

**LEARNING-TEACHING PRINCIPLES OF PROPHET
MUHAMMAD (P.B.U.H.)¹**Hacer Âşık Ev²**ABSTRACT**

This study, carried out by documentation and critical content analysis methods, assessed the Prophet Muhammad's schooling activities, which formed the historical foundation for religious education, and revealed learning-teaching principles from those activities.

These principles can be examined in two categories. The first category of principles that form the foundation of his understanding of education and are widely accepted in today's education mentality include the following; suitability to people, from close to distant, from concrete to abstract, from known to unknown, gradualism, readiness, freedom, repetition, sociality, and motivation. Principles in the second category, which can also be related to today's learning-teaching principles, can be associated with Prophet Muhammad's personality, way of communication and understanding of education. These principles are motivation, easiness, love, compassion and toleration, moderation, equality (equality of opportunity and possibility), using every opportunity for teaching and education, education everywhere, courtesy and kindness, humility, protecting and promoting human honour.

Keywords: Hz. Muhammad's understanding of education, learning-teaching principles, religious education.

**HZ. PEYGAMBER'İN (S.A.V.) EĞİTİM-ÖĞRETİM İLKELERİ
ÖZ**

Dokümantasyon ve eleştirel içerik analizi yöntemleri ile gerçekleştirilen bu çalışmada, genelde eğitime, özelde de din eğitimine tarihi temel oluşturan, Hz. Peygamberin eğitim-öğretim faaliyetleri değerlendirilmiş ve bunlardan öğrenme-öğretme ilkeleri çıkartılmıştır. Hz. Muhammed'in (s.a.v.) eğitim anlayışından çıkartılan ilkeleri iki kategoride değerlendirmek mümkündür: Birinci kategoride yer alanlar; insana görelilik, yakından uzağa, somuttan soyuta, bilinenden bilinmeyene, tedricilik, hazır bulunmuşluluk, özgürlük, tekrar, toplumsallık, motivasyon ve açıklık gibi günümüz eğitim anlayışında

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da kabul gören öğrenme-öğretim ilkeleridir. İkinci kategoride yer alanlar ise, günümüz öğrenme-öğretim ilkeleri ile ilişkilendirilebilmekle birlikte daha çok Hz. Peygamber'in kişiliğini, iletişim biçimini, eğitim anlayışını yansıtan, Hz. Peygambere özgü ilkelerdir. Bunlar da; kolaylık; sevdirme ve ikna etme, hoşgörü ve sevgi, şefkat; itidal; eşitlik (fırsat ve imkan eşitliği); her yerde eğitim; insanların eğitimi için bütün imkanlardan yararlanma; itidal; estetik-zerafet-vefa; alçakgönüllülük ve insan onurunu korumak ve yüceltmektir.

Anahtar Kelimeler: Hz. Peygamberin eğitim anlayışı, öğrenme-öğretim ilkeleri, din eğitimi.

INTRODUCTION

Throughout history, it is seen that a lot of important characters interested in problems of humanity, such as educators, philosophers, scholars, religious functionaries, contemplated on those problems and made various efforts in trying to find solutions for the reformation of psychologically, socially and culturally degenerated societies. Prophets were closely interested in those individual and social problems as well. They notified orders, principles and advices of religion and carried them into life, thus contributing towards solutions as being role models and guides. The Prophet Muhammad (p.b.u.h.) tried to make a corrupted and retrogressive society liveable again as part of the prophetic mission that was given to him by Allah and as an individual, even though he faced various difficulties. He says that he performed his responsibility with education-teaching (schooling) activities. Besides, the holy book of Islam, the Quran, entitles the Prophet's mission as an education mission as well (The Quran, Bakara, 1/151). The Prophet Muhammad performed this mission actively as being a guide and a role model for people during his prophethood life exceeding 22-years.

According to the Quran, human beings are not born with learned knowledge but rather were provided with potential skills suitable for learning (The Quran, An-Nahl, 16/78). One of the most important objectives of Islam is the realization of one's self and to discover and improve abilities of humans who are born without a knowledge from the wombs of their mothers. The first teacher-educator who was charged to achieve this aim was the Prophet Muhammad. The Quran informs that aims of religion were realized in the most perfect way in the Prophet Muhammad and he was a guide

and role model for people in achieving those aims (The Quran, Al-Ahzab, 33/21) and the Quran wants people to follow his role model's footsteps (The Quran, Al-Hashr, 59/7). The Prophet Muhammad informed as well that one of his duties was teaching (Canan, C. 1, 379) and as. As a teacher he gave particular importance to informing people of Islam, spreading the knowledge, putting knowledge into practice in his daily life and making it as permanent component of life (Yavuz, 1988)

With schooling activities, the Prophet Muhammad (p.b.u.h.) tried to form a new world view on people and built a new society based on principles such as equality, justice, brotherhood and sisterhood, life in harmony and peace, socialization, cooperation etc. He achieved this aim by trying to make emotional, intellectual and behavioural changes in people from different age groups and developmental periods like children, adolescents, adults and seniors. The environment where he performed his schooling activities was everywhere he found the opportunity: houses, places where people were in masses, bazaars, fairs, masjids (small mosques), etc.

Understanding of education and activities of the Prophet Muhammad are worth examining from the educational aspect, especially religious education, because they form the foundation of religious education and teaching activities.

This study, carried out by documentation and critical content analysis methods, will be assessing the Prophet Muhammad's schooling activities, which form the historical foundation for education, and will be revealing learning-teaching principles from those activities.

A. Learning-Teaching Principles, Used in Today's Education Understanding, Inferred from Educational Applications and Comprehension of Education of The Prophet Muhammad

Principles obtained from activities the Prophet Muhammad (p.b.u.h.) performed while reforming the society through guiding people to the good can be allocated into two categories. The first category of principles that form the foundation of his understanding of education and are widely accepted in today's education mentality include suitability to people, from close to distant, from concrete to abstract, from known to unknown, gradualism, readiness, freedom, repetition, sociality, and motivation. Principles in the second category, which can also be related to today's learning-teaching principles, can be associated with the Prophet Muhammad's

personality, way of communication and understanding of education. These principles are motivation, easiness, love, compassion and toleration, moderation, equality (equality of opportunity and possibility), using every opportunity for teaching and education, education everywhere, courtesy and kindness, humility, protecting and promoting human honour. To sum up, personal traits, comprehension of communication, education and teaching of Prophet Muhammad underlie the principles of both categories thus the principles are a mere reflection of the Prophet Muhammad. Hence, in 159th verse of Surah Ali 'Imran in the Quran, "*You treated them leniently by mercy from Allah. If you had been rude, hard-hearted, they would have disbanded and gone from you*" Allah says to Prophet Muhammad.

