives and evaluates the message and reacts accordingly⁴², or a new communication begins with it.

³⁴ Muhammed b. İsmail Buharî (1992). *es-Sahih*. nşr. Bedrettin Çetiner, İstanbul: Çağrı Yayınları, Megazî, İfk 34 (V/55); Ebû Ömer Cemaleddin Yusuf b. Abdullah b. Muhammed Kurtubi İbn Abdülber Nemerî İbn Abdilber (2003). *Câmiu Beyânî'l-İlm ve Fazlîhi ve ma Yenbağî fi Rivayetihi ve Hamlih*. thk. Ebu Abdurrahman Fevaz Ahmed Zemerli, Beyrut: Daru İbn Hazm, I/161-162; Harun Özçelik, Hadislerde Lafız İhtilafına Farklı Yaklaşımlar ve Çözüm Metodları Üzerine (2007). *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi*. 00/27 179-201; Enbiya Yıldırım (2011). *Hadis Problemleri*. İstanbul: Rağbet, 85-145.

³⁵ Browne. *Gazetecinin El Kitabı*. 117; Bülbül. *Yazılı Anlatım ve Yazı Türleri*. 62; Tokgöz. *Temel Gazetecilik*. 138, 181.

³⁶ Cündioğlu. *Kur'an'ı Anlama'nın Anlamı*. 23.

³⁷ Celaleddin Suyuti (1984). *Esbabu Vurudî'l-Hadis/el-Lüma' fi Esbabî'l-Hadis*. thk. Yahya İsmail Ahmed, Beyrut: Daru'l-Kütübî'l-İlmiyye; Burhaneddin İbrâhim b. Muhammed b. Kemâleddin İbn Hamza (ts). *el-Beyân ve't-Ta'rif fi Esbabî Vürudî'l-Hadisî's-Şerif*. thk. Seyfuddin el-Katib, Beyrut: Daru'l-Kütübî'l-Arabî.

³⁸ İbn Sa'd. *et-Tabakâtü'l-Kübrâ*. VII/307; Mizzâ. *Tehzibü'l-Kemâl*. 32/218.

³⁹ See for information the tile “This Hadith, from the Beginning h. V. Century, Chronological Resources”

⁴⁰ el-Maide 5/67, 99; el-Râd 3/40.

⁴¹ Akyürek. *Din Öğretiminde Kavram Öğretimi*. 21.

⁴² Vural Hoşgörür (2012). *İletişim. Sınıf Yönetimi*. ed. Zeki Kaya, Ankara: Pegem Yayınları, 152.



The notification can't be understood as a random announcement of a message to the addressee through a set of expression pattern Narrating a message, or an information means that it is comprehended, understood / shared meaning by the interlocutor. In this case, the notification can be accepted as an education / training activity⁴³. As a matter of fact, The Prophet (pbuh) also described himself as a teacher and pointed out that his job is a teaching activity. From this point of view, it is seen that some studies were done about his teaching and education activities⁴⁴.

It is thought to be useful to explain how the Prophet did his job in terms of the characteristics of the teaching profession. The qualities that a teacher should have in today's educational approach are listed as follows: field knowledge, pedagogical formation, general culture, and personality qualities.

The Quran and the Prophet's (pbuh) own words guide the teaching of the Prophet and what he should teach. For example, when examining the meaning of sentences of the verse "who recites Our revelations to you, and purifies you, and teaches you the Book and wisdom, and teaches you what you did not know" ⁴⁵, it may be said that it present important information about what kind of field knowledge the Prophet (pbuh) should have. It can be argued that this includes content that involves a change in the religious / moral, social, cultural, or even economic, behavior of people around it. As a matter of fact, it had been observed that the Prophet educated the society he came from in that way and he affected their behaviors positively. Consequently, the Quran expressed that fact as "We did not send you except as mercy to mankind." ⁴⁶

And again when analyzing the facts of the sentences "who recites Our revelations to you", "purifies you", "teaches you the Book and wisdom", and "teaches you what you did not know", these concepts also contain signs of how the Prophet (pbuh) managed to make the behavioral changes of his sahabi. It can be said that while the concept of the notification can't be understood as the random announcement / transfer of certain patterns, in the same way, the teaching of the book and wisdom can't be either understood as a plain transmission. It can be said that the purification of the friends of the Prophet (pbuh) showed a much more complicated teaching / learning job that expresses the change of metacognitive and upper affective behavior.

When considering the hadith of "holding Mu'az's hands" in terms of the characteristics of the teaching profession, the most significant facts may be seen as The Prophet's holding Mu'az's hands, addressing him with lovely words and name. These are the personality qualities that a teacher should have.

Many things can be counted in the personality qualities of teacher. These are expressed as a teacher being enthusiastic, sincere, reliable, motivating, targeting high success, focused on success, workable, flexible, knowledgeable and loving⁴⁷.

"Love plays an important role in the development of students' personalities and becoming self-confident and social individuals." ⁴⁸ The fact that the teacher loves the child and the child also helps the child to motivate and develop a positive attitude towards what he will tell.

In the hadith in question, there are important clues about the love of the teacher as well as the tenderness of the teacher. "The loving teacher establishes a positive and supportive relationship with students, addresses students by their names, deals with their personal problems, realizes that each student is a separate individual and makes them feel it. As a result of these approaches, the teacher gains the trust of the student" ⁴⁹ When examining the dialogue in hadith, it can be said that the Prophet did care of Mu'az and cherished him as holding his hands and saying and motivated him by lovely words and addressing him by name.

"Motivation means acting to do something." ⁵⁰ Organizing an education by considering the students' interests and needs can motivate them to what they will learn. Therefore, there is a very close relationship between motivation and learning.

It can be said that individuals whose psychological needs such as autonomy, competence, belonging, self-esteem and interest / enjoyment are met gain the targeted behaviors that they are more motivated⁵¹. In the

⁴³ M. Şevki Aydın (1996). Muallim Peygamber. *Erciyes Üniversitesi İlahiyat Fakültesi Dergisi*. 9, 57.

⁴⁴ For the relevant written studies, See. Aydın. Muallim Peygamber; Fuat Karabulut (2012). Cibril Hadisi ve Eğitsel Değeri. *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi*. 26/1; İbrahim Canan (2013). *Hz. Peygamberin Sünnetinde Terbiye*. İzmir: Işık Yayınları; Abdullah Özbek (1995). *Bir Eğitimci Olarak Hz. Muhammed*. Konya: Esra Yayınları; Abdulfettah Ebu Gudde (2012). *Bir Eğitimci Olarak Hz. Muhammed ve Öğretim Metodları*. çev. Enbiya Yıldırım, İstanbul: Yasin Yayınları.

⁴⁵ el-Bakara 2/151

⁴⁶ el-Enbiya 21/107

⁴⁷ Demirel. *Öğretme Sanatı*. 193-194. See Münire Erden (2009). *Eğitim Bilimlerine Giriş*. Ankara: Arkadaş Yayınları, 148-15.

