

The Pedagogical Competencies of the Qur'anic Teacher through the Book *Al-Tabayan in Adab Al-Qur'an* by Imam Al-Nawawi

Mohamed El Sayed Mohamed Abdou¹, Mohammed Ebrahim Sakr², Abdul Mongi Mohmoud Madian³

¹Kulliyah Usuluddin and Sains Quran, Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam, Shah (UniSHAMS), ²Sultan Ahmad Shah Pahang Islamic University (UNIPSAS),

³P.H.D Al-Azhar University

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v13-i2/21223>

DOI:10.6007/IJARPED/v13-i2/21223

Published Online: 21 April 2024

Abstract

The research strive to explain the features of pedagogical thought among some hadith scholars in the seventh century AH, as a continuation of the research episodes in the history of Islamic Pedagogical Thought, through the Book *Al-Tabayan in Adab Al-Qur'an*. The problem of the research consists in the fact that a group of hadith scholars whose works contained some significant pedagogical issues – these works – need scientific study to highlight them, shed light on them, and analyze them in a precise scientific manner, in line with the movement to revive the Islamic Pedagogical Heritage at the present time. The significance of the research is to explain the efforts of Muslim educators of different cultural backgrounds, as a significant source of Islamic Pedagogy, in line with the movement to revive and consolidate Islamic Pedagogical Thought and emphasize on its identity in the present era. Researchers have used the Analytical Approach, with the aim of analyzing the writings and ideas of Imam Al-Nawawi reaching to the pedagogical opinions included in the book, using primary and secondary sources relevant to the subject.

Keywords: Pedagogy, The Holy Quran, Hadith Scholars

Introduction

The Holy Qur'an is the basic source of Islamic education, from which intellectual trends originate to address educational issues in the Islamic heritage, with differences in the nature of approach and treatment, which is mainly due to the difference in the nature of specialization. The scientific specialization presents curricula and methods for research and a method of treatment that differs from one specialization to another. Among these curricula is: the book *Al-Tibyan fi Adab Hamla al-Qur'an* by Imam al-Nawawi.

Research problem

The problem of the research lies in the fact that a group of hadith scholars whose works contained some important educational issues that need scientific study to highlight them, shed light on them, and analyze them in a precise scientific manner in line with the movement to revive the Islamic educational heritage at the present time.

Research Questions

The study answers several questions, including:

- 1- What are the features of Imam Al-Nawawi's educational thought through the book *Al-Tibyan fi Etiquette of the Holy Qur'an*?
- 2- What are the educational foundations for preparing a Qur'an teacher in general from Imam al-Nawawi's perspective?
- 3- What are the general etiquette for the teacher and learner of the Holy Qur'an according to Imam al-Nawawi?

Research Aims

The study aims to achieve several objectives, including:

- 1- Explaining the features of Imam Al-Nawawi's educational thought through the book *Al-Tibyan fi Etiquette of the Holders of the Holy Qur'an*.
- 2- Clarifying the educational foundations for preparing a Qur'an teacher in general from the perspective of Imam al-Nawawi.
- 3- Explanation of general etiquette for the teacher and learner of the Holy Qur'an according to Imam al-Nawawi.

Research Importance

The importance of this study lies in the following:

Theoretical importance: The importance of the research comes in explaining the efforts of Muslim educators of different cultural backgrounds, as an important source of Islamic education, in line with the movement to revive and consolidate Islamic educational thought and confirm its identity in the present era.

Practical importance: Benefiting from the writings of hadith scholars regarding the etiquette of the scholar and the learner as necessary conditions for those applying for teaching positions in schools and universities, in order to ensure the presence of qualified teachers and professors capable of advancing the educational and pedagogical process.

Previous Studies

1- The study of Al-Nahdi (2017) showed the reality of qualifying special education teachers in light of the competencies needed for special education teachers and general education teachers and the extent of similarity and dissimilarity in the necessary skills.

2- Ben Moussa and Boudiaf (2017) conducted a study aimed at revealing the level of competencies.

Teaching special education teachers and identifying differences between different samples (gender,

Academic qualification, specialization.

Pedagogy "Al-Tarbia" is defined linguistically as: Development, enlargement, enhancement and improvement. This meaning came in the Arabs' saying (raba, yarbū, with the meaning of enlarged and grown) and the meaning of emergence and flourishing. The Arabs say "rabiya" as in the meter of "radia" as the meaning of "to repair something and handle it until it is fixed." (Abu Muslih Adnan, p. 79)

Pedagogy "Al-Tarbia" is defined terminologically as: It is the set of processes through which society can transfer its acquired knowledge and goals to maintain its survival. At the same time, it means the continuous renewal of this heritage, and also of the individuals who carry

it. It is a process of growth and has no goal other than more growth. It is life itself with its growth and renewal (Al-Rashdan, 2018)

The Holy Qur'an is the word of Allah revealed to the Prophet Muhammad -May Allah bless him and grant him peace- through the Trustee of the Revelation, Gabriel -Peace be upon him- and transmitted to us with consecutiveness.

Hadith Scholars: They are those who specialize in studying the Prophet's hadith through narration and knowledge, and are skilled in distinguishing authentic from unfounded. One of their most prominent scientific characteristics is accuracy in research and full attention to knowledge, by which they target their works (the science of hadith). They are aided in this by a strong motivation and a strong tendency toward religiosity, along with the strength of memory and absolute justice in research (Al-Khouli, 2021).

The First Section: Biography of Imam Al-Nawawi

Studying any personality requires studying the circumstances surrounding it and the environment in which it lived in order for the study to begin through these influential factors to reveal the secret of the genius of this personality, and how it has benefited society, especially since scientific research has proven that the person is affected by the conditions and circumstances surrounding him, just as he is affected by the environment in which he lives, which has a great role in adapting his life and imprinting it with a special character. The type of education he receives at home and at school, as well as the general spirit that prevails among his professors, teachers, and the students who surround him and associate with him, and the books he reads are all significant factors in shaping his personality, adapting its trends, and determining its path and approach (Sultan, 1975)

(A) Genealogy:

He is **the Imam, Hafiz, Mufti, Sheikh of Islam Abu Zakaria Yahya bin Sharaf bin Mary bin Hassan bin Hussein bin Muhammad bin Juma bin Hizam**, Al-Hazami, Al-Nawawi, Al-Dimashqi (from Damascus), of Al-Shafi'i Doctrine in Jurisprudence, of Al-Ash'ari school of thought in creeds and beliefs. However, and as for his nickname "Abu Zakaria"; This is because his name is Yahya, and the Arabs used to call anyone who is named like that "Abu Zakaria", out of reference to the Prophet of Allah, Yahya, and his father Zakaria -Peace be upon them. Imam Al-Nawawi's nickname was considered a matter of merit, because the Imam did not marry (Sultan, 1975). Indeed, Imam Al-Nawawi was denominated "Muhyi Al-Din", and he became famous for his denomination during his lifetime. His name is hardly mentioned except in conjunction with his title.

