Methods in Learner's Ethics from the Islamic Educational Perspective

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Abstract

This study deals with the educational views of Muslim scholars (*ulama*) about the learners' ethics they documented in their documentary writings. This research focuses on the learner's behaviors in different aspects related to his educational fields. The research emphasizes *ulama* concern in the learner's ethics, including religious, psychological, social, and educational characteristics. The study also shows the extent of interest and awareness of scholars in the ethical and behavioral aspects of the learner, and the inculcation of spiritual and human virtues in the hearts of learners, for developing and enhancing them. Therefore, this study tries to answer the main question: What are the moral ethics that a learner should have? What conditions must be taken to achieve the maximum possible benefit for achieving his desired scientific and educational aims?

Key Words: Muslim scholars (*ulama*), learner's ethics, religious sciences, *madrasa,* educational lesson (*halaqa dirasiyya*)

Introduction

This research emphasizes the learners' educational views and ethics that the middle ages had and documented by the educational concept of many famous scholars, such as Badr al-Din Ibn Jama'a. This research focuses especially on the learners' ethics with himself, his teacher (Sheikh), lesson, books, and residential schools. The investigation centers on the learners' moral, religious, psychological, social, and scientific qualities, besides the conditions and ethics of these qualities. The current research also shows an interest in the learners' moral and behavioral aspects, instilling spiritual and human virtues in their spirits and their development and promotion. The study attempts to answer **important and central questions**: What are the most prominent ethics and behaviors the learners should have according to the perspective of Muslim scholars? What are the conditions to achieve the maximum possible benefit for the learners to reach their scientific and educational goals?

The Islamic science and the religious, cultural, and educational life were entrenched in the late middle ages, relying on various educational institutions such as the mosque and the *madrasa*. The establishment of the *madrasa*, mosques, and various religious institutions reached its peak in the first Mamluk era in Egypt and in the Levant in the 13th-14th centuries, which relied on charitable endowments allocated by rulers and rich people. These institutions have become the base for cultural and educational activities in different cities of the Muslim world, as in the spreading of religious sciences and education in all its various approaches and diversity. This is what made knowledge and cultural movement active inside these institutions and centered on two main compounds: the *ulama* (teachers) and the learners (students).

This period was marked by a rivalry between the followers of the four jurisprudence schools to influence religious and cultural life among people by appointing four chief judges in Egypt in 1263 AD and the Levant in 1265 AD (Rapoport, 2003; Nielsen, 1984; Berkey, 2009). Thus, *madrasa*s were dedicated to teaching the *fiqh* and distributed to the four Sunni schools. The *madrasa* had played a religious and educational role in qualifying persons who have spiritual and earthly positions. In addition to the *madrasa*, there were educational institutions that have branched out as *dar al-hadith* for teaching *hadith* and *dar al-Qur'an*, which specialized in the teaching

and memorization of the Qur'an (Ibn Tulun, vol. 1, 1980). Mosques continued to serve religious education and culture and being places for worship and religious activities (Mahamid, 2009a; Erzini & Vernoit, 2013). Whereas, *al-kuttab* continued its spread to teach reading and writing for boys in the early stages, in addition to religious education and the principles of ethics, morals, and behaviors with reading and memorization of the Holy Qur'an, as well as teaching the basics of arithmetic (Amin, vol. 3, 1990; Ramadan, 1992; Rizq, vol. 1-2, 1997; 'Asiri, 1987; Makdisi, 1991; Makdisi, 1981; Chamberlain, 1994; Berkey, 1992: 130-134; Mahamid, 2013: 130-192).

The Islamic educational and cultural circumstances in the late middle ages defined the conditions of *endowments* (*awqaf*) and put rules of dealing, relationship, and interaction between the three pillars of the educational process: the owner of *endowments*, the scholar (teacher), and the learner (Mahamid, 2013: 93, 101-112; Ibn Kathir, vol. 13, 1988: 124; al-Nu'aymi, vol. 2, 1988: 292).

 In this context, Ibn Jama'a seemed like a guide and a supporter for the educational process, its virtues, manners, and interaction between the teacher and the learner. He noted and documented this interactive educational process and its techniques from previous scholars, such as al-Ghazali, al-Zurnuji, Al-Sam'ani, and others, and he formulated his ideas in his book "*Tadhkirat al-Sami 'wal-Mutakallim fi Adab al-'Alim wal-Muta'allim.*" His ideas became the main rules and principles for those who came after him, such as Ibn Khaldun, al-'Almawi, and others. Thus, Ibn Jama'a put his perspective on the importance of learners' paying attention during seeking for knowledge to the healthy and psychological aspects and to demonstrate good morals, which have a positive impact on the continuity of seeking for learning process. Moreover, he was interested in spreading dignified morality, instilling virtues in the learners' souls, and accustoming them to uphold virtue, avoid vice, and think of spiritual and human aspects. Ibn' Abd al-Birr mentioned a saying about the Umayyad Caliph Umar Ibn Abd al-Aziz (d. 720 AD), saying: "be a scholar if you can, if not be a learner, if you cannot at least be in love with them..." (Ibn' Abd al-Birr, 1996: 33, 34).

Learner's Ethics

Political, religious, and social conditions have influenced the entrenchment of education and spiritual culture, with the diversity of its subjects, institutions, and systems. Ibn Jama'a divided the manners and conduct of the learner during his education into five types. To clarify and highlight these morals, Ibn Jama'a pointed out that the learner achieved a degree of physical, intellectual, and moral awareness and decided by himself to choose a science path. Thus, the learner must conduct and follow certain manners to be perfect of techniques and behaviors with himself, teacher, study, books, residential schools, and with other aspects related to the educational process (Ibn Jama'a, 2012: 85-147; al-Ghazali, 2010: 47-69; al-'Almawi, 2004: 53-79).

Hence, the researchers note the similarity between what Abu Hamid al-Ghazali (d. 1111 AD) reported on the learner's ethics and what was determined by Ibn Jama'a in this context, where al-Ghazali stated that there are many different ethics and functions for the learner, but he identified them in ten important points (al-Ghazali, 2005: 60-67).

