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RESEARCH ARTICLE

A CONCEPTUAL STUDY ON ADAB OF THE LEARNED AND THE LEARNER IN ISLAM

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Abstract

Distinguished Muslim scholars in the past and at present time have given a great emphasis on the importance of *adab* (Islamic ethics) in a believer's life. Due to global ever-changing progress and development in terms of advanced technologies, almost all aspects of human beings' life are considerably affected. In education, the teaching and learning process has evolved accordingly where users have, eagerly or unwillingly, accepted online learning as part of teaching and learning strategies. This situation has created worries among those who uphold the conventional Islamic corpus' approach and those who support today's need in education. Therefore, the objective of this study is to examine the concept of *adab* of the learned and the learner from the viewpoint of Imam al-Nawawi to provide a fundamental guideline for the online learning educators and novices. A deductive textual approach is used to achieve the purpose. It can be concluded that the narrative of *adab* for the learned and the learner is undeniably apparent which may benefit users of online learning. It is suggested that a further study may analyze this subject matter in-depth to provide clear *adab*-based teaching and learning strategies for Muslim users in particular.

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Introduction:-

Adab is significantly important in the life of a Muslim, whether it is individual *adab* or it is *adab* towards other persons or things and *adab* with others. *Adab* in Islam is enlightened by the Prophet Muhammad PBUH in the form of his words, daily doings, and silent approvals that are then followed, adhered to, and passed to the next generations. *Adab*, an Arabic term used in Islam, is not a strange or unfamiliar topic of discussion. In fact, people in the East and the West have likewise shown their great concern on a particular *adab*, known as manners or etiquette in general. As such, the Easterners and Westerners, albeit not all, are well acquainted with specific manners or etiquette for a given situation which rules out the things they each should do and should not do. Good manners or etiquette entails event, table, visiting, clothing, communication, and courtesy to name a few. While it is fine to burp in China, the Western culture and the Middle Eastern people too do not accept it. From here, we can discern that

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adab, manners, or etiquette is not only a matter of term that differs from one person to another and region-to-region, yet there are common values and shared expectations.

Adab in Islam, as mentioned earlier, refers to *adab* of a person towards himself or his *adab* with others. The Islamic teachings of *adab* involve every single aspect of man's life which encompasses his relationship with Allah, his relationship with other fellow men, and his relationship with other created beings. It is therefore obvious that Islam provides a clear explanation about how a person can be good towards himself and with others that include any new progress in this contemporary world. Today, the development of the fourth Industrial Revolution (4IR) has characterized the world community as a physical cyber system that saves large amounts of data for all applications, where robots are used to carry out services, where the Internet is used in all aspects, and where 3D printing is the rule in various aspects of services and digital existence. The 4IR scenario shows that changes in technology are happening rapidly. This has huge implications for the teaching and learning (T&L) process, and Islamic education in particular, where access to knowledge is not limited to any place or time. Online learning, which is part of the T&L strategies, has caught the attention of academicians around the world to include Malaysia, as well as those who are involved in T&L in the Islamic studies field. It is apparent that the Islamic studies ecosystem is based on the importance of ethics and morals because both of these have a high value to both the instructors and learners. However, online learning may have not cared for the *adab* as a teacher (the learned) and a student (the learner) as taught in Islamic *adab* education and evidently advocated by the prominent Muslim scholars.

Adab Education in Islam

From the language perspective, according to Ibnu Faris (1979), the term *adab* originated from *al-adab* in the Arabic language, which means to meet. It refers to the meeting or gathering of people to savor food and drink or the gathering of people in order to obtain good things. *Adab* also means compiling the positive characteristics of a slave. As a term, the word *adab* has a different definition among Islamic scholars. For them, it refers to good morals, attitudes, traits, and behavior, whether for an individual or his relationship with others. The concept of *adab* incorporates various aspects of human behavior that are based on ethics, morals, consideration, manner of behaving, politeness, and smoothness in dealing with people.