Historians have agreed to specify the month of Muharram in the year six hundred and thirty-one AH as the time of his birth. No one who wrote about his biography would neglect to specify this month as the time of his birth. Some of the historians said that Imam Al-Nawawi was born in the middle ten days of Muharram in the year (631 AH), and it was said that he was born in the first ten days of Muharram; however, the first opinion is the most correct one. This is based on what his student Ibn Al-Attar mentioned, and he is the one most closely associated with Imam Al-Nawawi (Ibn Al-Attar, p. 3).

As for his upbringing; al-Nawawi had barely reached the age of discernment when Allah revealed to him miracles that qualified him to bear the responsibility of explaining the noble Sharia. This started from a vision he saw, while he was seven years old. While he was sleeping on the night of the twenty-seventh of the month of Ramadan next to his father, as Ibn Al-Attar narrated based on his father narration, Allah -Glory be to Him- revealed one of His

secrets in the blessed month of Ramadan, the realization of which is hidden from many of His creation, which is the Night of Destiny " Laylat Al-Qadr". He woke up from his slumber at about midnight, and saw that their house was filled with light. He was amazed because of the pitch black darkness he knew on this night. He did not realize, due to his young age, that this night was blessed, and it was the most promising of nights, according to the majority opinion (Ibn Al-Attar, p. 5). He -may Allah Almighty have mercy on him- grew up within his father care, and lived his youth in the embrace of his village (Nawa). It was not possible for him to seek knowledge and study in his youth, as it was possible for other scholars who sought knowledge at an early age. This is because he used to participate with his father buying and selling in his shop, and helped him earn a living throughout his youth (Al-Subki, vol. 5/166). Indeed, Imam Al-Nawawi's life was not like other young people's, as no one knew or saw him in youthful zeal or childish manners in his youth. No doubt these manners could not happen to one like him, for he was as Al-Yonini said: "He often recites the Noble Qur'an and remembers Allah - Glory be to Him-, turning away from this world and turning to the afterlife from the beginning of his state of upbringing, as if Allah had prepared him from his childhood and youth to carry the legacy of prophecy in knowledge, piety, and righteousness" (Al-Sakhawi, p. 44).

After Al-Nawawi had learned to recite the Holy Qur'an and memorize what he could from it, and had learned to write, and he loved it very much, his father sensed his son's desire to seek knowledge and his intense longing to work in it. Therefore, he decided to accompany him to Damascus in the year 649 AH, and he was nineteen years old at the time (Ibn al-Attar, p. 55). At that time, Damascus was the cradle of Arabic sciences, a home for hadith, and a shelter for jurisprudence (Ibn Katheer: The Beginning and the End "Al-Bidayah wa'an-Nihayah", vol. 13/278), so Al-Nawawi entered Al-Saremeya School^(*) and then moved from it to Al-Rawahiyyah School^(*) because there was no room for students to spend the night in the first school, unlike the last (Al-Sakhawi, p. 5).

Al-Nawawi is considered one of the mujahideen who sought knowledge in the right way of jihad, because he considers his request as an obligation, and that it is better than the voluntary fasting and prayer.

He says: "Being occupied with knowledge is one of the best forms of closeness (to Allah), the most noble of acts of obedience (to Allah), the most significant types of goodness, and the most certain of acts of worship" (Al-Nawawi, p. 63). Indeed, he set an example by devoting himself to the pursuit of knowledge at both ends (day and night), and controlling his time by studying, writing, or reading. He used to read twelve lessons to the sheikhs, for explaining and correcting them (Al-Sakhawi, pp. 7-11).

Imam Al-Nawawi continued this endeavor "Ijtihad" even when he began writing. Al-Sakhawi quoted Al-Adhrai as saying: "His production reached two notebooks or more every day" (Ibn Al-Attar, p. 15). It was narrated that he used to write until his hand became tired, so he would put down the pen and then chant:

**Even if these tears are flowing,
If I am not happy, it is a wasted tear**

Al-Nawawi wanted to work on medical science, so he bought some books on it and decided to work on it, but he was not satisfied with it, so he sold the medical books he had bought and focused on his first study of other types of science (Ibn Al-Attar, p. 15). Imam Al-Nawawi has continued his scientific career until he became qualified for that high position, especially in hadith, jurisprudence, and language, as he achieved the goal sought by scholars, and attained the three ranks: knowledge, asceticism, and enjoining good and

(*) Al-Saremeya School: One of the Shafi'i schools in Damascus. See: Al-Naimi, Abdul Qadir bin Muhammad: *Al-Daris fi Tarikh Al-Madares*, Part 1, edited by: Ibrahim Shams Al-Din, Beirut, Dar Al-Kutub Al-Ilmiyyah, 1410 AH - 1990 AD, p. 6.

(*) Al-Rawahiyah School: One of the Shafi'i schools in Damascus. See: Al-Naimi: *Al-Daris fi Tarikh Al-Madares*, Part 1, previous reference, p. 265.

forbidding evil, until it was said: "If every rank belonged to a person, it would be a long journey" (Abu Ghudda, p. 96). So he -may Allah have mercy on him- was good for himself and his nation "ummah". Because of his knowledge, Allah has revived the acts belong to the Sunnah and put an end to heresies. Indeed, people gathered around him and benefited from the fruits of his efforts early after his seeking knowledge had been late.