1. Learner's Ethics with himself

Ibn Jama'a and other Muslim scholars considered that one of the most important factors about the learner's ethics with himself is the cleansing of the heart from all cheating, defilement, betrayal, envy, and bad faith or manner. In addition, Ibn Jama'a recommended learners not to derelict their rights and pay attention to the nutritional and psychological aspects to succeed in science and learning. He also stressed the importance of the learner's good manners towards himself, which would develop his ability to seek knowledge. As in the case of the teacher, those scholars pointed out that the learners must have subjective conditions that are self-driven and motivated by their desire and will. Ibn Jama'a recommended that the learners should first cleanse the heart from malign qualities so that it is fit to accept knowledge since the heart without cleansing doesn't fit for expertise.

In this context, Al-Ghazali asserted that the first function of the learners is the purity of soul and heart and steering them away from immoral conduct and vilified descriptions. Scholars stated that knowledge, which is the heart's worship, will not be right without its purity (Al-Ghazali, 2005: 60-61; Ibn Jama'a, 2012: 86; Al-'Almawi, 2004: 58-63). Ibn Qudama al-Maqdisi (d. 742 AH/ 1341 AD) also approved these ethics by saying: "As for the learners, they should provide the purity of soul from the vices of morality and vilified qualities, as knowledge is the worship of the heart..."(Al-Maqdisi, 1997: 25-26).

Ibn Jama'a also recommended that the learners should consider themselves pious in all his affairs. This means steering away from what is forbidden and misconceptions for self-protection and preservation of work. For the

learners to succeed in this, they must train themselves on the soul's perfection so that the heart is enlightened and fit to accept knowledge. Good faith in seeking knowledge is an important condition for the learners, and it is a fundamental and primary objective of every good work in both learning and understanding. Also, the learners must seek knowledge for Allah's sake, try to reap the benefits of this knowledge, revive the *shari'a*, enlighten the heart, and be close to Allah on the day they meet (Ibn Jama'a, 2012: 86-87, 91). In this context, Ibn Qudama al-Maqdisi also emphasized the importance of intention, faithfulness, obedience, and honesty in work (Al-Maqdisi, 1997: 422-433). As for the *Hanafi* jurist (*Faqih*) Burhan al-Din al-Zurnuji (d. 591 AH/1195 AD), he stressed the importance of intention of learning knowledge, because it is the origin in all acts, and that the learner must have good morals of humility and chastity, and not disdain himself by greed for the sake of arrogance or any purposes of life, but he must seek knowledge for Allah's pleasure, remove ignorance about himself, and revive religion since asceticism and piety are not true with ignorance (al-Zurnuji, 1981: 66-70).

Thus, the consensus in Muslim scholars' opinions about the learner's main goal in seeking knowledge is noted. He should humble the teachers, ask for the honor by servicing them, and not be arrogant to seek knowledge (Al-Ghazali, 2005: 62). Furthermore, intention, faithfulness, work, and obedience are all interrelated and integrated, forming conditions for the moral virtue of the learner. The scholars agreed that teaching and learning religious knowledge are considered as worship, where Ibn Jama'a and other scholars have mentioned many Quranic verses and Hadiths about the virtues of wisdom, scholars, and learners (Ibn Jama'a, 2012: 35-46; Al-Ghazali, 2005: 15-17; al-Maqdisi, 1997: 15-23).

In this context, the researchers noted that al-Ghazali divided knowledge into two main sections: the religious knowledge that serves matters of religion, and the non-religious knowledge, including the worldly sciences that related to life's purposes, and the philosophical sciences, which he divided them into praised sciences and reprehensible sciences that must be avoided and rejected (al-Ghazali, 2005: 21-25; al-Maqdisi, 1997: 23-24). In turn, al-Zurnuji mentioned some poetic verses to support his views about the honor and importance of religious knowledge, as it is a means to goodness and righteousness and a way for the learner to deserve dignity from Allah and eternal happiness (al-Zurnuji, 1981, 61).

Ibn Jama'a emphasized that the learner should use his time to gain knowledge by initiating his youth to achieve and seek knowledge. Therefore, the learner should be patient and convinced in the world's gains to not distract his heart from the acquisition of knowledge. According to Ibn Jama'a, the stage of youth is the best step to seek and obtain knowledge because the postponement of knowledge causes harm to the learner, and he said in this: "every hour of learner's life is irretrievable and exceptional" (Ibn Jama'a, 2012: 87). Departing from the concerns of the world at the learning stage (seeking knowledge) is essential and a prerequisite for the success and achievement of knowledge. This goal will be achieved only by full-time seeking knowledge, being away from all that may distract his attention, and seizing time without neglect or delay.

The famous saying in the Arab culture," learning in young age is like carving on stone," emphasizes the importance of obtaining knowledge early, before it is too late and getting into old age, where it is difficult to acquire knowledge. Ibn Abd al-Birr emphasized the virtues of learning at a young age, citing examples of Islamic civilization from sayings and poems, such as verses from the poetry of Abdullah Ibn Naftawayh (Ibn Abd al-Birr, 1996: 85-88).

According to Ibn Jama'a and other Muslim scholars, contentment, satisfaction, and patience are important factors to convince the learner of what is existed even if it is little. He mentioned that the learner should alleviate the demands of life and not distract himself in its affairs and manifestations, be satisfied with a little of what is necessary, and be patient with the narrowness of living. These requirements are signs of contentment, of being easy enough and patient with poverty to obtain knowledge. Ibn Jama'a also recommended that learners be modest and ascetic in life because preoccupation with the world's charms hinders learners' success.

Ibn Jama'a cited by the sayings of some *imams* of the Jurisprudence, such as Abu Hanifa al-Nu'man, Malik ibn Anas and Al-Shafi'i, as examples of those who had these qualities of their conditions and reached the highest grades of knowledge (Ibn Jama'a, 2012: 88). Ibn Qudama al-Maqdisi also defined asceticism and its importance in learning by saying: "asceticism is to leave the world for seeking knowledge" (al-Maqdisi, 1997: 382-389).