As far as education is concerned, pure Muslim scholars always prioritize the significance of *adab* for a student. It can be seen from their efforts in composing extensive books on *adab*. Among the books that they wrote on *adab*, and particularly *adab* of a teacher and that of a student, are *Adab al-Talib wa Muntaha al-Adab*, written by Shaykh al-Islam al-Qadi Muhammad 'Ali ibn Muhammad al-Shawkani (d.120H), *al-Tibyan fi Adab Hamlah al-Qur'an*, written by al-Imam Abu Zakariyya Yahya ibn Sharafuddin al-Nawawi al-Shafi'i (d.672H), *Adab al-Mufti wa al-Mustafti*, written by al-Imam al-Hafiz al-Muhaddith Abu 'Amru 'Uthman ibn 'Abd al-Rahman ibn Salah (d.643H), *Ta'lim al-Muta'allim Tariq al-Ta'alum*, written by Burhanuddin al-Islam al-Zarnuji (d.602H) and *Tadhkirat al-Sami' wal al-Mutakallim fi Adab al-'Alim wal al-Muta'allim*, written by al-Imam al-Qadi Badruddin Muhammad ibn Ibrahim ibn Sa'dillah ibn Jama'ah (d.766H). Other than that, some Islamic scholars have discussed the *adab* of a student in special chapters in their books, such as *Ihya' 'Ulum al-Din* written by Imam al-Ghazali where he has a chapter titled, '*Adab for A Teacher and A Student*'. In addition, al-Nawawi's *al-Majmu' Sharah al-Muhadhdhab* has a special chapter titled, '*Adab for A Teacher*' and another chapter titled, '*Adab for A Student*'.

Muslim scholars of yesteryear did not only make their scholarly sessions as venues to provide knowledge in their respective fields, such as Qur'anic studies, Hadith studies, *fiqh* (jurisprudence), *usuluddin* (fundamentals of religion), *akhlaq* (morals), *tasawwuf* (sufism), or language. Nevertheless, they also made those intellectual sessions as platforms for forming *adab* and morals of every student who was present to learn these disciplines. This is because a student does not only need knowledge in a particular area of specialization of his teacher but also requires teachings of moral and *adab* from that teacher. The formation of the *adab* of a student, as asserted by al-'Uthman (2001), is an important aspect of their early education as was mentioned by Imam Malik ibn Anas, **تعلم الآداب قبل أن تتعلم العلم** that means, "Learn *adab* before you seek knowledge". He also maintained that this statement was further strengthened by Ibnu Wahb, a student of Imam Malik, who talked about *adab* in comparison to studying knowledge, saying that, **ما نقلنا من أدب مالك أكثر مما تعلمنا من علمه** which means, "what we received as *adab* from Malik was actually more than the knowledge that he gave us".

The Islamic education system is known to be holistic, where it stresses a balance between the physical, spiritual, intellectual, emotional, worldly, and eternal aspects. Accordingly, to make a success of such an education system, there is a need to emphasize the development of not just the physical and mental sides, but also the development of

spirituality and morals need to be taken into consideration (Asmawati, 2007). While discussing the issue of *adab* in education, it is divided into several parts, namely the *adab* of a teacher towards his student, the *adab* of an individual teacher himself, the *adab* of a teacher concerning his knowledge, and the *adab* of a teacher while teaching. The parts of *adab* related to the student are the *adab* of a student towards his teacher, the *adab* of a student with the knowledge, the *adab* of a student when studying books, the *adab* of an individual student himself, and the *adab* of a knowledge session.

Adab of A Teacher (The Learned)

A teacher plays an important role in accomplishing his duties and realizing his responsibilities as a provider of real knowledge that will shape up the personalities of his students. As such, the focus of the teacher on the process of educating his students needs to be taken seriously so that it is effective. In the olden days, the scholars stated that the main requirements of becoming a teacher include not occupying oneself with anything other than teaching and educating students. Considerable time has been spent thinking about the best method to educate students. Actually, a teacher has to devote a major portion of his time to educating and teaching his students (Ibnu Syahnun, 1972).

The role of the teacher to teach and educate is described by al-Ghazali (1998) as a very significant duty that has many high risks if the *adab* and methodology are not given due attention. Accordingly, a teacher has to take care of some major *adab* in order to be successful as an educator. Al-Nawawi (2001) divided the *adab* of a teacher into three parts, namely individual *adab*, the *adab* of a teacher towards knowledge, and the *adab* of a teacher while in the process of teaching.

1. Individual Adab

Many of the questions asked by teachers regarding *adab* have been explained by al-Nawawi (2001) and al-Ghazali (1998) in their major writings entitled, *Majmu' Sharah al-Muhadhdhab* and *Ihya' 'Ulum al-Din* respectively. One of the major *adab* for a teacher is to educate and teach for the purpose of getting God's pleasure. The duty of a teacher and educator is not just a worldly vocation, where a teacher works for a salary and is thanked by the student for his teaching. In other words, the teacher has to have sincere intentions when inculcating knowledge to his students. Therefore, a teacher has to do his work in such a way that it will make him get closer to Allah. In order to achieve this, a teacher has to possess noble morals and distance himself from any bad qualities. Both of these aspects represent the individual *adab* of a teacher in the context of Islamic education. This reflects the initial role of a teacher that is to regard his students as his children who should be instilled with high morals and distanced from any negative aspects.