(B) His Sheikhs

Imam Al-Nawawi lived almost his entire short life in pursuit of science and knowledge, and was keen to become familiar with the culture of his time. So he devoted himself to the sciences, drawing from them what Allah destined for him to obtain, and began to join classes of lessons for several sheikhs, until the number of sheikhs from whom he took knowledge reached more than twenty of the best scholars of his time, and of those who excelled in various sciences and types of knowledge such as jurisprudence, hadith, science of fundamentals (of religion), and science of Arabic language, and other specializations, including: Abu Ibrahim Ishaq bin Ahmad bin Uthman Al-Maghribi, Abdul Rahman bin Ahmad bin Muhammad bin Qudama Al-Maqdisi (from Jerusalem) of al-Hanbali Doctrine in Jurisprudence, Abu Muhammad Abdul Rahman bin Nuh Al-Maqdisi (from Jerusalem) and then Al-Dimashqi (from Damascus), the guardian of Al-Rawahiyah School, the great imam and hadith scholar Al-Diyaa bin Tammam of Al-Hanafi Doctrine in Jurisprudence, whom he (Al-Nawawi) adhered to for learning hadith and every matter related to it, and many others (Al-Dhahabi, p. 324).

(C) His Students

The characteristics that distinguished Imam Al-Nawawi, such as the strength of his memorization, the numerousness of sheikhs, and his enthusiasm for seeking knowledge, made him a destination targeted by many students who sought knowledge. Among his most famous students who obtained knowledge at his hand were: Aladdin Ali bin Ibrahim -known as Ibn Al-Attar, Ibn Abi Al-Fath Al-Hafiz, Al-Hafiz Al-Mizzi, Abdul Rahim bin Muhammad bin Yusuf Al-Sanhuri, Abu Al-Abbas Ahmad Al-Darir Al-Wasiti -nicknamed Al-Khallal, and Muhammad bin Ibrahim bin Saad Allah.

(D) His Scholarly Position

Imam Al-Nawawi reached a high position in many sciences. He became an imam in hadith and its sciences, jurisprudence and its principles, language and other sciences. Imam Al-Nawawi assumed a great position, as is demonstrated by the description of his student Ibn Al-Attar; whereas he said: "My Sheikh and my role model is the Imam, who has useful books and praiseworthy writings, and is incomparable in his time, unique in his era, and who is steadfastly fasting and praying at night, and who is ascetic in this world and desires the hereafter, and the one who enjoys good morals and Sunnah virtues. He is the virtuous scholar whose knowledge, imamate, and majesty are agreed upon, and his asceticism, piety, worship, and maintenance in his words, deeds, and situations, has clear miracles and honors, and he who give Muslims preference over himself and his wealth, and he who is responsible for

(Muslims) rights and the rights of those in charge of their affairs by advising and praying for the people, and he who preserves the doctrine of Al-Shafi'i and its rules, foundations and branches, the doctrines of the Companions and Followers, the differences of opinion among scholars, their agreement and consensus, and what is famous of all of that, and he, in this regard, follows the path of the Salaf. Indeed, he spent all his time in various types of knowledge and work; some of it for writing, some for teaching, some for prayer, some for recitation, and some for enjoining good and forbidding evil" (Al-Sakhawi, p. 5).

He had a wealth of writings that made him occupy a high position in the history of Islamic thought and Islamic civilization. Ibn Al-Attar said about him; "Indeed, Al-Ta'eqi Ibn Al-Salah did not achieve what the Sheikh (Imam Al-Nawawi) achieved in terms of knowledge, jurisprudence, hadith, language, and the prettiness of speech" (Ibn Al-Attar, p. 36).

(E) His Death

He passed away in (Nawa), at his father's house. He was struck by an illness that did not give him a second chance, and he died -may Allah have mercy on him- on the night of Wednesday; the twenty-fourth of the month of Rajab in the year 676 AH. When the news of his death reached Damascus on Friday night, prayers were called at the Damascus Mosque, and Absentee Funeral Prayer "Salat Al-Gha'ib" was performed over him there. Muslims deeply regretted his death, and twenty individuals eulogized him in more than six hundred verses (Ibn Al-Attar, p. 10).

Based on the foregoing; it is clear that Imam Al-Nawawi had gone on a visit -before his death- to the graves of his sheikhs, bidding them farewell and praying for them. This is an aspect of Islamic Pedagogy that Imam Al-Nawawi was raised on, which includes that the sheikh has over his student the rights of a father over his child in terms of connection and righteousness, as it is not righteousness for a person to keep up with his sheikh while he is alive, but after he dies, his connection with him is cut off. He was -may Allah have mercy on him- the most righteous of people and the most connected of people, especially with his scholars during their lives and after their death.

(F) His Scientific Production

Imam Al-Nawawi was famous for his numerous works compared to the short duration of his life, and if this indicates anything, it indicates the blessing of the time that Allah gave him. His writings have spread throughout the Islamic world, and his fame has spread. We rarely find a library or a Muslim house that does not contain one or more of his books, among them are: "Al-Minhaj fi Sharh Sahih Muslim Ibn Al-Hajjaj", "Riyadh Al-Salehin," "Al-Nawawi's Forty Hadith," and "Al-Tabayan in Adab Al-Qur'an" (Al-Sakhawi, p. 12) and others.

Based on the foregoing; the school of hadith scholars had gathered under its banner a large constellation that could not have gathered except on a heavenly basis, which is the honorable Sunnah of the Prophet. Perhaps the connection between the school of hadith scholars and the second source of Islamic legislation is what helped it occupy a wide space in the Islamic pedagogical arena. This is clearly evident in the books that the Islamic library abounds with today. Despite their abundance and their different approaches and topics, they have a common objective, because the means may be multiple but the utmost remains the same. In addition to this, the school of hadith scholars was not isolated from the people or the society in which they lived, but rather they lived their lives participating in many aspects of social life. Therefore, they had relationships with people and with each other that differed according to

people, times, and places, and their biography and writings were an actual biography of all of this, meeting the public and private needs of their time. Moreover, their relationship with other scholars was also based on love, affection, compassion, and self-sacrificing, as long as the scholar was following guidance, not he violates the truth out of his own whims or personal interest, and if he (the scholar) violated, hadith scholars would defend the truth from the interests of the public so that no one is misled by it.