⁴⁸ Erden. *Eğitim Bilimlerine Giriş*. 150.

⁴⁹ Erden. *Eğitim Bilimlerine Giriş*. 150.

⁵⁰ See Zeki Kaya (2012) (ed.). *Sınıf Yönetimi*. Ankara: Pegema Yayınları, 190-191.

⁵¹ Mehmet Emin Sardoğan (2012). Öğrencilerin Güdülenmesi. *Sınıf Yönetimi*. ed. Zeki Kaya, Ankara: Pegema Yayınları, 185.



relevant hadith, it may be suggested that the Prophet (pbuh) made Mu'áz feel valuable with the Prophet's expressions of interest and love for Mu'áz, Mu'áz felt as a friend/student/a member of his ummah, and that kind of an approach affected Mu'áz. Accordingly, Mu'áz also responded him with warm and loving word

After the Prophet made Mu'áz ready to learn something new, it seems very important that he tells him that they will learn and guide him on how to read it⁵². This situation can be said to be a guide in the social interaction environment created by the Prophet (pbuh) with the companions.

Social interaction is used with mental / cognitive / affective development concepts and is thought to be effective on them. What is meant to be explained with this concept is: "It can be defined as social interaction that individuals have some experiences with people around them and exchange ideas with them. Children interact with other children and adults around them from infancy. Many words, concepts, principles, rules etc. are learned during these interactions"⁵³ It can be stated that this social interaction environment, which the Prophet established and bases on love and respect, contributes to the socialization of his friend. This is also considered important for the targeted social life.

The ability of a person to lead a good life depends on his adaptation to the social environment in which he live. What is called socialization or socialization is that it becomes a person belonging to that society by costing a person's behavior patterns to his personality⁵⁴. As being a teacher, the intellectual attitude, emotional responses, various habits of the Prophet (pbuh) are thought to be effective in the formation and social development of the companions' personalitie. Because the student is under the influence of the teacher's personality, attitudes and behaviors⁵⁵.

The relevant hadith text can also be evaluated in terms of the general cultural characteristics that a teacher should have. However, it can be said that there is not enough information in this text about the general culture of the Prophet (pbuh). Despite this, it can be said in the text that the language used by the Prophet(pbuh), the sentences he chose while communicating, and the answer that Mu'áz knew the common values of the society that the Prophet (pbuh) was in, and that he led the leadership to develop them⁵⁶.

The saying of Ebû Zer (d.32/653) who accompanied the Prophet (pbuh) of God for teaching the persons around him; "*The Prophet (pbuh) left us knowledge even if it is about wings of a bird flying in the sky*"⁵⁷ explained 'lot of things'. In this hadith, like knowledge on every subject⁵⁸, it is seen that the knowledge of praying is also obtained from the Prophet (pbuh).

During collation and classifying of hadith and even later, it is understood that hadith was narrated from sheikh to aspirant through words and acts in a continuous way since hadith is as a dynamic knowledge source in life.

In context of questions suggested for understanding hadith, the question of "How did he command?" also is an important part of understanding. In that way, there may be an opportunity to recover some donnees relevant to 'body language'⁵⁹ which is considered as lost in written texts since that question exhibits the composition of both persons and act

Mu'áz narrated that important event to others and it is understood that he got very glad of that during his interview with the Prophet (pbuh) of God and after then.⁶⁰ During the narration of the event, the story is narrated in the style of 'drama'. As long as the narration turns into text and later⁶¹, the people who tell the incident to each other (sheikh- aspirant) continue the narration by reviving the same scene.

⁵² See 'Who is bankrupt?' Müslim. Birr. 59 (No. IV/1997). Tirmizî. Kıyamet. 2 (No. IV/613); M. Osman Necati (2000). *Hadis ve Psikoloji*. çev. Mustafa Işık, Ankara: Fecr Yayınları, 130-155.

⁵³ Ziya Selçuk (2012). *Eğitim Psikolojisi*. Ankara: Nobel Yayınları, 85.

⁵⁴ Selçuk. *Eğitim Psikolojisi*. 58.

⁵⁵ Aydın. *Din Dersi Öğretmenlerinin Pedagojik Formasyonları*. 4.

⁵⁶ Erden. *Eğitim Bilimlerine Giriş*. 152.

⁵⁷ Bezzâr. *Müsned*. IX/341; Muhammed İbn Hibban (1993). *Sahihu İbn-i Hibban bi-Tertibi İbni Belban*. thk. Şuayb Arnaut, Beyrut: Müessesetü'r-Risale, I/267; Taberânî. *Mucemu'l-Kebîr*. II/155.

⁵⁸ "Some of the polytheists made fun of Salman, asking: "We see that Efendi even taught you to be destroyed in the halva. Selim: "Yes," he said. Ti He ordered us not to turn against the Qibla, to be destroyed with the right hand, and to wipe it with less than three stones, provided that it was not bones and scars." (İbn Ebi Şeybe. *el-Kitâbü'l-Musannef fi'l-Ehâdis ve'l-Âsar*. I/139-140; Ahmed b. Hanbel. *Müsned*. V/437; Müslim. *Sahih*. Tahare. 57 (No. 262); İbn Mâce. *es-Sünen*. Tahare. 16 (No. 315); Ebû Davud. *es-Sünen*. Tahare. 4 (No. 7); Tirmizî. *es-Sünen*. Tahare. 12 (No. 16).

⁵⁹ See Mustafa Işık (2011). *Hadislerde Beden Dili ve İbn Hibban Örneği*. *Bilimname Düşünce Platformu*. 1/1, 135-150.

⁶⁰ (It is stated in the source of the news that "Praise be to Allah, who pleases his messenger with His Messenger," this news is taken from the friend / friend circle of Mu'áz, Hems / Humus.

⁶¹ Ebü'l-Ferec, Cemaeddin Abdurrahman b. Ali İbnü'l-Cevzi (1990). *Kitabu'l-Müselâhât*. I/11; Yazma eser -el (el-Şamile programı/ Mahtutat içinde); Muhammed Reşid Rıza. *Tefsiri'l-Menar*. Mısır: el-Heyetü'l-Mısıryye el-Âmme li'l-Küttâb, I/52.



Although hadith narration is a very general subject, since this kind of hadith narration is "very special", scholars of Hadith Method called such hadiths ' *Mutawatir Hadith*'. Aydınlı tells this event as an example of '*Mutawatir Hadith*'. Furthermore, since there I an act of shaking hands during the narration, it evaluates under the subtitle of '*Müsel bi'l-Yed*'⁶². How the subject is handled in the books of Hadith Method will be given below.