2. Adab with Regard to Knowledge

A teacher has an important role in educating and teaching his students as well as society at large. Accordingly, teachers need to have the attitude of constantly searching and increasing their knowledge. Al-Nawawi (2001) stipulates that teachers should do their utmost in acquiring knowledge even if those who are below them in terms of social status teach them. Doing their utmost in acquiring knowledge included not feeling shy to ask about certain things that they did not know about. Al-Nawawi further clarifies that teachers should participate in writing books to know and understand the reality of authentic knowledge.

3. Adab while Studying

The selection of the time and place that are appropriate for the process of teaching and learning is crucial to ensure that it achieves its objectives and goals. In the context of a teacher's *adab* while studying, Fadhl Ilahi (2003) stated that teachers need to choose the most suitable time and place in order to teach well. This refers to the customs and practices of the Prophet PBUH when presiding over a knowledge session. In this case, the Prophet PBUH used to teach his companions after having performed the *Ishak* prayers or at midnight. The mosque and the home represented the main places where teaching took place, but the Prophet PBUH also taught while on his travels. In addition to this, the emphasis by teachers in connecting the subject or topic being taught to current issues was greatly encouraged. This was in accordance with the Prophet's PBUH method of using relevant incidents and current issues while teaching. For example, the Prophet PBUH and his companions saw a woman who was breastfeeding a baby, and the Prophet PBUH said that this was like Allah's love for his subject even though God's love is greater than that.

In addition to that, teachers are advised to welcome knowledge seekers. It is narrated by Ibn Majah (2004), from a narration of Abu Sa'id al-Khudri, that the Prophet PBUH used to welcome the arrival of friends who were seeking

knowledge with him. He PBUH said, which means, “Welcome, welcome to the people who have been acknowledged by the Prophet and make them feel satisfied,” that is teaching them sufficient knowledge. Teachers need to ensure that their students attend lessons so that they do not fall behind in the syllabus of knowledge. Al-Nawawi (2001) clarified that among the duties of teachers is to check their students’ attendance and to inquire about the reason why students were absent just like what the Prophet PBUH used to do with his companions. This will make students feel that they are being monitored and this will encourage them to attend classes (Fadhl, 2003).

The way a teacher stands or sits facing his students is one of the *adab* that leads to effective teaching. Fadl (2003) has said that Imam Abi Jamrah had explained that the method by which a teacher answers a student’s question through facing the person who is asking the question is considered as a *Sunnah*. In addition to that, the *adab* of a teacher while teaching also includes the way a teacher communicates with students, that is to call the student’s name or the student’s favourite title if he has one. This is in accordance with the Prophet’s PBUH *Sunnah* when he used to call the companions with their favourite names, whether they were the real names or the names that they liked to be called with. This method or way will bring the student closer to receiving his education with a full heart from his teacher.

Ibn Jamaah (2012) explained that the objective of teaching was to ensure that their students understood the contents of their studies. To ensure clear understanding, teachers need to repeat words that are deemed important and if the student asks for repetition to clarify some matter, a teacher should be willing to do so. Accordingly, a teacher should avoid teaching fast so that he can be sure that his students have understood a lesson well. Al-Ghazali (1998) reiterated that a teacher’s explanation needs to be well executed clearly and be suitable to the student’s capabilities. Clarifications that are not clear will result in a student not feeling that he wants to study. In this case, the Prophet PBUH delivered his teaching with a slow tempo with every utterance being clear. The Prophet PBUH used to pronounce some words using intonation and thus the words spoken by him were clear and were understood by the listeners (Fadhl, 2003).