The Second Section: General Etiquette of the Teacher of the Holy Qur'an according to Imam Al-Nawawi

Introduction: The Holy Qur'an is the original source of Islamic Pedagogy, from which intellectual trends originate to address pedagogical issues in the Islamic heritage, with differences in the nature of approach and processing, which is mainly due to the difference in the nature of specialization. Scientific specialization presents approaches and methods for research and a method of processing that differs from one specialization to another. While the study presents the issue of preparing a Qur'an teacher, it aims to present the pedagogical foundations for preparing a Qur'an teacher in general from the perspective of Imam Al-Nawawi, or the learner of the Holy Qur'an. This is only for the purpose of setting an example, and therefore the study will attempt to present the following: General Etiquette of the Holy Qur'an Teacher, General Etiquette of the Holy Qur'an Learner, and General Etiquette for Reciting the Holy Qur'an and all of them are presented in accordance with the Imam Al-Nawawi perspective.

Firstly, it should be noted that the common name for the teacher of the Qur'an or the teacher of the book in this century is the "Educator," as mentioned in most endowment documents, while some documents call him the "Jurist," in addition to the well-known title of the "Teacher." The Qur'an teacher in this century is similar to the primary school teacher in the present era in that he teaches children the basic sciences, and supervises their upbringing and guidance, which the Qur'an bearer must follow, especially Imam Al-Nawawi, who, through his famous book "Al-Tabayan in Adab Al-Qur'an," dealt with the first stage of education through explanation and analysis, especially for learning the Holy Qur'an, as he put the principles for this stage, whether on the part of the teacher or the learner, to ensure that Muslim children have a good memorization of the Holy Qur'an. He also discussed in his aforementioned work the professional rules that must govern the process of teaching the Holy Qur'an and its pedagogical foundations. Now, the researcher will present the professional rules that govern the pedagogical process, as stated by the Imam, including:

(A) Learning and teaching the Qur'an seeking the pleasure of Allah:

Al-Nawawi said: "The first thing that the reciter and the reader should do is to intend by this the pleasure of Allah Almighty, and not to intend by it (by reciting, learning and teaching the Qur'an) the attainment of a worldly goal such as money, leadership, or prestige, or elevation above their peers, or praise among the people, or calling people's attention towards them or so." Allah -Glory be to Him- said: **{And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.}** [Al-Bayyinah: 5] and based on what is stated on the Two Sahihs on the authority of the Messenger of Allah -may Allah bless him and grant him peace- he said: "Actions are but by intention and every man shall have but that which he intended" (Sahih Al-Bukhari, p. 3). This hadith is one of the fundamentals of Islam, and it was narrated on the authority of Ibn Abbas -may Allah be pleased with them both- who said: "A

man is given only according to his intention" (Al-Nawawi, p. 17) and it was narrated on the authority of other than Ibn Abbas that; "People are given according to their intentions" (Al-Khatib Al-Baghdadi, p. 257), and "He (the Qur'an reciter or learner) should use the hadiths mentioned regarding glorification and Tahlil and other remembrances and supplications, and he should observe Allah Almighty in his secret and public affairs and maintain that, and his reliance in all his affairs should be on Allah Almighty" (Yahya Hassan Ali, p. 54), and "When the pursuer seeks knowledge in order to please Allah, he feels great spiritual happiness as he obtains knowledge, a happiness that overcomes the difficulties facing him and makes him able to expend effort and time in satisfaction and joy. Perhaps this explains the strength of the scholars of the Salaf to endure many difficulties in order to obtain knowledge, and it also explains, on the other hand, this huge scientific harvest that they achieved during their studies" (Al-Nawawi, pp. 46, 47).

(B) Adhering to proper social behavior and good morals

The teacher of the Qur'an must be of the most perfect character, full of virtues, and abstain from everything that the Qur'an has forbidden out of respect for the Qur'an, and be protected from vile gains, honorable in soul, and humble toward the righteous and good people; "The bearer of the Qur'an is the bearer of the banner of Islam, so he should not play around with people who do the same, should not be distracted with people who do the same, and should not engage in idle talk with people who do the same, out of respect for the right of the Qur'an" (Al-Nawawi, p. 47), and "the teacher should be imbued with the virtues mentioned in the Sharia and the good qualities, and he must be extremely careful against envy, hypocrisy, arrogance, and contempt for others, even if he is inferior to him," and "He should not envy any of them because of his apparent prowess, and not begrudge what Allah has bestowed upon them, for envy of outsiders is strictly forbidden, so how about the learner who is in the position of a child, and who returns from his virtue to his teacher in the afterlife a great reward, and in this world beautiful praise" (Al-Qadi and Zaydan, p. 114). This is because adhering to proper social behavior -especially the people of the Qur'an- is considered an original feature of the teacher and distinctive of his behavior, and the source of this is the environment of the Qur'an, which calls for continuous interaction between the teacher and the factors of the environment surrounding him. One of the effects of this is that the individual's physical, mental, and psychological components, inherited and acquired, interact under the components of the surrounding environment, which is the environment of the Holy Qur'an in here that enables a person to grow up well.

(C) Physical and psychological preparation for reciting the Qur'an

The bearer of the Holy Qur'an must strive to maintain purity in his body, such as "depilating the mustache, trimming the nails, combing the beard, and removing unpleasant odors and objectionable clothing. He should clean his mouth with the siwak, if he wants to recite (the Qur'an), and it is desirable to recite (the Qur'an) in a state of purity, and the place in which he recites (the Qur'an) should be clean. This is why a group of scholars deemed it desirable to recite (the Qur'an) in the mosque because it brings cleanliness and honor to the spot, and achieves another virtue, which is seclusion "Itikaf." In this regard, Al-Nawawi says; "It is desirable for the teacher to be keen on teaching them (the learners), preferring that to his own worldly interests, which are not essential, and to empty his heart when he sits down to recite (the Qur'an) to them (the learners) from all the preoccupying reasons, which are many and well-known" (Ibn Jama'ah, p. 31), for the first thing that draws a pursuer's attention to