8. Why did he command?

The question of "Why did he say?" was at first associated with the event which reasoned for that saying. It is known that it called as *Sebebu'l-Hadis* veya '*Sebeb-i Vurûd*'- *the reason for occurrence*⁶³. The reasons of occurrence of the aforementioned hadith are narrated like as follow

In the book of İbn Hamza el-Hüseyî (ö.1120/1708) which examined *sebeb-i vurûd*, it mentioned about a narration in the book of İbnü's-Sünnî⁶⁴ (ö.364/974) which had been written much earlier than İbn Hamza el-Hüseyî. In that book, as being related to a question of "What should the person say when his brother says 'I love you'? the narration was just written like that: "One day, The Prophet of God welcomed me and held my hand. When he commanded 'O Mu'âz! I love you absolutely for God', I said 'I swear, I love you too for God'. 'Shall I teach you a sentence at every prayer?'"⁶⁵

Since the Prophet (pbuh) commanded '*If one of you loves his brother, then say it to him*'⁶⁶, it was very understandable that the Prophet (pbuh) said his loving as a person who does what he say. When Mu'âz's lifetime is examined, it will be seen that he was a person who is worth love of the Prophet of God as considering his life, faith, devotion, and knowledge. As a matter of fact, the speech between the Prophet (pbuh) and Mu'âz when The Prophet sent him to Yemen pleased the Prophet and he said; '*Praise God for making the Prophet glad by his Prophet*'.

In order to understand how narrators, sense the hadith, it essential to look for under which "book" (heading) and "Bab" sub-heading they discussed in their book. This is called as *Fikhu'l-hadis*⁶⁷ and It is one of the classical hadith sciences that facilitates understanding of hadith

Considering this topic, when books such as *Musanef*, *Sünen*, *Cami* which were classified as to their topics in chronological order, it was seen that this hadith was mentioned in section of "pray"⁶⁸. Since the joint study does not include its section of praying the relevant book and contexts were not regarded.

İbnü's-Sünnî (ö.364/974) who examined the hadith except as praying, narrated that in the context of "How should the person answer when his Muslim brother says, 'I love you'"⁶⁹. This title is also taken from the text of the hadith, but it is thought that 'being the information source of the hadith' is meaningful in terms of communicating and maintaining communication.

Hâkim en-Nisaburî (ö.405/1014) mentioned that under the title of 'One of Six Fiqh Scholars of Companions: Mu'âz Ibn Jabal's Life'⁷⁰. But while there are hadith relevant to Mu'âz in under this title and that event showed no specialty, it should be known that there is 'fiqh scholarship' on the background of Mu'âz being a beloved companion. In other words, it is indirectly related with subtitle; it is not direct.

Aynî (d.855/1451) says that a person's saying his love he had for his brother is *mustahabb*, swearing is lawful, and continuing that praying after the prayer is *mustahabb*⁷¹. It is also seen that the matter is accepted as '*mustahabb*'⁷² under Bab title of İbn Hibban (d.354/965).

Ali el-Kari (d.1014/1606) paraphrases "As if a love agreement" for the act of holding Mu'âz's hands as referring to *allegiance*⁷³. It is a different understanding which has been met for the first time in matter of

⁶² Aydınlı. *Hadis İstilahları Sözlüğü*. 221-222; see Uğur. *Ansiklopedik Hadis Terimleri Sözlüğü*. 278-281.

⁶³ See Aydınlı. *Hadis İstilahları Sözlüğü*. 276-277; Uğur. *Ansiklopedik Hadis Terimleri Sözlüğü*. 82-83.

⁶⁴ Ebû Bekr, Ahmed b. Muhammed ed-Dineverî İbnü's-Sünnî (ts.). *Amelü'l-Yevm ve'l-Leyle*. thk. Kevser el-Berenî, Cidde-Beyrut: Daru'l-Kible li's-Sekafeti'l-İslamiyye, 163, 106.

⁶⁵ İbn Hamza. *el-Beyân ve'l-Ta'rif*. I/143.

⁶⁶ Buharî (1989). *el-Edebu'l-Müfred*. thk. M. Fuad Abdullbaki, Beyrut: Daru'l-Beşâiri'l-İslamî,191; Ebu Davud. *Edeb*. 113 (No. 5124); Ebü Abdurrahman Ahmed b. Ali b. Şuayb Nesai (1987). *Amelü'l-Yevm ve'l-Leyle*. thk. Fârûk Hamâde, Beyrut: Müessesetü'r-Risâle, 231.

⁶⁷ Ebü Abdullah Hâkim en-Nisabûrî (1977). *Ma'rifetü Ulumi'l-Hadis*. thk. Mu'azzam Hüseyin, Beyrut: Daru'l-Kütübü'l-İlmî, 63; Tahir el-Cezairî (1995). *Tevehühün-Nazar ila Usuli'l-Eser*. thk. A. Ebü Gudde. Haleb: el-Matbaatü'l-İslamiyye, I/423; See Görmez. *Metodoloji Sorunu*. 110-117.

⁶⁸ Below. "It is recommended to look there for information, as the following are given in the heading "This Hadith, from the Beginning to the 5th century, Chronological Sources".

⁶⁹ İbnü's-Sünnî. *Amelü'l-Yevm ve'l-Leyle*. 163.

⁷⁰ Hâkim. *Müstedrek*. I/407, III/307.

⁷¹ Ebü Muhammed Bedreddin Mahmûd b. Ahmed b. Musa Hanefi Aynî (1999). *Şerhu Süneni Ebi Davud*. thk Ebu'l Münzir Halid b. İbrahim el-Misrî, Riyad: Mektebetü'r-Rüşd, V/433.

⁷² İbn Hibbân. *Tekâşim*. I/117, 128, 369.

⁷³ Ebü'l-Hasan Nureddin Ali b. Sultan Muhammed Ali el-Kari (2002). *Mirkatü'l-Mefatih Şerhu Mişkati'l-Mesabih*. Beyrut: Dârü'l-Fikr, II/756.



referring to allegiance while mentioning about the act of holding Mu'az's hand Mu'az joined that allegiance which has a great importance in Islamic history when he was at his young age. His later life is in the direction of proving the allegiance.

In another part of the book, Ali el-Kârî paraphrases the Prophet's addresses to sahabi Mu'az as follows: "I wish you what I wish for myself. After your prayer, say it as follows" ⁷⁴. Here, it refers to the hadith of "Unless one of you wishes his brother what he wants for himself, he can not be a true Muslim." ⁷⁵

9. News / Hadith "From where has it been taken? / What is the source of news/hadith?"

There is a question of "From where" added to the questions starting with the classic 5W of 5 W's and the H. The question of "From where?" investigates from which source the news has been taken. Whether it is essential to answer this question or not is frequently discussed at faculties of communication⁷⁶. In today's media, a measure such as "Verifying the news by independent news sources"⁷⁷ is also used. We adopt the opinion which says the source should be known. Because while the Qur'an is forming the Islamic community, it recommends the principle of "researching the source of the news" based on an incident: "O you who believe! If a troublemaker brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done."⁷⁸

In accordance with Abdülhay Leknevî (d.1304/1886) İmam Gazâlî (d.505/1111) and Nevevî'den (d.676/1277); when there mentioned what calumny was, it was noted that the words spoken about refutation of hadith narrating could not considered as calumny, moreover under favor of consensus of Islamic scholars, it also might be considered as lawful and maybe obligation if necessary⁷⁹. The question of "From who have you heard of it?" was asked at the beginning and the fact of 'Sanad' is an incident that emerged as the answer to this question.