A teacher also needs to vary the method of teaching in order to provide the student with an understanding of the subject matter. One of the Prophet’s PBUH ways of doing this was to use verbal language to show signs using his fingers. He PBUH, for example, used to make a sign using two fingers to show that the Day of Judgement was not far off. Among the ways of teaching of the Prophet PBUH was to use illustrations in the form of drawing and painting and to physically touch the students when explaining certain matters. This one was also an important *adab* that every teacher needs to implement while presiding over teaching sessions to ensure that students understand what is being taught. According to Fadhl (2003), there are a few authentic narrations that describe the way the Prophet PBUH used to teach his companions. He PBUH used to hold Ibn Mas‘ud’s hand when showing the correct way for *tashahhud* (attestation of faith), to hold Abu Hurayrah’s hand when telling the story of the five commandments and touching Ibn ‘Umar’s shoulder before advising him. This method is effective in enhancing communication between a teacher and his students and it helps in making the students focus on their studies.

Effective teaching is not a one-direction process, which is that the teacher talks and the students listen, but it is actually a two-way communication process. A teacher needs to allow his students to ask questions and to commend them when they ask good questions. Two-way learning occurs through asking and answering questions between the teacher and the students, and this leads to empowerment of the students and results in students’ confidence increasing remarkably. Commending students who ask good questions helps to motivate them and makes them feel not shy when asking questions. Moreover, they also feel that the teacher warmly values them (Fadhl, 2003).

Adab of A Student (The Learner)

To discuss the *adab* of students, this topic is divided into five parts which are the *adab* of a student towards himself, the *adab* of a student towards his teacher, the *adab* of a student towards his knowledge, the *adab* of a student towards his book and the *adab* of a student towards a knowledge session.

1. Adab of a Student towards Himself

The subject of *adab* begins from the internal aspects of an individual and also specifically as a student. A multitude of scholars who have written books about the *adab* of a student while studying will always start their writing with a discussion on the sincerity and true intentions of the student towards God. Efforts were undertaken to study and receive knowledge are considered a kind of worship (*ibadah*) that yields true meanings if it is started with true intentions. To achieve true and sincere intentions, Imam al-Ghazali (1998) had advised students to start their

learning by first cleansing themselves from the inside (the soul), and after that then it becomes easy for knowledge to enter the heart of the student. According to Imam an-Nawawi (2001), a cleansed soul will allow students to receive knowledge, memorize it and apply it in their lives when needed. The effects on a student who studies not for the intention of God are substantial. In fact, scholars stated that the first thing that spoils a student's knowledge is when a student studies a subject with an intention other than that of God (Abu Abdillah, n.d.). Sincerity is a prime condition in whatever one does, including studying. The position of sincerity in studying is the same as that of the soul with respect to the body, where a body cannot function without a soul, thus there is no use in studying without sincerity (Awwamah, 2013).

While acquiring knowledge, students will also face difficulties. Thus, a student has to exhibit patience when faced with difficulties because it is considered a normal thing for students. Al-Junayd ibn Muhammad, as cited by al-Nawawi (2001), said that the key to valuable knowledge is through excellent struggle, which encourages a student to study. Yahya ibn Katsir supports the statement when he said that knowledge would not be acquired with a relaxed body. That means acquiring knowledge is not about taking an easy-going attitude, but one needs to feel the difficulties of the process (Awwamah, 2013). This was the story of Islamic scholars in the old days; they were great in their excellence and patience when facing difficulties and obstacles in their pursuit of knowledge.

A student also needs to have high morals as well as to have dignity because these elements represent decoration around a student (Abu Zaid, 2002). A student not only needs to possess high morals but also needs to protect himself against circumstances, which may affect his dignity. As was mentioned by al-Zarnuji (1981), the importance of being aware and avoiding acts that may contribute to conspiracy or that may spoil morals, such as excessive sleeping, overeating, chatting about unimportant things, and coming close to people who commit sins should be averted by a student who is seeking knowledge.

2. Adab of A Student with His Teacher

The basic foundation of learning is that the student should acquire knowledge from his teacher. Scholars have contended that students have the right to select the teacher who will provide them with knowledge. According to Ibn Sirin, as maintained by al-Nawawi (2001), knowledge is religion, therefore care should be taken to choose the right teacher. Imam an-Nawawi himself once said that a teacher should possess courage, religion, morals, and thinking that are clear and sufficient understanding. This is in line with Ibn Qayyim who believed, as asserted by Abu Abdillah (1993), that choosing a qualified teacher results in the acquisition of sound knowledge by the student. Also acquiring sufficient knowledge begins with who is supplying that knowledge, thus choosing the right teacher is important to acquire the knowledge that one wishes to have.