his teacher in the study environment is his appearance. If the teacher appears in front of his students with an appropriate appearance, this is a reason to listen to him and pay attention to him, and vice versa. Since senses are the first sources of knowledge for humans, if they have something to occupy them and take them towards knowledge, then the beginning is correct. Otherwise, the comparison in the minds of the students will revolve between what the teacher says and what they see in him, and they are being distracted between believing him and lying in himself, so if what he says is true, they will see the effects of that on him. This is what prompted the school of hadith scholars to distance itself from its teachers and pursuers of knowledge, so it gave its attention to the issue of physical and psychological preparation and made it one of the significant demands of everyone who is at the forefront of teaching, especially teachers of the Holy Qur'an and Hadith, and they are role models for people and those who are inferior to them are followed, and therefore the cleanliness of clothes and the body and the good smell of it are among the qualities required for a teacher. **Based on the foregoing;** Al-Nawawi was keen to direct the teacher to the causes of the teacher's mental health on the one hand, and to provide a scientific role model for the students regarding cleanliness behavior on the other hand. As for psychological preparation for reciting the Qur'an, it is represented by adhering to humility and tranquility when reciting the Qur'an. He sits humbly, quietly and reverently, bowing his head. Sitting alone improves his manners and submission, like sitting in the hands of his teacher, as this is the most perfect condition, and helps him to achieve this condition to "remember in his bottom of heart that he is conversing with Allah Almighty and to recite with imagining to be in the condition of one who sees Allah Almighty, for if he (the reciter) does not see Him (Allah), then Allah Almighty sees him (the reciter)" (Al-Nawawi, p. 49).

In order to achieve the prior basis, which is the psychological and physical preparation, Al-Nawawi adds that the person who recites the Qur'an must maintain recitation and increase it, especially at night because it gets the heart together, farther away from preoccupations, distractions, and spending on needs, and protects one from hypocrisy and other frustrations. This is a call for every person with knowledge and art to keep himself with it day and night, seeking everything new in it and educating himself in his field, following up and keeping up with the developments that appear every day in his field of specialization. Al-Nawawi's keenness to advise people to recite (the Qur'an) a lot at in the time of clear mind and pure heart is due to his keenness that the person who recites (the Qur'an) does not forget it. On the authority of Ibn Omar -may Allah be pleased with them both- that the Messenger of Allah -may Allah's prayers and peace be upon him- said: "The parable of one who knows the Qur'an by heart is as the parable of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away" (Sahih Muslim, p. 543), and this is about preserving knowledge from forgetfulness, and the matter is general in the rest of the sciences, not just the Qur'an, although it is are more significant for the Qur'an.

(D) Not daring to interpret the verses of the Qur'an

One of the pedagogical principles that the holder of the Qur'an must adhere to is that he should not dare to interpret verses of the Qur'an if he does not possess the tools of interpretation; "So, it is forbidden to interpret it without knowledge, and to talk about its meanings to those who are not skilled in it, but as for its interpretation by scholars, it is permissible and good. Indeed, whoever is qualified to interpret it and collects the tools, even those with which he knows its meaning and is most likely to think what is meant, he is to interpret it if it is of what is understood through diligence, such as clear and hidden meanings

and rulings, generality and specificity, parsing "I'rab", and so on. However, if it is something that cannot be understood through endeavor "Ijtihad", such as matters that involve transmission and interpretation of linguistic words, then it is not permissible to speak about it except with correct transmission on the part of those approved by its people" (Al-Nawawi, p. 43). This is an authentic upbringing on the principle of protecting knowledge from whims and opinions that are not based on evidence to support them, a directive to increase knowledge until the goal is achieved in it, as well as an exhortation for scholars to be scientifically honest in transmitting knowledge and sciences, so he is firm in transmitting texts and only answers what he is sure of its authenticity, so his pride does not push him to delve into what he does not know or what he cannot verify; because in doing so, he destroys the cultural structure of his students and betrays the integrity of knowledge. Therefore, he must educate his students on this and pass on to them his saying; "I do not know," which makes the entire pedagogical community committed to this principle and aware of its importance, and this has its positive impact on the cultural structure of Muslim society in general.

(E) Avoiding fraudulently using of the Qur'an verses to support a cause or opinion unjustly:

"Therefore, it is forbidden to dispute the Qur'an and argue about it unjustly, and this includes when the person interprets that the verse indicates something that contradicts his doctrine and has a weak possibility that it agrees with his doctrine, so he connects it to his doctrine, and debates on that even though it appears to contradict what he says, and as for the one to whom that does not appear, he is excused" (Al-Nawawi, p. 55). This includes the education of protecting knowledge from being pushed into issues that do not seek the public good but rather personal interests, and directing people of science to harness their knowledge and thought to serve the interests of the nation and live with the mind of the group, and not the individual mind that only sees its own personal interest, whereas a nation whose individuals were concerned with its advancement would not be lost, but nations would lose when their members knew only the fulfillment of personal goals and personal whims. If the group mind prevails the members of society, you will see that the major objectives prevail the group of individuals, and you will see achievements accomplished one after the other because it has become the engine of the conscience of individuals, and the latter is what societies suffer from today; societies that only bring together warring individuals, among whom you hardly find someone who thinks about someone else except himself. Indeed, the first centuries of early Islamic era lived with a group mind; the orientation was one, the objectives were one, and the ends were evident; therefore, progress was their ally and advancement was their supporter. Therefore, the school of hadith scholars advised and intoned about this great principle, by which it alerts generations to the source of their pride and progress, not only in education, but in various aspects of life, which is the spirit of community and the spirit of Islam.

(F) Not to be arrogant due to the large number of people who have learned from him

"He should be very careful not to intend to increase the number of people who learn from him and frequently attend (his lessons), and he should beware of his dislike of his companions reciting to others who will benefit from him, as this is a calamity that afflicts some ignorant teachers, and it is a clear indication on the part of who is featured with of his bad intentions and the corruption of his character, rather, it is a conclusive proof of his unwillingness of teaching to seek Allah's Almighty pleasure, for if the one wanted to seek Allah's pleasure by teaching (the Qur'an), he would not have disliked (of his companions reciting to others),

rather, he would say to himself; "I wanted obedience by teaching him, and I have achieved it. By reciting (the Qur'an) to others, he intended to increase his knowledge, so there is no blame on him." Moreover, it has been authenticated on the authority of Imam Al-Shafi'i -may Allah be pleased with him- that he said: "I wish that this creation had learned this knowledge - meaning his knowledge and his books- and that not a single word of it would be attributed to me" (Al-Bukhari, p. 30). This is an indication of the significance of directing the teacher and the learner at the same time that seeking and obtaining knowledge alone is not the end that Islamic Pedagogy seeks, but rather that knowledge is a means to an end, which is work. Indeed, the teacher's donation of knowledge is hoped to benefit his students in ways of good work that is beneficial to them, their religion, and their communities. Likewise, the acquisition of knowledge by students is not the end; however, it is the correct beginning of every useful, acceptable work that is beneficial to its doer and society. Therefore, we find that the school of hadith scholars exalts the significance of knowledge first and then praises work. It does not put limits to the teacher or the learner at merely giving and seeking knowledge, but rather warns the teacher against the consequences of ending at this limit, and even from being arrogant with the number of learners at his hands, for what matters is not the number of learners at his hands, but what is genuinely significant is the number of people who benefit from his knowledge.