Date order through the texts of hadith writers was considered and the news/hadith sources are listed as below:

1. Ahmed b. Hanbel (d.241/855), *Müsned*⁸⁰
2. Abd b. Humeyd (d.249/863), *Müntehab*⁸¹
3. Buhârî (d.256/870), *Edebu'l-Müfred*⁸²
4. Ebû Davud (d.275/889), *Sünen*⁸³
5. İbn Ebi'd-Dünya (d.281/894), *eş-Şükr*⁸⁴
6. Dahhak (d.287/900), *el-Âhad ve'l-Mesani*⁸⁵
7. Bezzar (d.292/905), *Müsned*⁸⁶
8. Nesaî (d.303/915), *Sünen*⁸⁷
9. İbn Huzeyme (d.311/923), *Sahih*⁸⁸
10. Şaşi (d.335/946) *Müsned*⁸⁹
11. İbn Hibban (d.354/965), *Tekâsîm*⁹⁰

⁷⁴ Ali el-Kari. *Mirkatü'l-Mefatih*. IV/1678.

⁷⁵ Buhari. İman. 7 (No. 13); Müslim. İman. 71, 72 (No. 45); Tirmizi. Kıyame. 59 (No.2515); Nesai. İman. 19, 33 (No.5016, 5039); İbn Mace. Mukaddime. 9 (No. 66). Cenaiz. 1 (No. 1433); Darimi. İsti'zan. 5 (No. 2782). Rikak. 29 (No. 2770); Ahmed b. Hanbel. I/ 89, III/ 176, 206, 251, 272, 278, 289.

⁷⁶ Ekşi Sözlük (ekşisözlük). "6n1k" (Erişim 14 Haziran 2013); Forumdas (forumdas). "5-n-1-k-nin-acilimi" (Erişim 14 Haziran 2013). <http://www.maxihayat.net/maxiforum/soru-cevap/123289-5-n-1-k-5-n-1-k-nedir-5-n-1-k-nin-acilimi-nedir.html>, 14.06.2013.

⁷⁷ See [http://www.kritik-analitik.com/PageContentsPopUp.aspx?Id=171\(09.01.2015\)](http://www.kritik-analitik.com/PageContentsPopUp.aspx?Id=171(09.01.2015))

⁷⁸ el-Hucurât, 49/5.

⁷⁹ Abdülhay b. Muhammed Leknevî (1968). *er-Ref' ve't-Tekmil fi'l-Cerh ve't-Ta'dil*. thk. Abdülfettah Ebû Gudde, Haleb: Mektebetü'l-Matbuati'l-İslamiyye. 44-45; See Kadir Gürler (2004). *Cerhin Gıybet Olup Olmadığı Yönündeki Tartışmalara Eleştirel Bir Katkı. Dini Bilimleri Akademik Araştırma Dergisi*. 4/ 3, 33-48.

⁸⁰ Ahmed b. Hanbel. *el-Müsned*. V/245, 247.

⁸¹ Abd b. Humeyd. *el-Müntehab min Müsned*. 88.

⁸² Buhârî. *el-Edebu'l-Müfred*. 239.

⁸³ Ebû Davud. *es-Sünen*. Vitr. 26 (No. II/180).

⁸⁴ Ebu Bekir Abdullah b. Muhammed b. Süfyan b. Kays el-Bağdadî İbn Ebi'd-Dünya (1980). *eş-Şükr*. thk. Bedr el-Bedr, Kuveyt: Mektebu'l-İslamî, 6, 39.

⁸⁵ Ebû Bekr İbnü'n-Nebil Ahmed b. Amr b. İbn Ebû Asım Dahhak (1991). *el-Ahad ve'l-Mesani*. thk. Basim Faysal Ahmed Cevabire, Riyad: Dârü'r-Raye, III/47.

⁸⁶ Bezzâr. *Müsned*. VII/104.

⁸⁷ Nesâî. *Sünen*. Sehv. 60 (No. III/53); Ahmed b. Şuayb (2001). *Sünenü'l-Kübra*. thk. Hasen Abdulmun'im Şelebi, Beyrut: Müessesetü'r-Risale, II/80, IX/47; Ahmed b. Şuayb (1987). *Amelü'l-Yevm ve'l-Leyle*. thk. Fârûk Hamâde, Beyrut: Müessesetü'r-Risale, 187.

⁸⁸ İbn Huzeyme, Ebû Bekr Muhammed b. İshak b. Huzeyme es-Sülemi (1975). *Sahihu İbn Huzeyme*. thk., Muhammed Mustafa A'zami, Beyrut: el-Mektebü'l-İslâmî, I/369.

⁸⁹ Şaşi Ebu Said Heysem b. Küleyb b. Süreyc (1990). *el-Müsned*. thk. Mahfuzurrahman Zeynullah, Medine: Mektebetü'l-Ulum ve'l-Hikem, III/244;



12. Taberânî (d.360/971), *Mu'cemu'l-Kebir*⁹¹
13. İbnu's-Sünnî (d.364/ 974), *Ameliü'l-yevm ve'l-leyle*⁹²
14. İbn Mende (d.395/1005), *Kitâbü't-Tevhid*⁹³
15. Hâkim en-Nisaburî (d.405/1014), *Müstedrek*⁹⁴
16. Ebu Nuaym Esbehânî (d.430/1038), *Hilyetü'l-Evliya*⁹⁵
17. Beyhakî (d.458/1066), *Sünenü's-Sagir*⁹⁶

As is seen, this news/hadith was approved by 17 writers, from Ahmed b. Hanbel'den (d.241/855) to Beyhakî (d.458/1066). On average, there is one writer for each decade; so it seems not possible for any historical document to have such a density.

How this hadith was used in Hadith Method books was reviewed chronologically:

1- İbnu's-Salâh (d.643/1245) included this hadith when mentioning about 'Knowing *'Mutawatir Hadith'* regarding with narrator's role and word.⁹⁷

2-Alaî (d.761/1359) commented that the reason for Hâkim's his including this hadith into his book depended the 'reality' (*sahih*)⁹⁸ of the hadith.

3-İbn Hacer el-Askalanî (d.852/1449) indicated that Nesâî narrated this hadith as revealing a reliable Sanad.⁹⁹

4-Sehâvî (d.902/1497) and Suyutî (d.911/1505) used this hadith as an example for the narrators' repeating a word in hadith consecutively. "Each narrator repeated the word to another exactly: 'I love you. Say so'¹⁰⁰.

5-Ali el-Karî (d.1014/1606) noted that Nevevî categorized sanad of this hadith as 'true' - in other words as 'sahih'¹⁰¹.