1. The Principle of Suitability to the People

It is seen that the Prophet Muhammad who said "*We, the prophets, were ordered to speak to people according to their intellects*" paid attention to developmental levels, interest, needs, chances that they have, psychology and comprehension-understanding levels of people with whom he communicated. For example, *When the Prophet Muhammad forbade people from sitting on the roads (since the geography they had in was too hot, people was sitting in front of their houses and stores), people said that they could not do it; therefore, he said that they could keep this habit providing that they did not discomfort other people with their looks, guided passenger, prayed like bless you-live healthy for people who sneeze and praise and took salaam of people who greet* (E. M. C. II. 384). As it is seen here, the Prophet Muhammad did not ignore wants and limitedness that companions had said they could not do, He took in consideration and turned to account.

As another example, *when Abu Hurairah who was a poor companion asked "What kind of sadaqah (voluntary charity) is the most virtuous?", He said "It is poor's helping to people with his/her strength"; when tribal leader Sa'd ibn Ubadah asked the same question, He said "It is having water well dug and providing water"* (Canan, C. 9, No date: 266). In this example the Prophet Muhammad took economic conditions of companions into account and stated what the most virtuous sadaqah is for both of them. If he had said the same thing for both of them, he would not have taken economic condition of companions into account.

Learning-Teaching Principles of Prophet Muhammad (P.B.U.H.)

Another example which can be thought to be related to this principle again is that *He said to a person who asked about fasting each day in every month, when companion said that he could do more, He said to him to fast two days in every month and again when companion said that he could do more, He said him to fast three days in every month* (E. M. II, 538-539).

The Prophet Muhammad's not extending the prayer, keeping it short by reciting short surah when leading prayer in masjid and hearing children voice, (Canan; 2010) and advising companions: "When you lead prayer, do not recite long (do not extend prayer). There can be sick, old people, passengers who have short time" (Hamidullah, 1969: 64) are other examples which can be given for principle of suitability to the people. When he noticed that his companions were distracted, their understanding and comprehension decreased while he was informing people, he had a break of education-teaching (Yilmaz, 2010). Abdullah ibn Masud said, "The Prophet Muhammad would look for day and time about sermon and advice in order not to bore us" (Zebidi, I. Vol. 1984: 77).

When the Prophet Muhammad paid attention to features, interests and wants of his companions, he did not equate people who just started to learn to people who came a certain point and the things that he taught and messages that he gave to each of them used to be different (Yilmaz. 2010: 351). For example, *"Do not get angry"* He ordered to a companion who said three times *"The messenger of Allah, give me advice"* (Zebidî, I. C. 1984: 148), *"Fear Allah wherever you are! Do favour after you commit a sin so that favour eliminates sin. Behave well to the people!"* He said to another companion who asked the same question (Yilmaz. 2010: 351-352).

The Prophet Muhammad asked companions to *lower themselves according to the people's level* (Abu Dawud, Good Manners. 20) and *talk to the people as they can understand* (Bukhari, Knowledge, 49). He warned Ibn Abbas by saying *"Ibn Abbas! Do not say anything to people which they cannot understand. Doing this causes sedition"* (Yilmaz. 2010: 352).

2. The Principle of From Close to Distant

In order to make messages that he wanted to convey more understandable and achieve more permanent learning, the Prophet Muhammad gave examples from close natural environment of people time to time. For example, *in order to tell how bad and ugly it is to backbite, he asked people next to him who do eat meat of a dead, swelled donkey that they run across, when they objected "is it eatable?" with disgust, he said "the person who gossips will be worse, will be as if*

he/she ate meat of a dead human" (E. M., II, 90-91). In this case, he pointed out the badness of backbiting and consequences of it by using an object that people saw and caught the bad smell of it in their close environment. This hadith can be also shown as example for principle of from concrete to abstract.

Another example about principle of from close to distant is that the Prophet Muhammad *likened Muslim to date palm which has always leaf, which gives fruit*. In this comparison, by using date palm that companions knew closely, raised and benefited from its shade and fruit, the Prophet Muhammad tried to tell that also Muslims should always do useful things for people and so it would be valuable.

Pedagogical value of following an order from close to distant starting from learner's natural and social environment in education-teaching activities is great (Okutan, 1997:56). As making connections by giving examples from physical and psycho-social-cultural environment that person lives makes learning easier and learned things permanent, it also makes comprehension and understanding of mind expand like circles expanding outwards that a stone which is thrown to water creates (Aşık Ev, Educational View of Ibn Khaldun).

3. The Principle of From Concrete to Abstract, From Known to Unknown

One day, the Prophet Muhammad drew a square on ground with a stick. Then he drew a line in the middle of it, he drew a line outside of it. Then he drew several small lines attached to that central line and explained, "This line is human being. This square which encircles it is time of death. This line which is outside the square is his desire. These small lines which intersect the line of desire are calamities. Even if this line of calamity misses him by losing its way, another will touch. If that one misses, time of death line will touch." Another example is: *"One day the Prophet Muhammad was holding two pebbles. He threw one of them to close and the other one to a distance and asked companions what these pebbles mean. They answered "The messenger of Allah knows better." So, he said "The closer one is desire, the further one is time of death. While people are trying to achieve desire, death catches them."*(Zebidî, I. C. 1984:179-180).

Third example about the principle of from concrete to abstract, from the known to the unknown is: *"The Prophet Muhammad showed dead goat cub to the companions and asked how*

much money they would give in order to take it. After they said that dead goat cub had no value for them, the Prophet said, "the world is much more worthless than it for Allah" (E.M. II. 338-339). Here, by using an object (dead goat) that companions could see, catch the bad smell of it and touch with their hands, He wanted companions to comprehend, understand an abstract subject like "transience, worthless of the world and hereafter's being more valuable and permanent."