(G) Being good-natured to the learner, welcoming him, and being kind to him

"He should be good-natured to whoever he recites (the Qur'an) to, welcome him and be kind to him according to his condition, as we were narrated on the authority of Abu Haroun Al-Abdi, who said: "We used to go to Abu Saeed Al-Khudri -may Allah be pleased with him- and he would say; "Welcome with the exhortation of the Messenger of Allah -may Allah bless him and grant him peace. Indeed, the Prophet -may Allah be pleased with him- said: "Surely, the people are followers of you, and men will certainly come to you from the regions of the earth to gain understanding in the religion. So when they come to you exhort them with good" (Al-Tirmidhi: Muhammad bin Isa, Hadith No. (2650)). "He should have compassion for the students and take care of their interests just as he takes care of the interests of his child and himself. Indeed, he (the teacher) should treat the learner as he treats his own child in having compassion for him and being patient with his harshness and bad manners, and he should excuse him for his lack of manners at times; as a person is vulnerable to shortcomings, especially if he is young. And, he (the teacher) should love for his learner what he loves for himself of goodness and hate for him (the learner) what he absolutely hates for himself of deficiency. It has been proven in the Two Sahihs on the authority of the Messenger of Allah -may Allah be pleased with him- that he said: "No one of you becomes a true believer until he likes for his brother what he likes for himself" (Al-Bukhari, p. 12), and he (the teacher) should show them a good-hearted and cheerfulness, inspect their conditions, and ask about those of them who were absent" (Al-Nawawi, p. 60). This is a correction of the teacher's view of his students, to view them as the bearers of his knowledge to the people and the ones who will inform the people of it. Even if he does good to them today by bestowing knowledge on them and thus freeing himself from the necessities of life, in the future, they will do good to him by transmitting from him and conveying his benefit and knowledge to many who will come after him, and thus they will have bequeathed to him their deeds and wages. This corrects the course of the pedagogical process in the eyes of the teacher, and that it has dimensions that do not stop at the limits of this worldly life. Rather, it distinguishes itself from other contemporary pedagogical schools that are not based on the principles of the Islamic religion

in that it has made knowledge an ambassador without borders, and even death cannot stop it. It applies as long as the intentions are good. Indeed, hadith scholars have noticed this and advised teachers to be gentle and kind to the students.

(H) Advising the learner and upgrading his motivation towards learning

Imam Al-Nawawi points out the need for the Qur'an teacher to play his role in advising students and upgrading their motivation towards learning, so the teacher should give them advice. Indeed, the Messenger of Allah -may Allah bless him and grant him peace- said: "The Religion "Ad-Deen" is sincerity for Allah, His Book, His Messenger and for the leaders of the Muslims and their masses" (Al-Bukhari, p. 12), narrated by Al-Bukhari. Among the advice for Allah Almighty and His Book is to honor its reciter and seeker, guide him to what is best for him, be kind to him, help him seek it as much as possible, and soften the student's heart, and be good-hearted to him, and motivate him to learn. Moreover, he should remind him of the virtue of this (seeking knowledge) so that it will be a reason for his activity and an increase in his desire, and tries to keep him away from this world and distract him from relying on it, and remind him of the virtue of preoccupying himself with the Qur'an and other Islamic sciences, which is the path of the righteous servants of Allah, and that this is the rank of the prophets - may peace and blessings be upon them" (Al-Nawawi, p. 40). The researcher notes that this advice is based on cognitive insight into the role of knowledge and its worldly and afterlife significance to humans. There is an implicit awareness in this that activating the internal potentials and taking them into consideration in the advice provided to the learner and in the aspects of activity required of him makes him more interested in education and more active in it.

(I) Humility for the Learners

"He (the teacher) should not be arrogant towards the learners, but rather be gentle with them and be humble towards them, for many well-known things have come about humility for individuals, so what about those who are in the position of his children with the preoccupation they have with the Qur'an, with the right of companionship and being frequently attendant for him? It was reported on the authority of the Messenger of Allah -may Allah's prayers and peace be upon him- that he said: "Be gentle with those you teach and those from whom you learn" (Al-Iraqi attributed it in his commentary on the hadiths of *Ihya' Ulum Al-Din* (with his explanation of *Al-Ithaf* 8/27) to Ibn Al-Sunni in *Riyadat al-Mu'talin*). This is an indication that the relationship between the teacher and the learner is a deep separation between them, because the teacher views himself as having authority and can influence the student's result, so he treats him harshly and transfers knowledge to him in a superior manner far from being humble, so he always considers himself in the position of being right and the student being in the position of being wrong. If the opposite is true, he does not have the ability or courage to admit his mistake, which in turn leads to the students feeling afraid and not daring and taking the initiative to discuss the teacher, object to his statements, and prove the validity of what the student sees with evidence and proof; for example: "The teacher's openness and good manners with them" (Al-Khatib Al-Baghdadi, p. 11) is a reason to create a bridge of affection due to which the spirit of cooperation, harmony, and interconnectedness between the members of the same institution prevails between him and the students. The teacher must lower the wing of humility to his students and not show them egotism, conceit, and arrogance.