It is noted that many Islamic educational thinkers, such as Ibn Jama'a, al-Zurnuji, and others, have set a timetable for the learner which divided times of night and day, in proportion with the purpose of study, the educational process in gaining knowledge and in the processes of review and reading. In this context, scientists focused on the importance of dividing study times during the day and its relevance to achieve the maximum goals of memorization, gain knowledge and talent, and seize all times to succeed and gain the best. For example, Ibn Jama'a identified the best times to facilitate learning: "dawn time is the best time for memorizing, the morning is

the best time for researching, the middle of the day for writing, and night is the best time for reading and studying" (Ibn Jama'a, 2012: 89). Moreover, al-Zurnuji also emphasized this by saying, "the learner should carry on studying and repeating at the beginning and the end of night, because the time between the dinner and the time of dawn is a blessed time" (al-Zurnuji, 1981: 90, 117).

Ibn Jama'a referred to important recommendations to be addressed to the learner as one of the greatest reasons for working, understanding, and lack of boredom. For example, one of the most important practical commandments that help educational attainment, according to Ibn Jama'a, is reducing food and eating a small amount of halal. He confirmed this by saying: "the abundance of food cause frequent drinking, and it is the cause of sleep, dullness, lack of mind and senses and laziness of the body...". So that, Ibn Jama'a and al-Zurnuji urged the learner to moderate in eating, stay away from frequent eating and fill the stomach with food which causes a state of laziness, relaxation, and a feeling of intense desire to sleep (Ibn Jama'a, 2012: 90; al-Zurnuji, 1981: 88-98).

It can be concluded that scholars have unquestionably recognized that the quality of food and drink has important effects on the mental and sensory development of the learner and on learning in general. Since the late Mamluk era, for example, the controversy and disagreement among scholars about drinking coffee, whether *Halal* or *Haram*, and after its spread, issued many *fatwas* about it. The scholars who are closed to Sufism and ascetics have ruled that the use of coffee does not contradict with *shari'a*, but they saw coffee as a mean to maintain the scholar's senses' vigilance and their awakening in religious education, the revival of *dhikr*, and religious events (Mahamid & Nissim, 2018).

Ibn Jama'a and Ibn Tulun also recounted their opinions in determining eating behaviors, and types of food for the learner reduce the use of foods that cause dullness and weakness of the senses. Ibn Jama'a counseled the learner to minimize the use of foods that cause dullness, stagnation, mental lethargy, and impaired reasons, such as sour apples, beans, and drinking vinegar; however, he recommended eating foods that cause the quality of mind, such as chewing gum and mastic, eating raisins and drinking rose water (Ibn Jama'a, 2012: 92; Ibn Tulun, 1998). Ibn Jama'a also advised the learner to reduce his sleep time, unless it harms his body and mind, provided that his sleep does not exceed eight hours a day and night, a third of the time. He directed the learner towards the physical conditions that must be met to achieve the maximum possible good results; by giving his body its right to sleep as much as he removes his body and mind (Ibn Jama'a, 2012: 92).

Moreover, Ibn Jama'a showed his wisdom in the guidance and preaching in the learner's behaviors, which form his personality at this stage of his school life. So that the learner can choose a companion who is morally and educationally appropriate and stay away from the bad companion, this also helps him understand what benefits and harms him from companionship with peers, where the learner should have the companions who can benefit him or he can benefit them. It is inferred that Ibn Jama'a mentioned for the learner the necessity of choosing a good friend that is pious, righteous, and good enough to benefit from. A good friend helps the learner to acquire good habits, virtues and imitate the righteous (Ibn Jama'a, 2012: 94). In this context, al-Zurnuji also emphasized these behavioral guidelines for the learners, which in turn contribute to their learning process: "as for the choice of a partner, he should choose glory, pious, righteous and thoughtful, and flee from lazy, inactivated, talkative, mischief-maker and the rotten" (al-Zurnuji, 1981: 76).

2. Learner's Ethics with the Teacher

Many Muslim thinkers pointed out a close correlation between the type of relationship between the learner and his teacher and the degree to which the learner benefits from academic achievement and continuity in seeking knowledge. The teacher is an essential and most important factor for the learning process's success, and the elements of learning can be lost their importance if a good teacher is not available. Therefore, the learner-teacher relationship is essential and necessary for a successful educational process, as the teacher is the leader of the educational process (Ibn Jama'a, 2012: 96-111). Ibn Qudama al-Maqdisi and al-'Almawi stated that the learner should show the highest degrees of obedience and humility before his teacher and exaggerate in servicing him (al-Maqdisi, 1981: 25; al-'Almawi, 2004: 63-73).

In reality, teacher fame and reputation were the motivation for the student's journey to learn from him, so that some scientists were called "al Rehla." Ibn Jama'a said: "student should ask Allah for proper guidance in choosing a teacher to learn from, gain good morals and if possible be the person who completed his eligibility, his compassion was achieved, his nobility has appeared, he was known by his purity, accuracy, and well-educated. Ibn Jama'a referred to the importance of choosing a teacher, identifying the elements of his competence and assigning his responsibilities, the most important qualities to be available in him, and indicating his most important functions to develop learners minds, morals, skills and acquire their different knowledge and manners (Ibn Jama'a,

2012: 96). Al-Zurnuji also emphasized the importance of teacher choosing, as he said, "the learner should choose the most knowledgeable, righteous and the oldest teacher... after meditation and reflection," and that the teacher should be well-known by reverence and patience (al-Zurnuji, 1981: 72). But Ibn Khaldun said that the journey in seeking for knowledge is especially important in learning from several teachers, he said: "meeting teachers, and the multiplicity of *sheikhs*, is useful (for the student) to distinguish the terms as he sees the difference of their ways ... Seeking for knowledge journey is essential to gain benefits and perfection by meeting scholars and famous people." (Ibn Khaldun, 2004: 385).