In another hadith, *after the Prophet Muhammad drops leaves of a deadwood by hitting with his stick, he indicates that sins of people who keep Allah in their minds will be forgiven as leaves of deadwood drop (E. M. I. 636). Again in this hadith, the Prophet Muhammad utilized a concrete fact like "dropping leaves of deadwood" in order for companions to understand an abstract subject like forgiving sins of people who do not ignore Allah. Other examples which can be given for this principle can be the hadiths that "Person who covers up a fault of Muslim will gain sawab (merit or reward that God gives in return for good deeds and piety) like saving a girl who is buried alive (E. M. II, 118), "By showing his companions a mother who is looking for her lost child meanwhile taking every one of the children she finds to her bosom with the longing she has for her child, "Do you think this woman would ever throw her child into the fire? The mercy of Allah to the people is much more than this woman has for her baby" (Hadislerle İslam, Vol. 3, 2014:76).*

It is seen in these hadiths that it is started from objects and subjects which can be held with hand, seen with eye, examined by taking to pieces and then it is progressed to teaching abstract concepts like desires and death of people, the value of the world, the importance of remembering Allah, virtue of covering up other people's faults and love and compassion of Allah to the people. Starting learning with concrete things is important in terms of harmonising learning with mental development of people both owing to adding more senses into the learning activity and owing to the fact that human mental development progresses from concrete to abstract (Büyükkaragöz, Çivi, 1999: 55).

These hadiths can be also examples for principles of from known to unknown situations.

4. The Principle of Gradualism (From Simple to Complex, From Easy to Difficult)

By saying to Muadh whom the Prophet Muhammad sent to Yemen as governor:

“O, Muadh! Certainly you are going a society where People of the Book live. First of all, invite them to shahada. If they obey this, inform them that Allah has enjoined on them five times prayer a day. If they accept and obey this, inform them that zakat (obligatory charity tax) has been enjoined on them as taking from the rich amongst them and giving to the poor amongst them” (Hadislerle İslam, C. 2, 2014: 455), he wanted people to be taught religion incrementally not all together. He did in this way in his own practices because learning and bringing a thing into the life gradually are easier than learning and practising as a whole at a sitting and person will not be bored, exhausted.

“The Prophet said to a person who asked about fast to fast a day in every month, when companion said that he could do more, He said him to fast two days in every month and again when companion said that he could do more, He said him to fast three days in every month (E. M. II, 538-539). Also this hadith can be shown as an example for this principle.

5. The Principle of Readiness

The Prophet Muhammad (s.a.v.) pointed to efficiency of maturation and entry behaviours which are necessary for learning in his hadith *“Muslim is not stung twice from the same hole”* (E. M. II. 633). Here, the mistake that person makes, being hurt by anything or being cheated are negative experience for a person. At the same time, this is learning and forms past experiences for next learning of person and helps person to notice future harmful results and have a more careful attitude. If person meets negative conditions again, he/she will find solutions to eliminate negativity or not to be hurt since he/she is ready- has experience and learning, he/she will not be stung from the same hole again. Also, he/she will have readiness for next learning.

6. The Principle of Freedom

“Anas whose childhood passed near the Prophet Muhammad said “I lived with the Prophet for ten years, as he never said “ugh” to me and never said “I wish you had done it” for a job that I did not do, he did not say “why did you do this?” for a job I did” (E. M. I. 292). *“Just as we were about to start prayer, a Bedouin came and told Prophet that he had very few work to finish, he was worried of forgetting it if it was delayed after prayer and told him to wait for himself, the Prophet waited for Bedouin by standing to finish his work and started prayer after Bedouin had finished his work* (E. M. I. 292-293). These examples

show that the Prophet Muhammad was not oppressive, prohibitive against people and he gave people freedom of action. He allowed people for acting freely, did not choose the way of delaying their wants as long as possible.

“When companions said to the Prophet that they felt something that they refrained to tell and they were uncomfortable for this, the Prophet said “this is the clearest faith” (E. M. II. 673) and relieved them and this is an example which shows that he did not limit freedom of thought besides freedom of action.

7. The Principle of Repetition

When the Prophet Muhammad wanted to motivate listeners with taking the attentions and in order to provide permanent learning in topics that he considered as important, he used principle of repetition very often. For example, his saying *“Pay attention to prayer”* (E. M. I. 174) over and over again is because of the importance of the subject and providing permanent, effective learning. In another hadith, *the Prophet Muhammad repeated expression of lying too much while he was counting big sins, thereupon Abu Bakr wished him not to say anymore in order for him not to be sorry* (E. M. I. 19-20). The Prophet’s repeating that *“lying is from big sins”* over and over again was for the purpose that he wanted people to learn effectively and permanently how this behaviour was bad and wrong.

Also Anas Ibn Malik told that *“The messenger of Allah sometimes used to repeat his words three times in order to be understood easily* (Hadislerle İslam, Vol. 6, 2014:409).

8. The Principle of Sociality

“In loving each other, showing mercy and compassion to each other, the Prophet Muhammad likens Muslims (believers) to a body which other organs of it share the pain with sleeplessness and high fever when an organ of it becomes sick”(Hadislerle İslam, Vol. 3, 2014: 351). According to this, people who are like the organs of a body need each other in order to be a whole “body” and they should love, watch and guard each other to be able to create a healthy and appropriate society. According to the Prophet Muhammad’s informing, this is also an obligation for faith to be accepted because he ordered that *“None of you will believe until you want for your believer brother what you want for yourself”* (Hadislerle İslam, Vol. 3, 2014: 271).

The Prophet Muhammad informed that people who live in a society have social responsibilities to each other such as *visiting patients* (E. M. I. 523-545), *attending funerals* (E. M. II. 286-290),

doing favour to the relatives (E. M. I. 56-79), *helping needy people* (E. M. I. 229). So that, he prescribed “*Whoever goes to bed with a full stomach while his neighbour is hungry is not from us*” and said “*Gabriel commended the neighbour to me so much that I thought he would make neighbour heir*” (Zebîdî, C. 12, 1984: 130).

In his another hadith, the Prophet Muhammad said, “*A Muslim is a mirror to another Muslim, Muslim is brother/sister of another Muslim, he/she protects him/her and satisfies his/her needs*” (E. M. I. 253). In this hadith, the Prophet Muhammad emphasised that people show similar characteristics as a result of communication and interaction, they protect each other with the sense of belonging, satisfy their needs and this is what it should be, also he reported that those good attitudes would be rewarded by Allah: “*Whoever removes from a Muslim a distress of the world distresses, Allah will remove one of his/her distress on the Day of Judgment. Whoever eases the hardship of a person who is in difficulty, Allah will ease his/her works in this world and the next. Whoever covers up the fault of a Muslim, Allah will cover up his/her faults in this world and the next. As long as servant goes on helping his/her brother/sister, Allah will go on helping her/him*” (Hadislerle İslam, Vol. 3, 2014: 351). However, people also will not be impunity when they do not discharge their responsibilities for each other: According to the Prophet Muhammad’s informing “*Allah delays any punishment until the Day of Judgment, however, behaving wildly, being rebel to mother-father, breaking off the relation of kinship are exceptional. Punishments of these sins are given to their owners before they die*” (E. M. I. 595-596).