From the Islamic perspective, the *adab* of a student towards his teacher is undeniably important in education. This is why many Muslim scholars have a lot of advice about the *adab* that a student should have towards his master or teacher. Rabi'ah ibn Abi Abdirrahman stated, as maintained by al-'Uthman (2001), that students of teachers are like young children who need the guidance of their parents. Respecting teachers is the right path for students to easily understand knowledge, said al-Zarnuji (1981), adding that a student will not be able to acquire much knowledge and gain its benefits except if he respects knowledge and shows respect towards his teacher. He mentioned that if a student wishes to master one alphabetical letter of religion, then the teacher is like a father to that student.

Accordingly, scholars have advised students on various ways to show *adab* towards teachers. Students who show *adab* towards their teachers are the one who shows faithfulness toward their teachers too. Faithfulness towards one's teacher is based on Ibn Jamaah's (2012) analogy of a patient and his physician. He adds that a student should always appear to be humble because modesty is a virtue. A student should always ask for permission to enter a class where there is a teacher, and he should show respect whether he is inside the classroom or outside of it. A student should not be allowed to enter a classroom unless he requests for permission to enter, and his request has to follow a certain *adab*. Scholars have considered that it is inappropriate to ask permission to enter a class if the teacher asks, "who is that?" and the student then simply replies, "it's me" instead of mentioning his name.

Concerning the teacher's room, scholars have explained that among the proper ways to request permission to enter it is if the door of the room is open, then the student should stand to either the right-hand side of the door or the left-hand side and should give *salam* first before identifying himself (Abu Abdillah, 1993). According to Ibn Jamaah (2012), if a student requests permission to enter the room, but the teacher does not respond to his request, then that student should retreat. Knocking on a teacher's door also has its *adab*. A student should not knock on a teacher's

door more than three times, and he should knock with his fingernails first, and if the teacher does not hear his knocking, then he should knock a bit louder with his fingers.

These detailed explanations of the *adab* of a student towards his teacher provide us with an indication of how thorough the scholars of Islam were about *adab*. The respect shown to teachers by students is not just done in the classroom, but it also is applied to outside the classroom. Awwamah (2013) relates the story of a student walking next to his teacher in the sun. The student should let the teacher to walk in the shade and he would then walk under the sunlight. If there is the teacher's shadow that moves along with him, the student should avoid walking or standing in the shadow. These acts are also considered part of the *adab* of a student towards his teacher.

3. *Adab* of A Student towards Knowledge

The objective of a student of learning is to acquire knowledge. Thus, apart from the student's *adab* toward his teacher, the student also needs to take care of his *adab* towards knowledge. The foundation of acquiring knowledge is dependent upon learning information orally from one's teacher. This means that students do not only get knowledge from books but that it is also important to seek knowledge of various domains from other sources, including oral sources. According to al-Nawawi (2001), the scholars of yesteryear have emphasized that students should not solely seek knowledge from books, but they should also learn from other sources, such as reference books, journals and other publications. Accordingly, those who acquire knowledge only from books should not rely too much on this kind of information. Thus, those who acquire their knowledge mostly from books, they may get confused and wander far away from the objectives expressed in the book. Awzai'e, as mentioned by Abu Zaid (2002), reiterated that acquiring knowledge from books only is not sufficient, thus the student who would be receiving knowledge from books would be receiving it not from its original sources. This is because religious knowledge is not just about getting information, but it is about understanding and educating, as well as forming one's morals, and it is best learned with a teacher (Awwamah, 2013).

A student, according to Abu Abdillah (2001), also needs to observe *adab* while acquiring knowledge by studying that knowledge in a step-by-step manner. A student cannot possibly study a certain amount of knowledge all at once; therefore that student should study in a step-by-step manner and also study in an organized way. He added that Ibn Khaldun once said that one should know that teaching knowledge to students is most effective when it is done little by little. In Islamic studies, several books were written by authors who took into consideration the needs of students who may have different backgrounds. Some took the form of text (*matan*), while others explained what is found in other books (*sharah*), and in addition, others summarize the contents of other books (*hashiyah*). Learning from books, moreover, depends on the student's level of learning and his academic capabilities. Al-Nawawi (2001) advised about studying books by recommending reading books that have been summarized first before moving on to books that are longer.

After a student studies knowledge from his teacher, a student had to memorize this knowledge, and one of the ways to remember knowledge was to write it down. Writing down knowledge that has been studied will help to memorize that knowledge while preserving it from being lost. This has been suggested by al-Sya'bi, as asserted by Abu Zaid (2002) when he said, "if you listen to knowledge, write it down". Once a student memorizes the knowledge that he has studied, then that student should apply what he has learned. A piece of beneficial knowledge is considered knowledge that can be applied by a student who had studied and memorized it.