(J) Paying Attention to the Moral Education of the Learners

The teacher is considered an educator and a pedagogical leader who must educate his students "to adhere to Sunnah etiquette and good morals, exercise the soul in the hidden subtleties, and practice maintenance in all their inner and apparent matters. Moreover, he (the teacher) must encourage the learner, through his repeated words and actions, to be sincere, honest, and have good intentions, and to observe Allah Almighty at all moments. He must teach him that through this the lights of knowledge will be opened to him, his chest will be opened, and springs of wisdom and kindness will burst from his heart, and he will be blessed in his knowledge and condition, and he will be successful in his actions and words" (Al-Nawawi, p. 57). Therefore, by spreading these ethics, the learner will be motivated forward in the path of Allah, and will not wait for a supervisor or judge other than himself.

(K) Taking into account individual differences among students

Al-Nawawi explains that the teacher of the Qur'an must be keen to understand his students, and give each one of them what suits him, so he should not give too much for those who cannot tolerate too much, and should not give less for those who can tolerate too much. Modern pedagogy has paid special attention to the principle of taking into account individual differences, after psychological theories proved that every human being differs from another in his mental abilities, aptitudes, and inclinations, and that each stage of human life has its own physiological, mental, and psychological characteristics and features as mental abilities differ from one stage to another (Abdul Rahman Al-Basha, p. 73), so learners should not be addressed in a manner they do not understand, and perhaps this is what Al-Ghazali referred to in his saying: "The teacher should confine himself to the learner to the extent of his understanding, and not deliver to him what his mind does not understand, which will alienate him or disturb his mind" (Muhammad Attiya Al-Ibrashi, p. 31).

(L) Raising students to constantly review

The learner of the Qur'an needs constant review of what he has memorized because the Holy Qur'an is looser than camels in their harness. Then it needs constant commitment, as the Messenger of Allah -may Allah bless him and grant him peace- explained, and so Al-Nawawi says: "And, he (the teacher) starts with them (students) by reviewing what they have memorized by heart." Repeated revision is a significant matter for the student of knowledge so that he does not forget what he wrote or memorized. Preservation and understanding are the cornerstones of all knowledge, and therefore the school of hadith scholars emphasized giving each element its due attention and care. Their directives increased regarding the necessity of good memorization and continuous review, as well as the correct understanding of everything that is taught to them. Perhaps Imam Al-Nawawi's reference to this was not guessing at the unseen, but rather he referred to it as an experiment and he is the expert in that because he was a teacher and educator.

(M) Evaluation

The hadith scholars of the seventh century AH urged the teacher to pay attention to evaluating his students, evaluation in its comprehensive sense, and not evaluation limited to diagnosis. Therefore, Al-Nawawi urged the Qur'an teacher to evaluate his students, then reinforce the positives and address the negatives; whoever among the students was distinct, this distinction would be reinforced with moral reward, which is encouragement, compliment, and praise. Imam Al-Nawawi says: "He (the teacher) is to praise who shows his

impurity as long as he does not fear temptation due to admiration or otherwise" (Al-Nawawi: Al-Tabayan in Adab Al-Qur'an, p. 43). However, he emphasizes the need for the teacher to know the psyches and personalities of his students when evaluating him, so he uses moral reinforcement with the non-arrogant personality that does not rely on praise, but rather it is used with the personality that praise increases its determination and distinction. As for the negligent and careless character, the teacher must rebuke him. Al-Nawawi says: "And whoever is careless, rebuke him gently unless you fear alienating him." Here, it is necessary for the teacher to know the personalities of his students, too, so that he does not use rebuke against a stubborn personality whose rebuke increases his stubbornness and arrogance.

(N) Respecting the Holy Qur'an assembly and considering proper recitation etiquette

The Qur'an teacher must "keep his hands from moving in a leisurely aimless way, during recitation, and his eyes from unnecessarily averting their gaze, and sit in a state of purity facing the Qiblah and sit with dignity, and his clothes must be white and clean. Moreover, when he reaches the place where he is to sit, he prays two rak'ahs before sitting down, whether the place is a mosque or somewhere else. Rather, if it was a mosque, it is an obligation to pray two rak'ahs before sitting, as it is hated "makruh" to sit in it before praying two rak'ahs, and he could sit cross-legged whether he wished or not; as Abu Bakr bin Abi Dawud Al-Sijistani narrated with his chain of transmission on the authority of Abdullah bin Masoud -may Allah be pleased with him-: "He used to recite the Qur'an to the people in the mosque, kneeling on his knees." If sciences are only differentiated by the extent to which they are beneficial to the individual and the group, then all sciences are virtuous and all sciences are significant as long as there is a need to study them. Indeed, what the school of hadith scholars alluded to regarding the teacher of the Qur'an necessarily applies to every teacher of science and master of the art, as he is required to do the same things, and his students are also required to do the same etiquette and ethics that are required of learners of the Holy Qur'an, the foremost of which is reverence for the gathering of knowledge and considering politeness in seeking knowledge.

(O) Preserving knowledge based on the morals of the righteous predecessors "Salaf"

"Among its certain etiquettes and what care should be taken to preserve it is that he does not disgrace knowledge and go to a place where it is attributed to the one who learns from it so that he can learn from him there. And, if the learner is a successor, then he is less than him. Rather, he is to preserve knowledge of that just as the predecessors -may Allah be pleased with them- preserved it, and their stories in this matter are many and well-known" (Al-Nawawi: Al-Tabayan in Adab Al-Qur'an, p. 44), so he (the teacher) should not humble himself to anyone other than Allah, nor should he seek anyone other than Him, for part of preserving knowledge is giving it to its people, and this is an elevation of knowledge and its value and an elevation of its status. This is only because Islamic Pedagogy does not consider knowledge as a commodity paid only to the one who pays the price, regardless of his qualifications and the extent of the benefit that will accrue to him and society from giving knowledge to him. Rather, it considers knowledge as an inheritance of prophecy, and it is to be given only to those who deserve it and show signs of sincerity in the request, and then knowledge is to be given to him willingly and satisfactorily, and on the horizon appears the scene of handing over the trust to a new generation that will take it and establish it as it should be done.