The learner should obey his *sheikh*, respect, appreciate him, humble, and be faithful to him in his matters. He also should obey his teacher with respect for him, not discuss him, and trust in what he does and what may come out of him because he is the most capable and knowledgeable in all matters and even in the interest of the learner himself. Ibn Jama'a said: "student must follow his *sheikh* in his matters, that means he must not depart from his opinion, be with him as a patient with a skilled doctor, consult him in what he aimed, serve him as a worship for Allah, and he should recognize that his acquiescence to his Sheikh is honor, his subordination to him is pride, and his humility is highness." Praising *sheikhs*/teachers was a commandment of Ibn Jama'a and other scholars for the learner, which means to look at his teacher with respect, and believe in him the degree of perfection. According to Ibn Jama'a, respect is a duty for a learner when addressing his *sheikh*, sitting with him, asking questions, and entering to him. The learner must respect and reverence his teacher to benefit from his knowledge (Ibn Jama'a, 2012: 97-98).

In addition, al-Zurnuji and other scholars also determined the learner's ethics with his teacher for respect and reverence him in walking, sitting, speaking style and manners, taking into account the time, and the etiquette of entering and leaving him, as the etiquette of sitting should be humbly and listen to the teacher looking at him with respect (al-Zurnuji, 1981: 79; Al-Khatib al-Baghdadi, vol. 1, 1996: 270-292; Ibn Jama'a, 2012: 101-103).

Learners must know the scholar's right over him, and not to forget the bounty, and follow him, the learner usually takes into account teacher's habits in knowledge and religion and follows his morals, remembers his good manners and merciful after his death, that's to preserve his right to respect for his descendants and relatives. Also, the learner should be patient with his teacher if there is surliness or bad manners. He should endure even humiliation if issued by the teacher because it is not considered humiliation when seeking knowledge. In addition, the learner should thank his teacher for taking care of him and being patient for any laziness that he may be afflicted with, his shortcomings or imperfection may issue by him; this aims to guide him for goodness. A virtuous teacher has many benefits for students and taking care of them (Ibn Jama'a, 2012: 100-101).

Additionally, the learner should be polite while talking with the teacher and not calling him by his name but use words indicating his status, virtue, and high majesty. Moreover, he should politely listen to him. Ibn Jama'a stressed the ethics that the learner should have while listening to the teacher. He said: "if a student hears a sheikh saying a judgment in an issue, a surprising benefit, telling a tale, or reciting poetry, he has to listen to him beneficiary and eagerly, rejoiced as if he had never heard it before, even if the learner knows it before" (Ibn Jama'a, 2012: 105-110). This is also confirmed by al-Zurnuji in the learner's treatment with his teacher even if it is required that he should flatter his teacher to benefit from him. He said, "The learner should listen to knowledge and wisdom with majesty and sanctity, even if he heard them a thousand times before." The learner should also let the teacher choose the type of science that suits him because of his experience and knowledge of the student's nature (al-Zurnuji, 1981: 85-86).

3. The Learner's Ethics in Lessons

During lessons, the learner's ethics are to speak politely with his teacher and not to show his previous knowledge of any issue before his teacher. Ibn Jama'a said: "a learner shouldn't precede sheikh in explaining and answering a question and showing his previous knowledge and awareness of it unless the sheikh asked him to do that" (Ibn Jama'a, 2012: 108).

Through his views on Islamic education, Ibn Jama'a appeared as a guide for learners in terms of ethics, methods of studying and teaching, determining the stages of education, and the priorities of study materials and topics according to their importance and relevance. This is agreed with many f Islamic education scholars, as the learner must start with the most important than the important in the stages of education and materials of knowledge and study; Ibn Jama'a said: "to begin firstly with the Holy Qur'an, master it memorably and strive to master its interpretation and other sciences, because it is the origin of science" (Ibn Jama'a, 2012: 112-124). So, the learner should start firstly with the Holy Qur'an because it is the most important science and it is the primary source of other sciences, and he should memorize, master his interpretation and beware of being busy with *hadith* and *fiqh* and other sciences because that may lead to forgetting something of the Holy Qur'an.

Therefore, Islamic education focused on the memorization and teaching of the Qur'an in *Al Kottab* stage, as well as learning the basics of the Arabic language, reading, and some arithmetic (Ibn Jubayr, 1984: 244-245; Ibn Battuta, vol. 1, 1987: 110; Ibn Qadi Shuhba, vol. 3, 1977: 537; al-ʿAlmawi, 2004: 73-79).

Ibn Khaldun said: "know that teaching the Qur'an for children is one of the rites of religion ... the Qur'an is the origin of teaching and the basic of the talents, and their methods of teaching the Qur'an to children differed according to their differences... as for the people of Morocco, their teaching doctrine of children is limited to teaching the Qur'an only..."(Ibn Khaldun, vol. 2, 2004: 353).

Many *ulama* also emphasized the importance of being careful not to engage in science at the beginning of the matter because it baffles the minds, and the learner should take from all the best science because age does not extend to all science. The learner must spend most of his time in the most honorable sciences, that are the sciences related to religious matters in which he gains certainty and wins the hereafter (*al-akhira*) (al-Maqdisi, 1981: 26; Ibn' Abd al-Birr, 1996: 25-26, 27-32). Al- Zurnuji stressed on the importance of the student's patience with the teacher while learning from him, he said: "…and not to engage in another science before mastering the first", in order not to waste time, distract things and preoccupy his heart with other things (Al- Zurnuji, 1981: 75; Ibn' Abd al-Birr, 1996: 41-45).

In higher education stages, post *al-kuttab* stage, Ibn Jama'a instructed the teacher on the priority of the subjects he teaches and their progression to match students' mental ability and interests in terms of difficulty, timing, and relevance. He put a curriculum in the importance of topics and their priority for study; he said: "... If lessons were various, it should be started with the most honorable and important, which consecutively are the Qur'an, the Hadith, the origins of religion, the origins of *fiqh*, the four jurisprudence schools, then discord grammar or controversy ..." (Ibn Jama'a, 2012: 64). Al-Khatib al-Baghdadi (vol. 1, 1996: 159-170) also recommended that the Qur'an should be the first science then the *hadith*. Ibn Khaldun (vol. 2, 2004: 171-204) mentioned the *Shari'a* sciences that were widespread during his reign (14th century of the Mamluk era), comparing them between the Islamic Levant and the Islamic Maghreb.