6-Ebü Şühbe (ö.1982) and modern hadith scientists used this hadith as an example for '*Mutawatir Hadith'* in Itr¹⁰².

The sentence of 'he suggested that way' was written by some writers¹⁰³ and presented as 'just repeating a word' by method scientist. But it is possible that the hadith may include 'the act of holding hands and suggested word' together. Nevertheless, the records in hadith literature consider it as 'words/orally numerated'.

The word of 'teselsül' which means successive is the act of narrators' repeating when they narrate a word or an act to each other as a hadith. Since the hadith included an act of holding hands and it has visual and auditory features along with body language, keeping the hadith (text) in mind got easier. Accordingly, in

⁹⁰ İbn Hibban (2012). *Sahihu İbn-i Hibban el-Müsnedü's Sahih ale't-Tekâsim ve'l-Enva'*. thk. M. Ali Sönmez-H. Aydemir, Beyrut: Daru İbn Hazm, I/369; İbn Hibban. *Sahih*. II/371.

⁹¹ Taberânî. *Mucemu'l-Kebir*. XX/60, XXII/111,115; Süleymân b. Ahmed (1989). *Müsnedü's-Şamiyyin*. thk. Hamdi A. Selefî, Beyrut: Müessesetü'r-Risâle, I/436.

⁹² İbnu's-Sünnî. *Ameliü'l-Yevm ve'l-Leyle*. 106, 163.

⁹³ Ebü Abdullah Muhammed b. İshak b. Muhammed İbn Mende (2002). *Tevhid*. thk. Ali b. Muhammed b. Nasir Fakihi, Suriye: Daru'l-Ulum ve'l-Hikem, II/185.

⁹⁴ Hâkim. *Müstedrek*. I/407, III/307.

⁹⁵ Ahmed b. Abdullah b.İshak el-Esbehânî Ebu Nuaym (1974). *Hilyetü'l-Evliya ve Tabakâtü'l-Asfiya*. Mısır: Daru'l-Küttabi'l-İlmiyyeti, I/241.

⁹⁶ Ahmed b. El-Hüseyn Beyhaki (1989). *es-Sünenü's-Sagir*. thk. Abdülmu'ti Emin Kal'aci, Karaçi: Câmîatü'd-Dirasati'l-İslâmiyye, I/18; Ahmed b. El-Hüseyn (1410). *Şuabu'l-İman*. thk. M. Said Beşyuni, Beyrut: Daru'l-Kütübü'l-İlmiyyeti, VI/238.

⁹⁷ Ebü Amr Takıyyüddîn Osmân b. Salâhiddîn Şehrezûrî İbnu's-Salâh (1986). *Mukaddimetü İbni's-Salâh Ulümü'l-Hadis*. thk. Nureddin Itr, Dimaşk: Dâru'l-Fikr, 9, 275-276.

⁹⁸, Ebü Said, Salâhuddîn Halil b. Keykeldî b. Abdullah Alaî (2003). *el-Müselletü'l- Muhtasaratü'l-Mukaddimetü Ename'l-Meclesi'l-Mübtetkire*. thk. A. Eyyub M. el-Feyyaz, Beyrut: el-Kütübü'l-İlmiyye, 55.

⁹⁹ Ebu'l-Fadl Ahmed b. Ali b. Muhammed b. Hacer el-Askalanî (1424). *Bulûgü'l-Merâm min Edilleti'l-Ahkâm*. thk. Semir b. Emin ez-Zührî, Riyad: Daru'l-Felak, 96.

¹⁰⁰, Ebü'l-Hayr Şemsüddîn Muhammed b. Abdirrahmân b. Muhammed Sehâvî (2003). *Fethü'l-Mugis, bi-Şerhi Elfiyyeti'l-Hadis li'l-Irâki*. thk. Ali Hüseyin Ali, Kahire: Mektebetü's-Sünne, IV/39; Ali el-Kari (1959). *Mirkatü'l-Mefatih Şerhu Mişkati'l-Mesabih*. II/756; Celaleddin Abdurrahman b. Ebi Bekr Suyutî. *Tedribü'r-Ravi fi Şerhi Takribi'n-Nevevi*. thk. Ebu Kuteybe Nazar Muhammed el-Faryabi, Daru Taybe, Medine: el-Mektebetü'l-İlmiyye, II/641.

¹⁰¹ Ali el-Kari. *Mirkatü'l-Mefatih*. II/756; We have not found such a record in Nevevi's works in circulation.

¹⁰² Muhammed b. Muhammed Ebü Şühbe (ts.). *el-Vasit fi Ulumi ve Mustalahi'l-Hadis*. Beyrut: Daru'l-Fikri'l-Arabî, 415; Nureddin Itr (1997). *Menhecü'l-Nakd fi Ulumi'l-Hadis*. Dimaşk: Dâru'l-Fikr, 354.

¹⁰³ Ahmed b. Hanbel. V/245; Abd b. Humeyd. *el-Müntehab*. 88; Bezzâr. *Müsned*. VII/104; Nesai. *Ameliü'l-Yevm ve'l-Leyle*. 187; İbn Hibban. *Tekasim*. I/369; Taberânî. *Mucemu'l-Kebir*. XX/60, 125; Hâkim. *Müstedrek*. I/407, III/307; Ebu Nuaym. *Hilye*. I/241; Beyhaki. *es-Sünenü's-Sagir*. I/18.



Ulûmü'l-Hadis, İbnu's-Salâh (d.643/1245) indicated that hearing it personally and having no possibility to keep the name of the man he heard as a secret are the benefits of mutawatir hadith¹⁰⁴.

İbn Dakikî'l-İyd (d.702/1302) refers firstly following the Prophet (pbuh) and then joining, etc. as benefits of 'Mutawatir Hadith'. But he did not speak of this hadith¹⁰⁵. *Mutawatir Hadith* approves that the narrator knows the text well just like Mu'âz's Hadith.¹⁰⁶ Besides these, there mentioned its benefits like being beyond 'tedlis', proving that the narrator knows sanad and text well, etc.¹⁰⁷ "Mutawatir Hadith are accepted as the most reliable hadith according to some scientists; they indicate how much the narrators are attentive in heralding hadith. On the other hand, it also proves how attentive the hadith was narrated in detail."¹⁰⁸ The word and act (holding hands) were simultaneous but since Mu'âz did not do the same act to Sunabihî and Malik b. Yuhamir'e, it may be thought that hadith was repeated just orally.

10. Conclusion

Mu'âz Ibn Jabal was one of the closest ones to the Prophet (pbuh) of God and he is approved as one of those who knew fiqh best. He was accepted as 'One of Six Fiqh Scholars of Companions'. It may be accepted that there is 'fiqh scholarship' on the background of Mu'âz being a beloved companion. Since the beginning, he presents his dialogue with the Prophet (pbuh) which he had, when the Prophet (pbuh) sent him to Yemen, as a clue to fiqh scholars for the justification of case law function. Additionally, Mu'âz was a person who spent his last years in battlefield; he is the one who died for this cause.