(P) Good preparation for the teaching assembly

The Qur'an teacher must prepare the knowledge assembly well; so that the learning environment facilitates achievement. Imam Al-Nawawi says: "His assembly should be spacious so that those sitting in it can be able to sit in it. In the hadith on the authority of the Messenger of Allah -may Allah bless him and grant him peace- he said: "The best assemblies are those in which people make room for one another." (Abu Dawud Al-Sijistani, Hadith No. (4820), narrated by Abu Dawud in his Sunan at the beginning of the Book of Manners, from the narration of Abu Saeed Al-Khudri (Al-Nawawi, p. 44). This is a pedagogical indication of the necessity of providing an environment conducive to education, especially the appropriate place. Good preparation of the teaching location is one of the things that the teacher must take into account and adhere to, because it works to organize the assembly so that it has the elements of its success and avoids everything that hinders achieving the objectives desired by it.

Based on the foregoing; it is clear that the teacher of the Holy Qur'an must have several qualities: to teach seeking the pleasure of Allah, to be characterized by proper social behavior and good morals, to take into account the physical and psychological preparation for reading, to beware of daring to interpret verses of the Qur'an without knowledge, to avoid deception in using verses of the Qur'an to support a cause or opinion unjustly, that the large number of learners under his supervision should not make him arrogant, in addition to the necessity of being good-natured to the learner, welcoming him, being kind to him, advising him in ways that upgrade his motivation towards learning, to pay great attention to the moral education of the learner, so that he may feel reverence for the assembly of the Holy Qur'an, consider the etiquette of recitation, preserve knowledge in keeping with the morals of the righteous predecessors, and to prepare well for the teaching assembly.

Research Results

The research attempted to address one of the episodes of the Islamic Pedagogical Heritage through the writings of the hadith scholars in the seventh century AH, within the framework of the analytical approach in an attempt to enrich the process of Islamic Pedagogical Thought, because the writings of the hadith scholars had a strong influence in the field of Islamic Pedagogical Thought.

The most significant results are

1. It is possible to benefit from the writings of hadith scholars regarding the etiquette of the scholar and the learner as necessary conditions for those applying for teaching positions in schools and universities, in order to ensure the presence of qualified teachers and professors capable of advancing the educational and pedagogical process.
2. The teacher in the Hadith School occupied the second component of education after the scientific subject, and he is an extremely significant pillar, as he is the necessary mediator for transferring knowledge to the mind and heart of the learner.
3. It is a duty and a legal necessity for a teacher to have good morals. It is not possible to imagine a teacher without ethics, and how can it be correct to talk about learners being saturated with positive values when their teacher lacks them? Likewise, it is not possible to build sound pedagogical relationships between the teacher and learners in the absence of role models based on the ethics of knowledge.

4. The ethics of the teacher and the learner is not an intellectual luxury that we practice merely to meet an emotional tendency or satisfy a mental curiosity. Rather, it is an urgent necessity, as those who follow the process of education and pedagogy in many countries of the world in every meeting continue to alert to the seriousness of the moral and ethical situation in educational institutions and their surroundings, which threatens to undermine the entire educational process; whereas cases of school violence have increased dramatically, and the reputation of educational institutions as a space for education, knowledge, and creating cultural and intellectual leadership for society has been damaged.

5. The moral purpose is the real purpose in pedagogy according to the school of hadith scholars. Indeed, knowledge that does not lead to virtue and perfection does not deserve to be called knowledge, and it is not part of education to pay attention to information only, but rather the objective is to refine morals while taking care of health, physical, mental and emotional education, and preparing young people for social life.

Second: Recommendations

Based on the foregoing, the study can decide on a number of recommendations and proposals that it hopes will contribute to benefiting the educational and pedagogical field, and among those recommendations are the following:

1. Establishing educational research centers that attract experts and specialists in education and pedagogy concerned with exploring and uncovering the pedagogical heritage in the books of the ancients.
2. Establishing television and radio programs on pedagogy according to modern scholars, their educational principles, and the extent of benefiting from them in directing the pedagogical process in the present era.
3. Expanding interest in the moral aspect of pedagogy to parallel interest in the mental aspect.

References

- IBN al-Attar, A. (2007 AD), Tuhfat Al-Talibin fi Tarjamat Imam Muhyiddin, edited by: Mashhour Al Salman. Dar Al-Athariya :UMAN.
- IBN Katheer, I. (1988). The Beginning and the End "Al-Bidayah wa'an-Nihayah", edited by: Ali Shiri, Dar 'Iihya' Alturath Alearabi: , Beirut
- Al-Khatib, Al-Baghdadi, A. (1421 AH). The Jurist and the Scholar "Al-Faqih wa'al-Mutafaqih", edited by: Abu Abdul Rahman Adel bin Yusuf Al-Gharazi, Dar Ibn Al-Jawzi, 2nd edition: Saudi Arabia.
- Al-Dhahabi, M.(2003). The History of Islam and the Deaths of Celebrities, edited by: Bashar Awad Marouf, Dar Al-Gharb Al-Islami : Beirut.
- Al-Naimi, A. Q. bin M. (1990). Al-Daris fi Tarikh Al-Madares, edited by: Ibrahim Shams Al-Din, Dar Al-Kutub Al-Ilmiyyah: , Beirut.
- Al-Nawawi, Y. (1987). Al-Tabayan in Adab Al-Qur'an, edited by: Muhammad Al-Hajjar, Dar Ibn Hazm: , Cairo..
- Abu Ghudda, A. F. (1983). Aleulama' Aleazaabi, 2nd edition, Islamic Publications Library : Syria.
- Hassan, M. (1984). Madaris Al-Tarbia fi Al-Hadarati Al'iislamiati, Dar al-Fikr al-Arabi: Cairo.
- Al-Basha, Abdul Rahman.(1417). Fan Al-lamtihanati, Dar Al-Adab: , Cairo
- Abdul Qawi, M. (2006). Majalat Dirasat Al-Fikr Al-Tarbawii Al'iislami Wamaeayir Naqdi Wataqwimuh "Ruya Tahlilia", Journal of the Faculty of Education, Al-Azhar University, Issue: (130), Part Three, December
- Attiya, M. Al-I. (1986). Al-Tarbia Al'iislamiat Wafalasifatiha, 5th edition, Al-Babi Al-Halabi and Partners Foundation for Publishing and Distribution: , Cairo
- Sultan, M. Al-S. (1975). Dirasat fi Al-Tarbia Walmujtamaei, 2nd edition, Dar Al-Maaref: Cairo.