Through scholars' biographies of the Ayyubid and Mamluk eras in the Levant, it is shown that *Shari'a* sciences were popular in this period according to their priorities: *hadith, fiqh*, Qur'an sciences, and other religious sciences, then Arabic language sciences (Mahamid, 2013: 268-280). Ibn Jama'a warned to go first into the controversial matters of science to become aware of the most important science and does not affect his concept and perception. Ibn Jama'a took care of everything that helps the learner form his knowledge properly, so he advised the learner to beware of working on the difference between scientists or people. This harms him, as it confuses his thought, bored him, and misses science achievement. Additionally, he warned not to start studying rationally and reported matters because they baffle and shock the mind (Ibn Jama'a, 2012: 113).

Ibn Jama'a also recommended the learner to initiate his learning by hearing Hadith, studying its sciences, and considering its attribution, meanings, provisions, benefits, language, and dates, because its importance of being an origin of religion means the learner should be interested in studying Hadith in an early age, and hearing, working on the Hadith's narration and knowhow, but takes care of Hadith's knowhow more than the narration. Ibn Jama'a also urged the learner to care about Hadith's books, dates, and narrators, relying first on the two Ṣaḥīḥ (al-Bukhari and Muslim), then the rest of the famous books. After learning the Qur'an and Hadith, Ibn Jama'a recommended moving to study al-mabsutat; the student should survey all sciences to recognize their purposes, and then deepen understanding during the specialization stage after being entrenched in understanding the science of the origins of religion from the Qur'an and Hadith. In other words, the learner should educate and expand his knowledge from origins to branches (Ibn Jama'a, 2012: 115).

Al-Sam'ani (1993) also explained the ethics of Hadith's student (conveyor). At the same time, al-Zurnuji stated that the student should start with something closer to understanding by choosing small books that are simplified, i.e., small books that contain the abstracts of lengthy books (al-Zurnuji, 1981: 101). In this period of intellectual and political conflict, before Ibn Jama'a, it seemed that the emphasis on learning Hadith by narration was more than learning it by know-how. The Ayyubid Sultan Ashraf Musa (d. 635 AH/1237 AD) emphasized the science of religion, studied Hadith, and put conditions in his endowment of "Dar al-Hadith al-Ashrafiyya al-Juwwaniyya" in Damascus that the sheikhs who learned Hadith by narration (al-riwaya) are upper than those who learned Hadith by know-how (al-diraya) (al-Nu'aymi, vol. 1, 1981: 19-20).

Most educational scholars in Islam emphasize the method of studying, memorization, and correction. Al-Zurnuji, for example, emphasized this method of learning because it is important to review and repeat the lessons vigorously several times, as repetition achieves memorization. Besides, he emphasized the importance of

meditation and reflection in combination with frequent repetition diligently until understanding. This method needs to be gradual in studying, evaluating and discussing to extract the rightness by thoughtfulness and meditation (al-Zurnuji, 1981: 102-112). Ibn Jama'a also emphasized the method of reading and memorization ethics, where he recommended correcting what is read before memorizing. This helps the learner know and then memorize it well, which makes him confident of the authenticity and accuracy of his archives so that things do not get confused, and he can repeat what he had memorized well. (Ibn Jama'a, 2012: 114).

The gradation in learning sciences until reaching the desired end requires the learner some ethics of accompanying the sheikhs' sessions; for example, the student should attend his teaching sessions and not be delayed after his teacher comes, which is more beneficial, righteousness, and honor. Ibn Jama'a recommended the learner participate in the sessions of teaching and reading of his sheikh, and even all his sessions if possible. It is indeed required that the learner should be disciplined in these sessions. In addition, he should be in the best of pleasing appearance and purity, attend before the teacher, adhere to good manners and behavior and greet those present (Ibn Jama'a, 2012: 145). Al-Khatib al-Baghdadi also mentioned the ethics of hearing in the sessions of Hadith, saying: "the first thing that is required from a student when hearing is to keep silent and listen carefully to what the narrator says" (Al-Khatib al-Baghdadi, vol. 1, 1996: 292-305).

From the learners' ethics when attending the sessions and sitting; greet the attendees aloud and give the sheikh special regards greetings and honors, as well as when leaving. The learner should be polite and sit in the available place, as not to skip others to choose the place near the teacher. He is also required to sit as student in front of the teacher taking into account the right sitting down. Learners in learning sessions were usually of varying ages. Therefore, the learner should be polite to the attendees of the sheikh's sessions and respect those who were in the sessions whatever their age are, pay attention not to distinguish between others, and not to interrupt their talk during their lesson. The observance of these ethics aims to achieve the scientific relationship between the participants in the learning sessions during the lesson, strengthen the ties between them, find a kind of harmony and agreement, and avoid all that would provoke misunderstandings among the attendees. This also improves the educational and ethical atmosphere among all. Furthermore, the learner should not advance on others' shifts but adhere to his shift and not advance on his colleagues and skip them contrary to public morals. He should give his colleague a shift before him for need. Ibn Jama'a said that the learner must: "adhere his shift and do not advance without the satisfaction of others." Ibn Jama'a stressed the ethics of sitting in front of *sheikh*, that the learner should bring the required book and reads only after his *sheikh's* permission. While there are some ethics of question; the learner should not be afraid to ask any question about what he doesn't understand, choosing fine and well words because the question is a fundamental entrance to science, and the one who doesn't ask questions for shyness or swaggering will be ignorant (Ibn Jama'a, 2012: 118-123).