It is seen that the hadith was mentioned mainly under the heading of prayer in the literature written as to topics.

In the literature of Hadith Method, it was discussed as 'Mutawatir Hadith'. The writers who narrated this hadith not as a mutawatir hadith, included this hadith in their books which they claimed they collected 'true' - 'sahih' hadith.

This hadith has two extent One of them is prayer. The other one is the education extent of the hadith.

The aforesaid hadith was evaluated in context of 'education sciences'. Accordingly, the Prophet (pbuh) gave attention to education of all persons around him. Thus, in the study, there mentioned about verses in Quran which indicates that issue along with other hadith presenting that matter.

According to Quran, the Prophet (pbuh) has duty of 'notification'. But the notification can't be understood as a random announcement of a message to the addressee through a set of expression patternA notification is received by interlocutor if it is understood right by the interlocutor. In this case, the notification can be accepted as an education / training activity. The Prophet (pbuh) also described himself as a teacher. In this study, it is seen that his educating activities correspond to the qualifications of being a professional teacher.

When considering the hadith of "holding Mu'âz's hands" in terms of the teaching process, The Prophet's holding Mu'âz's hands, addressing him with lovely words and by name are to be evaluated as the qualities that a teacher should have.

When examining the relevant dialogue, it is seen that the Prophet did care of Mu'âz and cherished him as holding his hands and motivated him by lovely words and addressing him by name to what Mu'âz would learn. It was emphasized that this is extremely important for the education process.

REFERENCES

- Abd b. Humejd, Ebu Muhammed (1988). *el-Müntehab min Müsnedi Abd b. Humejd*. thk. el-Bedri es-Samarraî-M. M. Halil es-Saidî. Kahire, Mektebetü's Süne.
- Abdullah b. Mübarek, Ebu Abdurrahman(ts). *Kitâbü'z-Zühhd ve'r-Rekaik*. thk. H. A'zami, Beyrut: Dârü'l-Kütübü'l-İlmiyye.
- Ahmed b. Hanbel (1992). *el-Müsned*. nşr. Bedrettin Çetiner, (I-VI). İstanbul: Çağrı Yayınları.
- Akyürek, Süleyman (2004). *Din Öğretiminde Kavram Öğretimi*. İstanbul: Dem Yayınları.
- Alaî, Ebü Saîd Salâhuddin Halil b. Keykeldi b. Abdullâh (2003). *el-Müselletü'l- Muhtasaratü'l-Mukaddimetü Emame'l-Meclisi'l-Mühtekire*. thk. A. Eyyub M. el-Feyyaz. Beyrut: el-Kütübü'l-İlmiyye.
- Ali el-Kari, Ebü'l-Hasan Nureddin Ali b. Sultan Muhammed (2013). *Mirkatü'l-Mefatih Şerhu Mişkati'l-Mesabih*. Beyrut: Dârü'l-Fikr, 2002.
- Aras, Yusuf. 11. *Sınıf Dil ve Anlatım Kitabı*. Ankara: Esen Yayınları.
- Aydın, M. Şevki (1996). *Din Dersi Öğretmenlerinin Pedagojik Formasyonları*. Kayseri: Erciyes Üniversitesi Yayınları.
- Aydın, M. Şevki (1996). Muallim Peygamber. *EÜİFD*. 9. 57-64.

¹⁰⁴ İbnu's-Salâh. *Mukaddimetü İbni's-Salâh*. 276.

¹⁰⁵ Ebü'l-Feth Takıyyüddin Muhammed b. Ali İbn Dakikî'l-İyd (1986). *el-İktirah*. Beyrut: Dârü'l-Kütübü'l-İlmiyye, I/19.

¹⁰⁶ Muhammed b. Salih b. Muhammed el-Useymin (2003). *Şerhu Manzumeti'l-Beykuniyye*. thk. Fehd b. Nasır b. İbrahim b. es-Süleyman, Daru's-Süreyya li'n-Neşr, 63.

¹⁰⁷ Ahmed Eyyub, Muhammed Abdullah el-Feyyaz (2002). *Mebahis fi'l-Hadisil-Müsel. Bağdad*, 45.

¹⁰⁸ Uğur. *Hadis Terimleri Sözlüğü*. 280.