The underlying thought of forbidding usury is the thought that all the Muslims (believers) are siblings of each other and so they should help each other financially just as in all points (Watt, 2016: 345).

The Prophet Muhammad warned and encouraged his friends about doing the requirements of communal living: He wanted the poor Ashab al-Suffa to be helped about meeting their food needs and others who needed help to satisfy their needs by saying “*If you have food for two people, invite a third person, if you have food for four people, invite a fifth or sixth person*” (Hadislerle İslam, Vol. 3, 2014: 259).

Since social consciousnesses (responsibilities) like greeting, handshaking and giving-taking gifts bring hearts of people closer to each other and strengthen the love among them, he advised, “*Shake*

hands and hatred will go away, give gifts to each other and your love will increase and hostilities will disappear” (Hadislerle İslam, Vol. 3, 2014: 259, 358). He prohibited the attitudes which damage brotherhood and intimacy of hearts. “Avoid suspicion! Suspicion is the epitome of lie. Do not overhear your words. Do not search your private situations. Do not be in the race of superiority. Do not envy each other. Do not turn your back on each other. The people of Allah! Be brother and sister.” (Hadislerle İslam, Vol. 3, 2014: 351). Another attitude that harms brotherhood is “being cross.” The Prophet Muhammad stated about this subject: “It is not permissible for a Muslim to be cross with his/her religious fellow for more than three days.” “Making peace between two people is more virtuous than prayer, fast and alms; on the other hand, driving a wedge between two people eradicates faith” (Hadislerle İslam, Vol. 3, 2014: 358, 361).

9. The Principle of Motivation (Encouragement)

“One day, while sitting with companions, the Prophet Muhammad said: “Allah has such servants who are not martyrs or prophets that prophets and martyrs will be envious of them in the day of judgement because of their proximity to Allah.” Companions who heard these words suddenly pricked up their ears and curiously asked: “Oh, the messenger of Allah! Who are they?” The messenger of Allah explained: “They are people who love each other just for Allah without kinship or benefit of goods among them” (Hadislerle İslam, Vol. 3, 2014: 353). In this event, the Prophet Muhammad firstly drew attentions of companions by saying “there are such people hereafter that prophets and martyrs will be envious of them because of their proximity to Allah” and motivated companions for learning. The fact of “being a person that prophets and martyrs will be envious because of the proximity to Allah” increased the motivation level of companions for learning, interests and demands in terms of learning how it would happen and putting it into practice.

It is seen that the Prophet Muhammad firstly created a living interest and demand for learning by motivating target audience while helping people learn, internalize and actualize religion and social ethics-virtues that religion requires. One of the methods that the Prophet Muhammad used, who did this in various ways, is to motivate by way of encouraging, emboldening audience who were timid. For example, when Ali, who was employed in his early ages as qadi (judge) for Yemen, behaved timid reasoning that he was young and inexperienced, the messenger of Allah encouraged Hazrat Ali by praying with hitting his chest “My Allah, give the right way to his heart and give perseverance to his tongue!” and told him how he needed to

judge in a case. Hazrat Ali said "I have never hesitated about judging between two people after this." As it is seen, the Prophet Muhammad's communication with children that he built on love, compassion and honouring was much deeper and more effective with the young. He adopted an honouring, reassuring, encouraging, rational and moderate style in his communication with the young (Hadislerle Müslümanlık, Vol. 6, 2014: 394).

It is understood that the Prophet Muhammad not only overcame the lack of self-confidence of the young but also motivated them by trying to overcome the lack of confidence of environment against the young. An example about this is: Once upon a time, when the Prophet Muhammad stationed Zayd ibn Harithah as commander even though he was young, some of the companions hesitated about his commandership. After years, when the Prophet Muhammad stationed Usama, the son of Zayd, as commander to an army which would be sent against Greeks, hesitations arose again. Whereupon, the Prophet Muhammad both silenced objections and encouraged young Usama by saying "*Now you are talking about commandership of Usama. Before that you talked about commandership of his father. I swear to Allah, Usama is undoubtedly worth of this mission just like how Zayd was worth of this mission*" (Hadislerle Müslümanlık, Vol. 6, 2014: 394).

B. Principles Peculiar To The Prophet Muhammad (p.b.u.h)

As it was stated before, the principles in this chapter are principles which reflect personal characteristics, way of communication and education-teaching characteristics of the Prophet Muhammad, which are peculiar to him. These can be sorted as easiness, love-compassion and toleration, moderation, equality (equality of opportunity and possibility), education everywhere, benefiting all the chances and places for education of people, aesthetic-grace-fidelity, modesty, honesty, justice, goodwill-sincerity, persisting, fulfilling the responsibility, clarity and distinctness, protecting-exalting human honour.

1. The Principle of Easiness

The Prophet Muhammad, who said "*There is beauty wherever there is softness and easiness, everything which does not have easiness is ugly*" (Abu Dawud, Good Manners, 10), always adopted and applied the principle of easiness. It is seen from Hazrat Aisha's telling "*Prophet used to choose easy one when He was free to choose one job*

between two jobs" (E. M. I. 288-289) and the Prophet's "*delaying Zuhr prayer when it was extremely hot*" that he preferred easier one when he was in a position of choosing between two things.

The Prophet, who preferred and applied the easier one, wanted people not to do things that pushed their toleration limits by saying "*Teach and make it easy*" (E. M. II. 664), "*Make things easy, do not make things difficult*" (E. M. I. 289, II. 528, 664). When the Prophet Muhammad's principle of "*Make things easy, do not make things difficult. Make them calm with glad tidings, do not repulse them*" (E. M. I. 289, II: 664) is brought into life, learning and teaching will move away from vapidness and will become enjoyable, motivation will increase and more effective and more permanent learning will occur.

2. The Principles of Love, Compassion and Tolerance

"His grandsons Hassan and Hussein used to come to masjid, jump onto his back, sit and play when Prophet Muhammad was in praying. So, his praying lasted for a long time." "They entered the masjid during Friday sermon; the Prophet Muhammad stopped the sermon, embraced his grandsons, sat them down near him and then resumed his sermon." "The Prophet Muhammad sometimes sat Hassan down near himself when he was on the minbar (pulpit in the mosque where sermons are delivered to people)" (Canan, 2008: 168).