In addition, Ibn Jama'a was interested in cooperation between learners in studying, exchanging information, guidance among them, and motivating students for achievement. The student should guide his companions and other students to the methods of work and benefits, remind them what he has benefited from advice and study, guide and advise them by religion to enlighten his heart, and thank Allah and increase his time of thanks (Ibn Jama'a, 2012: 124). Al-Zurnuji stated that the learner should consult his companions in all situations, even in choosing their teacher. He said: "... seeking knowledge is considered from the highest and most difficult things, so consultation in it is the most important and obligatory thing" (al-Zurnuji, 1981: 72-74).

4. Learner's Ethics with Books

Libraries in early Islamic times spread inside the palaces of rulers and caliphs as well as in the scholars' houses. In the Abbasid era, public libraries began to spread, such as *Beit al-Hikma* in Baghdad and *Dar al-Elam* in Cairo. Since the spread of schools based on charitable endowments since the 12th century, these institutions have included libraries to serve learners and teachers. In the Ayyubid and Mamluk eras, the system of libraries was enriched in schools and its endowments, which required the development of systems and attention in their maintenance and management to preserve their legacy of books and copies, for studying, reading, copying as well as borrowing them (al-Nashshar, 1993; al 'Ish, 1991; al-Halluji, 1982; Hamada, 2000; al-Sufi, 1987). Ibn Tulun (d. 953 AH/1546 AD) mentioned the *al Diya'yya madrasa* and its library in Damascus, saying: "... this school has all of the world's books and *hadith* books, it has the handwriting of the four *imams*, the *Torah* and the *Gospel*..." (Ibn Tulun, vol. 1, 1980: 132, 138; al-Nu'aymi, vol. 2, 1988: 92-94; Ibn Kathir, vol. 13, 1988: 153; Mahamid, 2013: 240-259).

Therefore, Ibn Jama'a was interested in discussing the ethics of accompanying the books, where he talked about the importance of collecting books and lending them to get benefits, and how to preserve them while reading, then he arranged the sciences' books in terms of their importance. Some scholars and *waqf* owners mentioned in their endowments people who deserve to use or borrow the books they own. Some of them, for example, make their

books available for all learners, such as the scholar *Qutb al-Din al-Nisaburi* (d. 578 AH/1182 AD), and some of them limited their books for a certain category of students, such as *Quwam al-Din Muhammad al-Hanafi* (d. 858 AH/1454 AD), who allocated his books for the learners of the *Hanafi* School in Damascus (al-Nu'aymi, vol. 1, 1981: 361, 640; Ibn Hajar al-'Asqalani, vol. 1, 1992: 135-136).

Ibn Jama'a put the basics and rules for learner's usage of books. As for collecting them, his view was that the best and most useful way was to buy books, borrow or rent, and not waste time copying them unless the book was rare (Ibn Jama'a, 2012: 126). So, the learner should make an effort to get books and references that he needs for their importance to seek knowledge. But Ibn Jama'a assured the learner that collection books alone is not enough for the progress of science, but it must also include diligence, frequent reading, effort, and time in its consideration. Al-'Almawi also confirmed these ethics in dealing with books related to their correction, seizure, purchase, lending, copying, etc. (al-'Almawi, 2004: 130-139).

Ibn Jama'a and other scholars also defined the rules of ethics in lending and borrowing books. He urged the learner to lend his books and references to his colleagues and borrow from them for the reward and remuneration he receives. In addition, the borrower of the book should not prolong the book with him without need, but he should return it if he doesn't need it, preserve and maintain it from damage (Ibn Jama'a, 2012: 126; al-Sam'ani, 1993: 598-608). The researcher Yusuf al-'Ish cited one of the conditions to deal with the books of endowments, he said about the owner of books endowments: "... these books are not to be sold, given, inherited, and lent without guarantee" (al-'Ish, 1991: 249-250). Some of the scholars refused to lend their books because they consider them as a treasure, they do not lend for the difficulty to obtain them or fear from harm, as the scholar Badr al-Din Muhammad Ibn Makki did (d. 742 AH/1341 AD), who refused to lend a book to one of his close companions (Ibn Qadi Shuhba, vol. 2, 1994: 287).

On the other hand, some scholars considered lending books as good deeds, virtues, and signs of generosity and goodness, such as 'Izz al-Din Ibn al-Suwaydi, who wrote a poem praising those who lent him a rare book to read and benefit from in 632 AH/1234 AD, where he said: "... and lending strange books is still from the habit of scholars and virtuous" (Ibn Abi' Usaybi'a, 1965: 759-760). Al-Sam'ani and al-Baghdadi also cited numerous examples of poetry about lending books, as it denotes good generosity in dealing with lending and borrowing, as well as the importance of ethics of dealing with them (Al-Sam'ani, 1993: 600; Al-Khatib al-Baghdadi, vol. 1, 1996: 369-382).

Preservation of books and arrangement of the library during the time of Ibn Jama'a had particular importance. As a library has several functions, it is considered book storage, a place for reading, memorization, research, information collection, and has copies of books or parts thereof (al-Ish, 1991: 395-398). The books were kept in the bookcases/*khaz'in al-kutub* of the library, as they were called in that period of the middle ages to preserve, organize, and arrange them. This required employees with special skills in dealing and caring for these books, including the so-called "*khazin al-kutub*" and "*munawil al-kutub*, "who provides books to learners (al-Nu'aymi, vol. 1, 1981: 361).

Also, the learner should check the authenticity of the book before borrowing or buying. Ibn Jama'a had a moral view of this. The learner should check and browse book's papers to ensure that it hasn't damaged before taking it. In addition, while copying or reading books, Ibn Jama'a recommended that the learner keep the book when he put it down, not neglect it, and open and fold it well. Likewise, Ibn Jama'a emphasized that the learner should be clean and pure when he copies the book of *shari'a* sciences, facing the *Qiblah* and begins to write "In the name of Allah, Most Gracious, Most Merciful, "praise and thank Allah and pray for his prophet, because of the importance of sanctifying those *shari'a* books (Ibn Jama'a, 2012: 129-130). Dealing with books according to Ibn Jama'a conformed with the view of al-Zurnuji, where it is necessary to praise religious books, deal with them politely and respectfully, where al-Zurnuji said: "veneration of books is from veneration of knowledge, the learner should take the book with complete physical purity... he should put the book of *tafsir* above all other books, and put nothing else on "(al-Zurnuji, 1981: 80-85).