- Aydın, M. Şevki (2011). *Açık Toplumda Din eğitimi Yeni Paradigma İhtiyacı*. Ankara: Nobel Yayınları.
- Aydın, Abdullah (2010). *Hadis İstılahları Sözlüğü*. İstanbul: Hadisevi.
- Aynî, Ebû Muhammed, Bedreddin Mahmûd b. Ahmed b. Musa Hanefî (1999). *Şerhu Süneni Ebi Davud*. thk Ebu'l Münzir Halid b. İbrahim el-Mısri, Riyad: Mektebetü'r-Rüşd.
- Beyhaki (1410). *Şuabu'l-İman*. thk. M. Said Besyuni, Beyrut: Daru'l-Kütübü'l-İlmiyyeti.
- Beyhaki (1989). *es-Sünenü's-Sagir*. thk. Abdülmü'ti Emin Kal'aci, Karaçi: Câmiattü'd-Dirasatü'l-İslâmiyye.
- Buharî (1989). *el-Edebu'l-Müfred*. thk. M. Fuad Abdülbaki, Beyrut: Daru'l-Beşâiri'l-İslâmî.
- Buharî. Muhammed b. İsmail (1992). *es-Sahih*. nşr. Bedrettin Çetiner, İstanbul: Çağrı.
- Bülbul, A. Ridvan (2000). *Yazılı Anlatım ve Yazı Türleri*. Ankara: Nobel Yayınları.
- Canan, İbrahim (2013). *H. Peygamberin Sünnetinde Terbiye*. İzmir: Işık Yayınları.
- Cristopher, Browne (2001). *Gazetecinin El Kitabı*. çev. Öykü Coşkun, Ankara: MediaCat.
- Cündioğlu, Dücane (2005). *Kur'an'ı Anlama'nın Anlamı*. İstanbul: Kaknüs Yayınları.
- Dahhak, Ebû Bekr İbnü'n-Nebil Ahmed b. Amr b. İbn Ebû Asım (1991). *el-Ahad ve'l-Mesani*. thk. Basim Faysal Ahmed Cevabire, Riyad: Dârü'r-Raye.
- Darimî, Ebû Abdillâh b. Abdurrahman et-Temimî (1992). *es-Sünen*. nşr. Bedrettin Çetiner, İstanbul: Çağrı yayınları.
- Demirel, Özcan (1999). *Öğretme Sanatı*. Ankara: Pegem Yayınları.
- Ebû Abdillâh (1997). *Ma'rifetü Ulumi'l-Hadis*. thk. Mu'âzzam Hüseyin, Beyrut: Daru'l-Kütübü'l-İlmi.
- Ebu Davud et-Tayâlisî, Süleyman b. Davud (1999). *Müsned*. thk. M. b. Abdi'l-Muhsin el-Türki, Beyrut: Dârü'l-Ma'rife.
- Ebû Davud, Süleyman b. Es'as es-Sicistanî (1992). *es-Sünen*. nşr. Bedrettin Çetiner, İstanbul: Çağrı Yayınları.
- Ebu Gudde, Abdulfettah (2012). *Bir Eğitimi Olarak Hz. Muhammed ve Öğretim Metodları*. çev. Enbiya Yıldırım. İstanbul.
- Ebu Nuaym, Ahmed b. Abdullâh b. İshak el-Esbehânî (1974). *Hilyetü'l-Evliya ve Tabakâtü'l-Asfiya*. Mısır: Daru'l-Kütübü'l-İlmiyyeti.
- Ebû Şehbe, Muhammed b. Muhammed (ts.). *el-Vasit fi Ulumi ve Mustalahü'l-Hadis*. thk. Beyrut: Daru'l-Fikri'l-Arabî.
- El-Cezairî, Tahir (1995). *Tevcihü'n-Nazar ila Usuli'l-Eser*. thk. A. Ebû Gudde, Halep: el-Matbaatu'l-İslâmiyye.
- El-Feyyaz, Ahmed Eyyub Muhammed Abdullâh (2002). *Mebahis fi'l-Hadisü'l-Müsel*. Bağdad.
- En-Nisâbü'rî, Hâkim (1990). *Müstedrek*. thk. M. Abdulkadir Atâ, Beyrut: Daru'l-Kütübü'l-İlmiyye.
- Fidan, Nurettin & Erden, Münire (1998). *Eğitime Giriş*. İstanbul: Alkım Yayınları.
- Görmez, Mehmet (2000). *Sünnet ve Hadisin Anlaşılması ve Yorumlanmasında Metodoloji Sorunu*. Ankara: TDV Yayınları.
- Gürler, Kadir (2004). Cerhin Gıybet Olup Olmadığı Yönündeki Tartışmalara Eleştirel Bir Katkı. *Dinbilimleri Akademik Araştırma Dergisi*. 4/3, 33-48.
- Halid, Muhammed Halid (2000). *Rical Havle'r-Resul*. Beyrut: Dârü'l-Fikr
- Helvacı, M. Akif (2010). Eğitim Sisteminde Öğretmenin Rolü. *Eğitim Bilimlerine Giriş*. ed. Nevin Saylan, Ankara: Anı Yayınları. 293-297.
- Hoşgörür, Vural (2012). İletişim. *Sınıf Yönetimi*. ed. Zeki Kaya, Ankara: Pegem Yayınları. 149-179.
- Işık, Mustafa (2011). Hadislerde Beden Dili ve İbn Hibban Örneği. *Bilimname Düşünce Platformu*. 1/1, 135-150.
- Itr, Nureddin (1997). *Menhecü'n-Nakd fi Ulumi'l-Hadis*. Dimaşk: Dârü'l-Fikr.
- İbn Abdilber, Ebû Ömer Cemaleddin Yusuf b. Abdullâh b. Muhammed Kurtubi İbn Abdülber Nemerî (2003). *Câmiu Beyâni'l-İlm ve Fazlîhi ve ma Yenbagi fi Rivayetihi ve Hamlih*. thk. Ebu Abdurrahman F. A. Zemerli, Basım: Daru İbn Hazm.
- İbn Dakikü'l-İyd, Ebû'l-Feth, Takıyyüddin Muhammed b. Ali (1986). *el-İktirah*. Beyrut: Dârü'l-Kütübü'l-İlmiyye.
- İbn Ebî Şeybe, Ebû Bekr (1409). *el-Kitâbü'l-Musannef fi'l-Ehâdis ve'l-Âsâr*. thk. Kemâl Yûsuf el-Hât, Riyad: Mektebetü'r-Rüşd.
- İbn Ebî'd-Dünya, Ebu Bekir Abdullâh b. Muhamed b. Süfyan b. Kays el-Bağdadî (1980). *eş-Şükr*. thk. Bedr el-Bedr, Kuveyt: Mektebu'l-İslâmî.
- İbn Hacer el-Askalani, Ebu'l-Fadl, Ahmed b. Ali b. Muhammed b. Hacer el-Askalanî (1424). *Bulûğü'l-Meram min Edilleti'l-Ahkâm*. thk. Semir b. Emin ez-Zührî, Riyad: Daru'l-Felak.
- İbn Hamza, Burhaneddin İbrâhim b. Muhammed b. Kemâleddin (ts.). *el-Beyân ve't-Ta'rif fi Esbabı Vürudü'l-Hadisü's-Şerif*. thk. Seyfuddin el-Katib, Beyrut: Daru'l-Küttabi'l-Arabî.
- İbn Hibban (1993). *Sahihu İbn-i Hibban bi-Tertibi İbni Belban*, thk. Şuayb Arnaut, Beyrut: Müessesetü'r-Risale.
- İbn Hibban (2012). *Sahihu İbn-i Hibban el-Müsnedü's-Sahih ale't-Tekâsîm ve'l-Enva'*. thk. M. Ali Sönmez & H. Aydemir, Beyrut: Daru İbn Hazm.
- İbn Huzeyme, Ebû Bekr Muhammed b. İshak b. Huzeyme es-Sülemi (1975). *Sahihu İbn Huzeyme*. thk. M. Mustafa A'zami, Beyrut: el-Mektebü'l-İslâmî.
- İbn Mâce, Muhammed b. Yezid (1992). *es-Sünen*. nşr. Bedrettin Çetiner, İstanbul: Çağrı Yayınları.
- İbn Manzur (ts.). *Lisanü'l-Arab*. Beyrut: Daru Sadır.
- İbn Mende, Ebû Abdullâh Muhammed b. İshak b. Muhammed (2002). *Tevhid*. thk. Ali b. Muhammed b. Nasır Fakihi, Suriye: Daru'l-Ulum ve'l-Hikem.
- İbn Sa'd, Muhammed b. Sa'd b. Menî' ez-Zühri (1990). *et-Tabakatü'l-Kübra*. thk. M. Abdulkadir Atâ, Beyrut: Daru'l-kütübü'l-İlmiyye.
- İbnu's-Sünni, Ebû Bekr Ahmed b. Muhammed ed-Dineverî (ts.). *Ameli'l-Yevm ve'l-Leyle*. thk. Kevser el-Berenî, Cidde-Beyrut: Daru'l-Kible li's-Sekafeti'l-İslamiyye.
- İbnü's-Salâh, Ebû Amr Takıyyüddin Osmân b. Salâhiddin Şehrezûrî (1986). *Mukaddimetü İbni's-Salâh Ulümü'l-Hadis*. thk. Nureddin Itr, Dimaşk: Dârü'l-Fikr.
- Kandemir, Mehmet Yaşar (2005). Mu'âz b. Cebel. *Türkiye Diyanet Vakfı İslam Ansiklopedisi*. 30/338-339. İstanbul: TDV Yayınları.
- Karabulut, Fuat (2012). "Cibril Hadisi ve Eğitsel Değeri". *Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi*. 16/1, 427-45.
- Kırbaçoğlu, M. Hayri (1993). *İslam Düşüncesinde Sünnet*. Ankara: Ankara Okulu Yayınları.
- Leknevî, Abdülhaye b. Muhammed (1968). *er-Ref ve't-Tekmil fi'l-Cerh ve't-Ta'dil*. thk. Abdulfettah Ebû Gudde, Halep: Mektebetü'l-Matbaati'l-İslamiyye.
- Mizzî, Cemaleddin Yusuf b. Abdurrahman (1980). *Tehzibü'l-Kemal fi Esmâi'r-Rical*. thk. B. A. Ma'ruf, Beyrut: Müessesetü'r-Risale.
- Muhammed b. Salih b. Muhammed el-Useymin (2003). *Şerhu Manzumeti'l-Beykuniyye*. thk. Fehd b. Nasır b. İbrahim b. es-Süleyman, Suudiyye: Daru's-Süreyya li'n-Neşr.
- Münziri, Ebû Muhammed Zekiyyüddin Abdülazim b. Abdülkavi (1417). *et-Tergib ve't-Terhib*. thk. İbrahim Şemseddin, Beyrut: Daru'l-Kütübü'l-İlmiyye.
- Necati, M. Osman (2000). *Hadis ve Psikoloji*. çev. Mustafa Işık, Ankara: Fecr Yayınları.
- Nesâî (1987). *Ameli'l-Yevm ve'l-Leyle*. thk. Fârûk Hamâde, Beyrut: Müessesetü'r-Risale.
- Nesâî (2001). *Sünenü'l-Kübra*. thk. Hasen Abdulmun'im Şelebi, Beyrut: Müessesetü'r-Risale.