The Prophet Muhammad was extremely full of love and compassionate also for all the children, adults and all the living things as well as for his grandsons. Anas İbn Malik told a childhood memory of him: "One day the messenger of Allah sent me to somewhere for a job. While I was going, I run across the children playing on the street and I was wrapped up in play with them and forgot my job. All of a sudden I saw that the Messenger of Allah was standing behind me holding my head and smiling. "*Little Anas, go where I told you to go*" he said to me. I said "Alright the messenger of Allah, I am going right away" (Hadislerle İslam, V. 3, 2014: 410).

As it is seen from transferred examples, the Prophet Muhammad's love for children and his communication with them are very impressive. Children's growing with love is very important in terms of affective development and personality development. Self-confidence, strength of thinking-acting freely, self expression and self identification develop in children who grow with love, compassion and tolerance. These children act with love and compassion to their environment and they are tolerant, when their wants do not come true they can develop empathy and they do not have hostile feelings. Furthermore, creative intelligence is more functional in these children.

Malik bin Huwairith's narrating is an example for the Prophet Muhammad's compassion for the young. "We, the young, came to the Prophet Muhammad and stayed with him (in Medina) for approximately twenty nights. The Prophet Muhammad was very merciful. When he perceived that we missed our families, *"Go back to your homeland and teach them what you have learnt"* he said to us" (Hadislerle Müslümanlık, Vol. 6, 2014: 389). Also in this event, the Prophet Muhammad gently wanted the young to go back to their families by reasoning their want for teaching their families what they had learnt not their longing which might embarrass them.

The Prophet Muhammad, who said *"Whoever does not have mercy on the young and does not respect the old is not one of us"* and showed love and mercy to all the created things, wanted people to love each other and emphasised with his words that this was a necessity of faith: *"You shall not enter heaven unless you believe, you will not believe unless you love each other"* (Hadislerle İslam, Vol. 3, 2014: 77). According to him, people should not only love each other but also say that to each other because while telling love and giving and taking presents increase the love between people, they decrease the hostility. *"When a man loves his religious brother he should tell him that he loves him"* and *"give present to each other"* (Hadislerle İslam, Vol. 3, 2014: 81).

There are impressive examples about the Prophet Muhammad's tolerance: *People of Mecca tormented, tortured him and Muslims, boycotted them, left them dead by leaving them without water and medicine and sent them away from their homeland where they had been born and grown. When he entered Mecca on the head of army which had conquered the city without the need for war, he called out to the people of Mecca who were curiously and anxiously waiting: "Community of Quraysh, now you are waiting for how I will behave to you." People of Mecca red-facedly answered by lowering their heads:*

"We expect goodness from you because you are a noble brother and son of a noble brother." The Prophet Muhammad said, *"I say "No blame upon you today. May Allah forgive you. Allah is the most merciful of the merciful"* and added, *"Go ahead, you are all free."* (Hadislerle İslam, Vol. 3, 2014: 320).

While the Prophet Muhammad forgave and tolerated evils which had been done to him, he also tolerated rude, wrong behaviours that people did as they could not know and he corrected these behaviours: *A Bedouin started to urinate in one corner of masjid.*

(Floor of the masjid was sand in those days). Companions who had seen his situation rushed to restrain him. However, Allah's Messenger ordered them to leave him and pour a bucket of water over the place he urinated. Then he said: "You have been sent to make things easy not difficult." He neither was angry with Bedouin nor said a bad word. On the contrary, he closed him with tolerance and tried to make him notice his fault by saying that it should not have been done in masjid. Thus, his attitude showed result, Bedouin understood his fault" (Hadislerle İslam, Vol. 3, 2014: 407).

According to Anas ibn Malik's telling, *"A Bedouin came to the Prophet Muhammad, strongly pulled his robe and wanted him to give something to him. Although Bedouin hurt him, the messenger of Allah did not react negatively to that rude behaviour of Bedouin, in fact, he ordered giving a sum of goods after he looked at him with compassion and smiled" (Hadislerle İslam, Vol. 3, 2014: 410).*

Adopting and actualising the principle of love and compassion of the Prophet Muhammad *who came upon a camel whose belly was sticking to its back because of hunger and who said that animals should not be tortured by saying "Fear Allah in respect of these dumb animals" (Hadislerle İslam, Vol. 3, 2014: 549)* is necessity in today's education understanding as well, in order to develop a more humanist and more conscious generations.

3. The Principle of Moderation (Midway)

Sa'd b. Abi Waqqas narrated a memory of him about the Prophet Muhammad: *"When the messenger of Allah (p.b.u.h.) visited me in the year of the last Hajj upon my illness's progressing, I told him "Allah's Messenger! As you see, my illness has proceeded. I have no inheritors except my daughter. Can I give two-thirds of my property as alms?" He ordered "No." I said "Can I give half of it as alms?" He ordered "No." Then the messenger of Allah added, "One-third is okay, and even one-third is much. It is better to leave your inheritors wealthy" (Hadislerle İslam, Vol. 3, 2014: 35), "Allah wants you to leave your children in welfare than expend everything for charity and leave your inheritors in need in public" (Hamidullah, 1969:64).*

Abdullah bin Amr from the companions tried to fast everyday with the desire of being closer to Allah and spent the nights performing prayer. The Prophet Muhammad told him: "Oh, Abdullah bin Amr! I heard that you always fast during the day and perform prayer at night. Do not do that because your body, your wife have rights on you." (Hadislerle İslam, Vol. 3, 2014: 102). One day, when the Prophet Muhammad learnt that one of the believers was praying all nights,

other one was continually fasting apart from the month Ramadan, third one promised not to marry ever with the fear of being constrained from worship; he forbade them these (Bukhari, Marriage 1).

As it is seen in these examples, the Prophet Muhammad informed that extremism is wrong even in worship, he warned companions by saying *“No matter which field of life it is, moderation is essential before everything. Moderation will not be passed even in prayer and fast”* and advised them to live in moderation (to follow midway) (Hamidullah, 1969).

The Prophet Muhammad who remarked that people should be moderate in every field of life and worships advised moderation also in emotions and ordered: *“Love whom you love mildly that he may become someone you do not love/enemy someday. Be moderate to whom you do not love that he may become your friend. Hate whom you hate mildly, he may become someone you love someday.”* (Hadislerle İslam, Vol. 3, 2014: 83). *“Your hatred for a tribe should not affect your being fair”* (Hamidullah. 1969: 65).

It is seen that the Prophet Muhammad used the principle of moderation (avoiding extremism, being moderate) while informing people around, directing to goodness and making them avoid badness. *“Do not argue with your brother (to hostility), do not make jokes with him injuriously, and do not make him a promise which you cannot keep.”* (Hadislerle İslam, Vol. 3, 2014: 295). Furthermore, he took care of balance in determining target, and education; *he did not tire his companions, did not show targets which they would not get and did not give responsibilities which they could not overcome* (Yılmaz, 2010: 351).