The need for book copying, buying, or borrowing in this period promoted the profession of copying and selling books by some scholars or people who specialize in calligraphy and writing skills. It also helps to popularize the book markets in the major cities of Egypt and the Levant, such as the book market (*Suq al-kutubiyyin*) in Damascus, Aleppo, and Cairo, it is also called *(Suq al-warraqin)*, for the sale of books, papers, writing tools, bookbinding, and others. (al-Nu'aymi, vol. 1, 1981: 95, 223, 273, 401-402 ؛ al-Nu'aymi, vol. 2,1988: 47-48, 391 ؛ ؛401 ،400Ibn Abi 'Usaybi'a, 1965: 688; Ibn Hajar al-'Asqalani, vol. 1, 1992: 305352 ،, 405, 481-482؛ Ibn Hajar al-'Asqalani, vol. 2: 31, 200, 349, 419; Ibn Hajar al-'Asqalani, vol. 3: 402; Ibn Kathir, vol. 13, 1988: 25, 215, 300;

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Ibn Kathir, 14: 8, 185-186; Ibn Qadi Shuhba, vol. 3, 1977: 427; Ibn Tulun, vol. 1, 1980: 132-133; al Tabbakh, vol. 5, 1989: 236-237, 441; al-Yunini, 1998: 196-201).

These things about the popularity of books helped to provide libraries with books that are rare or needed by students, and even private libraries began to spread in the homes of rich scholars. For example, al-Qasim Ibn' Asakir (d. 600 AH/1203 AD), son of the famous Damascene historian "Ibn 'Asakir" copied many books, including the writings of his father "History of Damascus" (al-Nu'aymi, vol. 1, 1981: 102; al-Nu'aymi, vol. 21988 ‹: 78-85 ، ‹178 ‹129-128 ‹86 Ibn Kathir, vol. 14, 1988: 158; Ibn Hajar al-'Asqalani, vol. 2, 1992: 386-387; Ibn Abi' Usaybi'a, 1965: 673). As for the writer Shihāb al-Dīn Ahmad al-Nuwayri (d. 733 AH/1332 AD), the author of the book "*Nihāyat al-Arab fī Funūn al-Adab*," has also dealt with copying books for trade and livelihood, and has copied the book of al-*Bukhari* in Hadith eighty times to sell, and also copied his book "*Nihāyat al-arab fī funūn al-adab*" which consists of thirty parts for sale and trade (Ibn Hajar al-'Asqalani, vol. 1 1992: 197). At the same time, some scholars hired copyists to copy books in exchange for money, either to get full-time learning or to get rare books, for example, Muffaq al-Din Ibn al-Mutran (d. 587 AH/1191 AD), who hired three copyists to get rare books in medicine, until his library became rich in precious and rare books containing ten thousand books (Ibn Abi' Usaybi'a, 1965: 655). Also, Amin al Dawla al-Samiri (d. 648 AH/1250 AD) who has hired ten copyists to enrich his library, as Ibn Abi' Usaybi'a said: "... he acquired many great books on all sciences, copyists always write for him ... he grouped in his bookcase more than twenty thousand books..." (Ibn Abi' Usaybi'a, 1965: 725).

With the spread of copying for personal or commercial purposes, the improvement of calligraphy and the choice of writing tools have become an art of special importance. Ibn Jama'a advised learners to avoid bad handwriting because it causes pain to the eyes; therefore, the learner is always required to improve his handwriting because good handwriting is a sign of correctness of writing. In this context, Ibn Jama'a said: "he should improve his handwriting well, because it is a sign, the clearer and finer handwriting, is the best" (Ibn Jama'a, 2012: 131).

Ibn Jama'a and other scholars also pointed to the ethics of correcting the books, which have importance in reviewing the writing, controlling and checking, examining the spelling, finding errors, and correcting them. Even Ibn Jama'a focused on clarifying the writing in the footnotes, writing numbers or symbols for indication and clarification, and adding benefits and important alerts; this shows the importance of accuracy in the correctness of writing and clarity in all its aspects so that things do not become confused for the reader, which makes it easier to understand while studying and reading (Ibn Jama'a, 2012: 132-133; Al-Khatib al-Baghdadi, vol. 1, 1996: 428). Ibn Jama'a also emphasized the importance of segregating the sections and chapters in writing by dividing the book into major sections and headings with another color to facilitate reading, research, and review for the learner. Because highlighting sections and chapters, segregation, and separating paragraphs are valuable in facilitating the extraction and clarification of what is meant from the written material. (Ibn Jama'a, 2012: 134-135).

5. Learner's Ethics in the *Madrasa's* housing

This topic is considered one of the educational topics originally developed by Ibn Jama'a, who dealt with this topic from an educational and moral perspective. Since the development of the *madrasa* foundation, *awqaf* owners have been interested in providing housing and student facilities to serve students, teachers, and school maintenance service providers. Thus, conditions, amenities, expenses, and food were provided to students and others, making them full-time for scientific, cultural, and educational purposes (Mahamid, 2013: 226-231). The phenomenon of student and learner housing in schools require them to leave their families to reside in housing designed for this purpose to serve and facilitate science for learners (al-'Urdi, 1992: 164-165, 172; al-Tabbakh, vol. 4, 1989: 334, 425-426; Ibn Shaddad, vol. 1, 1991: 260-261).) For example, al-Sulṭan Salah al-Din Ayyubid put conditions in his *waqf* on the *Khanqah al-Salahiyya* in Jerusalem, that the residents were required to carry out behaviors and activities specified to them, and anyone who violates these conditions was expelled from the institution and lost his right to live there unless he apologizes (al-'Asali, vol. 1, 1983: 81-102; Mahamid, 2009b: 201-206).