- Özbek, Abdullah (1995). *Bir Eğitimci olarak Hz. Muhammed*. Konya: Esra Yayınları.
- Özçelik, Harun (2007). Hadislerde Lafız İhtilafına Farklı Yaklaşımlar ve Çözüm Metotları Üzerine. *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi*. 00/27, 179-201.
- Polat, Selahattin (2005). Ferd. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*. 12/368. Ankara: TDV Yayınları.
- Reşid Rıza, Muhammed (1990). *Tefsiri'l-Menar*. Mısır: el-Heyetü'l-Mısriyye el-Ämme li'l-Küttüb.
- Rickman, H.P. (1992). *Anlama ve İnsan Bilimleri*. çev. M. Dağ. Ankara.
- Sağlam, İsmail (2002). Hz. Peygamberin Çocuk Eğitiminde Öne Çıkardığı Hususlar. *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*. 11/2, 167-190.
- Sardoğan, Mehmet Emin (2012). Öğrencilerin Güdülenmesi. *Sınıf Yönetimi*. ed. Zeki Kaya, Ankara: Pegema Yayınları. 181-210.
- Saylan, Nevin (2010). (ed.). *Eğitim Bilimlerine Giriş*. Ankara: Anı Yayınları.
- Sehâvî. Ebü'l-Hayr Şemsüddin Muhammed b. Abdurrahmân b. Muhammed (2003). *Fethü'l-Mugis bi-Şerhi Elfiyyeti'l-Hadis li'l-İrâki*. thk. Ali Hüseyin Ali, Kahire: Mektebetü's-Sünne.
- Selçuk, Ziya (2012). *Eğitim Psikolojisi*. Ankara: Nobel Yayınları.
- Senemoğlu, Nuray (1997). *Gelişim, Öğrenme ve Öğretim Kuramdan Uygulamaya*. Ankara: Spot Matbaacılık.
- Suyuti (1984). *Esbabu Vurudü'l-Hadis/el-Lüma' fi Esbabü'l-Hadis*. thk. Yahya İsmail Ahmed, Beyrut: Daru'l-Kütübi'l-İlmiyye.
- Suyuti. Celaleddin Abdurrahman b. Ebi Bekr (1959). *Tedribü'r-Ravi fi Şerhi Takribi'n-Nevevi*. thk. Ebu Kuteybe Nazar Muhammed el-Faryabi, Medine: el-Mektebetü'l-İlmiyye.
- Şa'ban, Zekiyyüddin (1996). *İslam Hukuk İlminin Esasları (Usûlü'l-Fıkh)*. çev. İ. Kâfi Dönmez, Ankara: TDV Yayınları.
- Şaşi. Ebu Said, Heysem b. Küleyb b. Süreyc (ts.). *el-Müsned*. thk. Mahfuzurrahman.
- Şimşek, Murat (2011). *Hz. Peygamber'in İctihad ve Tasarrufları*. Ankara: TDV Yayınları.
- Taberânî, A. Abdulmecid (1994). *Mucemu'l-Kebîr*. thk. es-Silefi, Kahire: Mektebetü İbn Teymiyye.
- Taberânî, Hamdi A. Selefî (1989). *Müsnedü's-Şamîyyin*. Beyrut: Müessesetü'r-Risâle.
- Tahavî (1994). *Şerhu Müşkilü'l-Âsar*. thk. Ş. el-Arnâvut, Beyrut: Müessesetü'r-Risâle.
- Tirmizî, Muhammed b. İsa (1992). *es-Sünen*. nşr. Bedrettin Çetiner, İstanbul: Çağrı Yayınları.
- Tokgöz, Oya (1994). *Temel Gazetecilik*. Ankara: İmge Yayınları.
- Uğur, Mücteba (1992). *Ansiklopedik Hadis Terimleri Sözlüğü*. Ankara.
- Ünal, İsmail Hakkı (2003). *Hadis*. Ankara MEB Yayınları.
- Yatkın, Nihat (2013). *Hadisi Anlamada Yöntem*. İstanbul: İfav Yayınları.
- Yıldırım, Enbiya (2011). *Hadis Problemleri*. İstanbul: Rağbet Yayınları.
- Yücel, Ahmet (2013). *Hadis Usûlü*. İstanbul: İfav Yayınları.
- Zeki Kaya (2012). (ed.). *Sınıf Yönetimi*. Ankara Pegema Yayınları.
- Websites:**
<http://eksisozluk.com/6n1k--3143910>, (14.06.2013) teselsül.
<http://esenyayinlari.com.tr/tum-kitaplar-pdf> (09.01.2015).
http://tr.wikipedia.org/wiki/5n_1k, (24.12.2013.)
<http://www.forumdaz.net/bizim-sozluk/5-n-1-k-nin-acilimi-75750/> (14.06.2013)
<http://www.kritik-analitik.com/PageContentsPopup.aspx?Id=171> (09.01.2015)
<http://www.maxihayat.net/maxiforum/soru-cevap/123289-5-n-1-k-5-n-1-k-nedir-5-n-1-k-nin-acilimi-nedir.html>, (14.06.2013).