When directing people to good and beauty, the Prophet Muhammad sometimes heralded news with reward; when keeping them out of shirk (ascribing partner(s) to Allah) and badness, he warned them. For example, *his heralding heaven to anyone who says “La ilâhe illallah (There is no god but Allah) from heart with belief”* (Muslim, Faith, 52) is an example of this. While he heralded and warned, he was moderate and careful of avoiding extremism.

The principle of moderation can be summarized with his hadith *“the best of every work is its middle”* (Hamidullah, 1969: 64). It means being functional in every education-teaching process, like goals, content, duration of lesson, project, homework, assessment and evaluation, holiday, etc. This principle is helpful for actualizing

more enjoyable, effective, active education-teaching and providing permanent learning.

4. The Principle of Equality (Equality of Opportunity and Possibility)

Bilal and Abu Dharr were arguing and "what do you know about this, you are a son of black woman" said Abu Dharr to Bilal in an unguarded moment. Bilal al-Habashi whose skin was black left that place in a great sadness. The Prophet Muhammad who heard that event called Abu Dharr. When Abu Dharr who was very sorry for his mistake came, the Prophet Muhammad said: "So, you have pieces of Jahiliyyah Period (Arabic culture before the arrival of Islam) (Arabs used to contemn and exclude slaves, people whose skin colour was black in Jahiliyyah Period before Islam). However, skin of human has no value in Islam. Islam abolished difference of race, colour, family. Advantage in the presence of Allah is only with piety. He said, "You cannot enter heaven as long as Bilal do not forgive you." Abu Dharr, who became very sad and regretted, came to Bilal's door, put his face to the ground and said to Bilal "Here, I put my face to the ground. I will not stand up until you step on my face." Bilal forgave Abu Dharr by saying: "Oh my dear brother, I forgave you, may Allah forgive you. This face does not deserve trampling, it deserves kissing."

A wealthy woman committed a theft in the period of the Prophet Muhammad. That case made the people of Quraysh upset, they discussed who would inform the Prophet about the case and they decided that the Prophet's loved one mediate to forgive the woman. The Prophet Muhammad gave that historical answer which underlined right and justice: Those who came before you were destroyed because whenever a noble person among them stole, they would let him/her go. But if a person who was weak stole, they would punish him/her. I swear by Allah, if Fatimah the daughter of Muhammad were to steal, I would definitely punish her" (Hadislerle İslam, Vol. 3, 2014: 367).

The Prophet Muhammad always emphasised that people were born equal, nobody has advantages on anyone and everybody has the same rights and he tried to provide equality of opportunity and possibility among people. He led people about providing equality of opportunity and possibility for every one of the people who was oppressed and excluded as the poor, women, girls and slaves. The hadith, *whoever has a slave-girl should provide a good education to her and give her freedom. Manumit her* (Hamidullah, 1969: 79) is just an example for it. In the Farewell Sermon, he emphasised the equality which is one of the basic principles of Islam with his historical words: *"O people! Your Allah is one and your father is one.*

All of you are from Adam, and Adam was created from the soil. The noblest of you in Allah's sight is the one who avoids disobeying. Arab has no superiority over non-Arab. Superiority is only with piety" (Hamidullah, 1969).

He included an article which was for making people from different religions live in equal and in peace in a society in Constitution of Medina: *The Jews of Banu Awf are one community with the believers. Jews have their religion, Muslims have their religion. This is valid for both people under their protection (protectors) and themselves except for people who do an injustice and behave vicious. They will harm only themselves and their families. For the Jews Banu Najjar, Banu Harith, ..., it will be the same as the Jews of Banu Awf"* (Watt, Trans. Kalkan, 2016: 264).

The Prophet Muhammad tried to provide equality of opportunity and possibility about especially education of ignored woman in education-teaching activities besides social, political, economic, law, etc. fields and be a model for companions about this issue. It is known that he allowed a special day for education-teaching for women (Zebidi, I. Vol. 1984: 99).

5. The Principle of Using Every Opportunity for Teaching and Education

The Prophet Muhammad used various places like house, masjid, market-bazaar, fair, etc. and chances while teaching Islam religion to the people and being model and guide for them. He maintained his education activities by notifying revelations that he took from Allah to the people firstly in his house, then in Erkam's house when his house was not enough. Arabs used to arrange fairs in order for trade in certain places in certain months of the years. The Prophet Muhammad continued telling Islam religion and education activities in those fairs where he could communicate with people (Zengin, 2014).

It is seen that the Prophet Muhammad tried to show people right and good, make them away from wrong and bad in every place that he found opportunity and chance. For example, *one day he stood near people who were sitting and said "Shall I inform you who is good and who is bad?"The people kept silence. So, the messenger of Allah repeated his question three times. When one man said "yes, the messenger of Allah", the messenger of Allah said: "the good of the people is the one who is expected good from and whose badness is known for certain; the evil of the people is the one who is not expected*

good from and whose badness is not known for certain” (Hadislerle İslam, Vol. 3, 2014: 167). “One day, when the Prophet saw people trading, he called “Oh, traders.” When people around paid attention, he informed, “Traders who do not fear Allah and who leave truth will be resurrected in the day of Judgment as sinners who cross the line” (Hadislerle İslam, Vol. 3, 2014: 400).

Another example about the fact that the Prophet Muhammad used trade places as an opportunity and chance for education-teaching is: *“One day, while the messenger of Allah was walking around in bazaar, a stack of wheat took his attention. He came near to the man who was selling grains and dived his hand into the stack of wheat. However, the bottom of the wheat was not as it was seen, the Prophet’s fingers got wet. When he asked the seller the reason of the wetness, he got answered that it was because of rain. In response, by saying “So, why did you not put the wet part on top so that people can see it?” the messenger of Allah pointed to trade ethics (Hadislerle İslam, Vol. 3, 2014: 507).*

The Prophet Muhammad met with a group who came from Medina before his Hegira (migration) to Medina in a small and narrow valley called Aqaba near Mecca. While the people of Medina met (got together) the Prophet here, he took promises from them about not making shirk, not stealing, not fornicating, not killing children, not slandering anyone and not opposing to any good work. Those meetings which were carried out twice with the people of Medina went down in Islamic history as “Pledges of Aqaba.”