Therefore, the learner's behavior in the residential school is considered a social and civilizational phenomenon in the perspective of Ibn Jama'a. He realized the importance of adopting the rules of good behavior, which is supposed to be adhering by the learner towards his educational institution to benefit him and his colleagues. Therefore, he guided the learner to a set of manners, which must be adhered to. For religious and moral ethics, the learner should choose the residential school that suits his needs with an open environment that ensures comfort, safety, and stability, to help him dedicate himself to seek knowledge, do religious performance, and consider the educational and behavioral climate. Ibn Jama'a said: "the learner should pick school that his owner is as much as possible pious and farther from the deviations." Many teachers also stay in school dormitories in their rooms, so; the teacher should be a model in his behaviors. Therefore, the qualities of the teacher are considered to be mutual ethics between the learner and his teacher; Ibn Jama'a specified a whole chapter about scholar's ethics in his book,

that the teacher must have good qualities to be emulated: to be virtuous, polite, religious, honorable, anger restrainer, generous, companion to his students, patient to different students and eager to benefit them (Ibn Jama'a, 2012: 138).

For the importance of residential schools in the educational process, the learner should recognize the conditions of the school in which he lives, since it is residences for students and learning to do its rights by being acquainted with its system, scientific and moral rules, ethics and behaviors that he should commit to with his teachers, colleagues, and neighbors, and to maintain its building, and the reputation of the school, that's to gain the desired benefit from his staying (Ibn Jama'a, 2012: 139-140).

The owners of *madrasa's* endowments put certain rules that govern the school system to organize residence, preserve furniture, and not allow access to those who do not reside or undesirables known of bad morals. According to *madrasa's* atmosphere, it varies between freedom and narrowing, such as allowing students to stay outside school sometimes to visit their parents, attending to needs or recreation, as the rules in the *Khanqah al-Salihiyya* were in Jerusalem. (al-'Asali, vol. 1, 1983: 91-100; Mahamid, 2009: 201-206). Ibn Jama'a said in this context: "when *madrasa's* owner limits the residence schools to those who live in, then if someone who doesn't stay in these schools inters them, he will be disobedient and unjust" (Ibn Jama''a, 2012: 140 (.

Thus, the learner should seize his time in school by accompanying those who help him to achieve his goals, encourage him and relieve his worries, bring him closer to Allah, guide him in controlling his morality and motivate him to seek knowledge because schools and their endowments were not established for playing, and corrupting morality, but to help the student to seek knowledge. The duty of the learner is not to engage in cohabitation and companionship but to care about himself and his achievement, and the wise learner is who makes the school a house to achieve his purpose until he leaves it. Since the learner spends most of his time in school, because he is away from their parents and travels to seek knowledge, he should have the necessary ethics for such conditions, whether religious or moral. Furthermore, the learner must show great respect to the school's staff, show affection and reverence, be kind in his words and actions, not harm them, be patient, and not disturb and offend his colleagues because they are the people of knowledge. (Ibn Jama'a, 2012: 141-142).

These circumstances in school residence require a need for psychological stability to create the right conditions for studying, and this obliges the learner to choose the right neighbor and place in the school residence. The influence of neighbors is important on a learner's life negatively or positively, so he should choose his neighbors, who are known well for their love to engage in knowledge. Ibn Qudama al-Maqdisi mentioned the conditional qualities that one must envisage in those who want to company them; he mentioned the ethics of companionship, brotherhood, cohabitation of creation, and other manners and their virtue (al-Maqdisi, 1997: 114-123). Ibn Jama'a said in this context: "the learner should choose his companions as possible as from those who are righteous, laborious, generous, and virtuous, to help him in achieving his aims (Ibn Jama'a, 2012: 142).

To preserve neighborhood ethics, Ibn Jama'a referred to the types of harm that some neighbors may suffer, and he invited the learner to stay away from the behavior that causes abuse to neighbors, such as looking at the houses of neighbors if the door was opened, and preserving the ethics of the neighbor. Also, the learner should avoid sitting at the doorways of public schools or ways to not cause inconvenience to neighbors and colleagues and harass the passers-by. Thus, it is noticeable that Ibn Jama'a addressed the minutiae of matters in the learner's ethics with his residence or other places within the school. School residence ethics requires maintaining public and private cleanliness. Besides the learner's ethics with himself and others, he should also maintain cleanliness in public places in the school, such as the mosque, classroom, or his secret place for studying. These places, usually furnished, require the learner to keep their cleanliness, maintenance, and purity (Ibn Jama'a, 2012: 143-145).

Summary and Conclusions

We can say that Ibn Jama'a took care of the learner's personality in terms of ethics that he should have, as a motivation for getting knowledge, and protecting the learner from committing sins and vices. He also took care of the learner's physical and mental health to continue seeking knowledge without problems affecting his career and scientific future. It is also clear that Ibn Jama'a was interested in developing many ethics and behaviors in the learner in his relationship with the teacher, whether it is in the sessions of knowledge, outside, or in everyday life in general. These ethics reflect respect for knowledge and teachers on the one hand and provide an appropriate psychological and scientific atmosphere that allows the learner to benefit well from his teacher on the other hand. It is noted the emphasis of Ibn Jama'a on the ethics and behaviors that the learner should have during his lessons and sessions of science and the behaviors that should be adopted to seize his time and effort and achieve knowledge. These norms of behavior emerged from religion and morality, reflecting the cultural and educational conditions of society and individuals.

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Moreover, it is evident in this study the keenness of Ibn Jama'a to determine the learner's duties towards the residential schools; in terms of preservation it's public and private spaces and that he should be calm and quiet and not harm colleagues or neighbors nearby residential students. From the above, it is clear that the scholar and the thinker Ibn Jama'a has touched on many ideas, views, and educational principles in which contemporary education operates today as its observance of the individual differences' principles, its interest in the suitability of education in proportion to the learner's level as well as his interest in the principle of learner's motivation. This indicates that both the educational process in general and the learner, in particular, have received their deserved attention through the intellectual effort provided by Ibn Jama'a to know and realize the relationship between the learner's nature and the education process.

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