With the building of Al-Masjid an-Nabawī (the Prophet's Mosque) in Medina after Hegira, education-teaching started to become institutionalized. A part of that place that the Prophet Muhammad and Muslims used for the purpose of praying, where state affairs were told and where education-teaching activities took place was also used as the first boarding school. That place was called as suffa.

It is seen that the Prophet Muhammad benefited from different opportunities for education of people. For example, it is known that he set each one of the captives who could not pay ransom in the Battle of Badr free on condition for teaching reading-writing to ten children. Those efforts of the Prophet Muhammad can be entitled as “education everywhere.”

6. The Principles of Aesthetic/Grace/Fidelity

The Prophet Muhammad who was always clean and tidy was a very gracious person and also had a very advanced aesthetic pleasure. When he said that *Allah commands grace in everything*, he

informed that *gentleness gives beauty to work, lack of gentleness makes work defective* (Hadislerle İslam, Vol. 3, 2014: 419).

When his daughter Fatimah would come to visit him, the Prophet Muhammad would stand up, take her by the hand, kiss her forehead and make her sit where he was sitting. When his foster (milk) sister Shayma would come to visit him, he would welcome her with love, lay his cardigan and make her sit on it (Hadislerle İslam, Vol. 3, 2014: 290).

That gracious attitude of the Prophet Muhammad was not only towards family members. He was gracious and sensitive to everyone. According to Anas ibn Malik's telling, when *the Prophet Muhammad would meet someone, he would shake hands with him, he would not remove his hand until the man removed his. He would not turn his face away from anyone he was having a conversation with. He was never sitting too comfortable, laying his legs in front of anyone*" (Hadislerle İslam, Vol. 3, 2014: 391).

Teacher should show this exemplary of the Prophet Muhammad about grace to their students. Valuing and caring students are important for their personality development. Since students who see themselves important and valuable develop senses of competence, their motivation of learning and achieving will be high. As a result of this, since students take their teacher as a model, it is highly possible that they will have an aesthetic pleasure, they will behave graciously and loyally.

The Prophet Muhammad was a model for his companions about not only grace but also fidelity. For example, *he and the people who believed him were blockaded and boycotted in Mecca in the first years of his prophethood and they were having difficult and troubling moments. The Prophet Muhammad advised the believers to go to the country of Najashi who was the king of Habash (Ethiopia in modern day). When Muslims took the advice of the Prophet and immigrated to the country of Najashi, Najashi and his people showed hospitality to the Muslims. Then, when Najashi sent a delegation to visit the Prophet Muhammad, the Prophet got up and started to serve to the delegation. When companions who saw that situation said, "Oh, the messenger of Allah, let us serve instead of you", the messenger of Allah told his feelings: "They did favour to my companions, I want to do favour to them myself." So, serving and compliments for the group would be for Najashi himself who was head of the country* (Hadislerle İslam, Vol. 3, 2014: 291).

Another example about his fidelity is his accepting children and families of his companions who were martyred as trust which was given to him and taking care of them closely (Hadislerle İslam, Vol. 3, 2014: 291). He said, *“There is no faith for the one who has no trust, there is no religion for the one that does not fulfil promises”* (Hadislerle İslam, Vol. 3, 2014: 297-298).

As it was stated first, the Prophet Muhammad was a clean and tidy person and wanted his companions to be like that. Besides purity of sense, thought-heart, he also paid attention to body purity. *“If I knew it was not hard for you, I would order you to clean your teeth (with miswak) before every prayer”* He said to his companions. *Malik b. Nadle who had gone to the Prophet Muhammad with an untidy dress told: He asked “Do you have goods and properties?” and I answered “Yes, I have, the messenger of Allah.” He ordered “Allah bestowed goods and properties on you, let the blessing and offering of Allah be seen on you”* (Hadislerle İslam, V. 3, 2014: 519). By saying that, the Prophet Muhammad wanted companion to dress tidier and cleaner. *One day, someone whose hair and beard were shaggy came to visit him in the mosque. The Prophet wanted him to go out and tidy himself* (Hadislerle İslam, Vol. 7, 2014: 465).

As it is seen in the examples, the Prophet Muhammad was clean, tidy and gracious and by saying *“The believer is like honey bee; it eats clean, produces clean (honey). When it lands on a flower, it does not break and ruin it”* (Hadislerle İslam, Vol. 3, 2014: 419), he wanted Muslims to be pure and helpful people in terms of material and moral ways. A contrary situation used to make him uncomfortable and also upset. *When he saw dried sputum on the wall of a neighbourhood masjid in Medina, he felt very sorry and after he warned his companions, he himself cleaned that dirt* (Yılmaz, 2010: 350-351).

7. The Principle of Humility

One day, a man came to the Prophet Muhammad and he started to speak to him, however, facing with that great person and talking to him made him so excited that he started to shiver. The Prophet Muhammad who saw that said, “Take it easy, I am not a king; I am just a man whose mother ate dried meat” and relieved him (Hadislerle İslam, Vol. 3, 2014: 331). The Prophet Muhammad who was extremely humble in every period of his life was closely interested in people from all age groups and never positioned himself as different from other people. His wife, Hazrat Aisha told this characteristic of the Prophet: *“He used to like to do his own job. Although his friends were ready to do all his jobs, he did not want it. He used to help housework. He used to carry his food. When someone said*

“Oh, the messenger of Allah, let me carry”, he used to say, “Everybody should carry his/her own weight if he/she can.”

“One evening, the Prophet Muhammad saw a little girl crying in the street. He asked why she was crying by approached her with love and compassion. The girl said that she was crying because her landlord had sent her to buy flour but she had dropped the money, He told her not to cry and he gave the amount of money she needed, told her to do her shopping and go home. However, the girl was still crying. He asked her again and the girl said that she was so late for home that her landlord could be angry. Then, the Prophet held her hand, did her shopping and took the child to her house himself for support” (Hadislerle İslam, Vol. 6, 2014: 425).

As it is seen, the Prophet Muhammad used to care about everyone without making discrimination between children or adults, he never used to think himself superior and he used to remind his companions not to think themselves superior with those words: *“O, the people! Allah has removed the pride of the pre-Islamic period and tradition of boasting of ancestors... People are children of Adam and Allah created Adam from dust.”* (Hadislerle İslam, Vol. 3, 2014: 331), *“Whoever has in his/her heart the weight of an atom of pride shall not enter paradise”* (Hadislerle İslam, Vol. 3, 2014: 327). Also he underlined that *looking down on Muslim brother is enough for badness* (Hadislerle İslam, Vol. 3, 2014: 606). *Muslim is brother of another Muslim. He does not oppress him, leave him without help and despise him”* (Hadislerle İslam, Vol. 3, 2014: 611).

“Humility” was one of the basic characteristic of the Prophet Muhammad and he wanted people to have it as well. It is also an important feature together with openness and accessibility for teacher to have, in terms of student-centred education.

8. The Principle of Clarity and Distinctness

The speech of the Prophet Muhammad whose one of the main duties was to help people learn the truth was so clear and distinct that listeners could repeat one by one. “Hazrat Aisha stated that *the speech of the messenger of Allah was so clear and distinct that everyone could understand”* (Hadislerle Müslümanlık, Vol. 6, 2014: 407). He used to tell the message that he wanted to convey in a simple, understandable and easy way without beautifying his words, being verbose, having worry about art and the Prophet Muhammad (p.b.u.h.) specified that *he was sent with the talent of plain and clear speech. Anas ibn Malik reported that the Prophet Muhammad would*

not belabour his words unless it was needed (Zebidi, Vol. 12, 1984; 135). From time to time, he would use his body language and draw shapes in order that his words could be more understandable, clearer and more distinct.

Famous Arabic writer of works of literature, al-Jahiz (775-877) told about talking of the Prophet Muhammad: "He would never repeat the words; listeners would almost never need to make him repeat. In addition, he would never set an incomplete sentence, he would never stumble and he would never lose strength of proof. ... He would make speeches which meant great with few words. Nobody would hear words which were more helpful, correct and moderate than his" (Aktaran Özbek, 1991: 129).

While message-content of message is clear, distinct and understandable it makes learning easier in education and teaching as well. It is also an important principle that helps effective and permanent learning.

9. The Principle of Protecting and Promoting Human Honour

Since the Prophet Muhammad, like all the Prophets, was sent by Allah to rebuild societies where weak and powerless people had been oppressed, which had been depreciated, which had been economically, psycho-socio—culturally degenerated, his main mission was to protect and exalt human honour. Before the Prophet Muhammad became a prophet, he had been an active member of Hilf al-Fudul association which would protect and support weak and oppressed in Mecca. All his life, he tried to actualize the principle that life, goods, honour and dignity are important for all people and these have to be protected from all the invasions. He protected especially weak and powerless people in society by being on their sides and tried to raise consciousness by actualizing the principles in society like "*Allah has forbidden for you to disobey to the mothers, bury daughters alive, and withhold the things you should give and demand the things which are not your legitimate right. And He disapproved three things for you; irrelevant talk, persistent questioning and wasting of wealth. He has forbidden for you to backbite*" (Hadislerle İslam, Vol. 3, 2014: 515). While sending Muadh ibn Jabal to Yemen as governor, he warned him about not doing an injustice by saying "*Beware of the supplication of the oppressed person because there is no veil between him and Allah*" (Hadislerle İslam, Vol. 3, 2014: 619).

In addition to the mentioned above, the Prophet Muhammad tried to make people avoid bad behaviours like lying, betraying trust, backbiting, searching private conditions, being in the race of

superiority, jealousy, bearing grudge and he ordered: “Avoid suspicion! Suspicion is the epitome of lie. Do not overhear your words. Do not search your private situations. Do not be in the race of superiority. Do not envy each other. Do not turn your back on each other. The people of Allah! Be brother and sister.” (Hadislerle İslam, Vol. 3, 2014: 469). As it is seen, the Prophet Muhammad tried to protect human honour by making people avoid mentioned bad behaviours which damage human honour.

Abdullah bin Amr who was a child then told: “One day the messenger of Allah (s.a.v.) came to visit our home. I was a little boy. While he was sitting, I wanted to go outside and play. Meanwhile, my mother said: “Abdullah, come here. Look what I will give you.” Prophet Muhammad asked: “What will you give to the child?” When she answered: “I will give him date”, he said: “If you had not given anything to the child, it would have been written (in your record) as a lie.” While the Prophet Muhammad tried to raise consciousness about avoiding behaviours which would hurt human honour even children (Hadislerle İslam, Vol. 3, 2014: 507), he emphasised on the importance of topic with his hadith “Whoever cheats us is nor from us” (Hadislerle İslam, Vol. 3, 2014: 507).

By saying “Give the worker his wages before his sweat dries” (Hadislerle İslam, Vol. 3, 2014: 547), the Prophet Muhammad warned people about protecting human honour also economically and not exploiting labour. Another example is that: “In Medina, two people agreed on a date-palm garden as money was in advance, product was later. However, trees did not bear fruit in that year. They had arguments about the loss. When they referred the problem to the Prophet, he advised “Why do you regard his wealth as halal (acceptable according to Islamic law) for you? Give back what you took from him” (Hadislerle İslam, Vol. 3, 2014: 303). He said that if there was a defectiveness on the product to be sold, it would be haram (not permitted by Islamic law) to sell without explaining it and he himself noted on a document about his trading that there was not any defectiveness on the product (Hadislerle İslam, Vol. 3, 2014: 507).

The Prophet Muhammad’s principle of honouring and exalting human honour should be an important principle which should be activated also in education-teaching process. Considering intelligence type, readiness of student; organising and implementing student-centred education-teaching activities together with student by valuing and caring student; teacher-student, student-student

Learning-Teaching Principles of Prophet Muhammad (P.B.U.H.)

effective communication; providing feedback on time and without insulting student and assessing and evaluating in a correct and fair way are education-teaching activities that student honour is protected and exalted in their bases.

CONCLUSION

The Prophet Muhammad's learning-teaching principles that were extracted from his education activities can be classified in two categories. The principles in the first category are learning-teaching principles which are also accepted in today's education understanding like suitability to people, from close to distant, from concrete to abstract, from the known to the unknown, gradualism, readiness, freedom, repetition, sociality, and motivation. Principles in the second category that reflect personality, way of communication, education understanding of Prophet Muhammad, which are peculiar to him. These principles are motivation, easiness, love, compassion and toleration, moderation, equality (equality of opportunity and possibility), using every opportunity for teaching and education, education everywhere, courtesy and kindness, humility, protecting and promoting human honour.

As it can be seen, the Prophet Muhammad's view of education, that forms the foundation of religious education, acts as a role model for today's understanding of education. In today's education in general and religious education in particular taking into consideration the Prophet Muhammad's teaching-learning principles, which are a reflection of his character, way of communication and his view of education, is especially important in student-centered progressive education. Preparing curriculum schedules, planning related activities and putting them into action by always keeping in mind principles of both categories, will have a huge impact on one's personal development and contribute positively towards self-realization.

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