4. *Adab* of Studying with Books

A knowledge seeker in the process of acquiring knowledge from a teacher needs to have books for reference. If the student is not able to own books, then he should at least borrow them if it is possible (Ibn Jamaah, 2012). Waki' ibn Jarrah, as affirmed by Abu Abdillah (1993), said that the first blessing of the science of hadith is to own books. In addition, Abu Abdillah has said that Sufyan al-Thawri viewed whoever is miserly, so will his knowledge, adding that that person will be tested with three things, namely whether he will forget the knowledge that he was not able to memorize, or he dies before benefitting from his knowledge, or his books will be lost.

Ibn Jamaah (2012) said that it is not an *adab* towards books if a person puts books on the floor or the ground. Students are also asked to be in a pure state when they plan to read composition books by renowned scholars because that is considered one of the *adab* of studying with books. Pertaining to this, al-Hilwani, as maintained by Awwamah (2013), said that he acquired knowledge because he valued knowledge and he will not read unless he was in a pure state. To emphasize on the need to be in a clean state prior to reading books, Awwamah related a story of

how al-Sarakhsi who one time had a stomachache and hence, had to renew his ablution 17 times for he did not want to read the book except if he was in a pure state.

From the perspective of arranging composition books of the scholars, among the *adab* of studying with books is to arrange the books according to the importance of their topics of discussions. If among the books is the Holy Qur'an, then that should be placed at the top, followed by books on the Prophet's *hadith*, such as with the ones of Sahih Bukhari coming next, followed by Sahih Muslim. Then that would be followed by books on *tafsir* of the Qur'an, and later on books that explain the *hadith*, followed by books on *Usuluddin*, then *Usul Fiqh*, and then books about Fiqh, followed by books on Arabic grammar and morphology, then books of Arabic poetry and after that books about Arabic prosody. If two books are equal in importance, then the book which has more mentioning of Qur'anic verses and *hadith* is given priority. If they are still equal, then the book whose author is more well established is given priority over the other. If the books are still equal, the one that was published earlier is given priority, and if they are still equal, the book that was used as a reference book the most is the one that would be given priority (Abu Abdillah, 1993).

5. *Adab* of A Student at Knowledge Sessions

Knowledge sessions are the places where students and teachers meet to acquire knowledge and understanding. Accordingly, such sessions require certain *adab* and politeness. Thus, many scholars have stated some advice regarding the *adab* to be observed at those knowledge sessions. Firstly, students are required to rush to a knowledge session and not to be late. If a teacher arrives earlier than a student, then the personal *adab* of the student would be lost. This is because going to class early is not just a matter of respect for the teacher but it also reflects on the student's excellence and seriousness in acquiring knowledge (Abu Abdillah, 1993).

The type of knowledge session that is most liked is the one that is known as *halaqah*. *Halaqah*, according to al-Hafiz Ibn Hajar al-Asqalani (1997), from the point of view of language is a gathering that is shaped like a circle with a hollow centre where the students acquire knowledge from their teachers. Ibn Hajar al-Asqalani (1997) said that the most liked knowledge session or *dhikr* session is the one that takes the form of a *halaqah*. When a student is in a knowledge session, he needs to sit with total politeness. Sitting politely, according to Abu Abdillah (1993), means sitting like a student and not like a teacher. Some have even said that a student should sit the way a child sits in front of his father. The best seating position is the one that is nearest to the teacher. Al-Nawawi (2001) said a student seated near or next to a teacher would be the one who would understand the teacher's teaching the most.

When a student has already sat down in a knowledge session, he needs to not move too much because such movement is taken to mean disrespect for the knowledge session. Ibn Jamaah (2012) clarified that a student who is seated in a knowledge session is not allowed to move to the right or the left unless he needs to do so. He should also not move parts of his body unnecessarily. Imam an-Nawawi (2001) relayed a story of how at one of Malik ibn Anas teaching sessions, al-Shafi'i was turning pages in his book ever so slowly and gently because he was so concerned that the teacher, Imam Malik, would hear the sound of turning pages of the book.

Al-Nawawi (2001) added some forms of *adab* when a knowledge session is being held, among which were abstinence from laughing or talking loudly unnecessarily or not sitting facing the teacher. Students were asked to start a study session by reading the *tasmiyyah* (reading *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*) first. There are some scholars, as mentioned by Abu Abdillah (1993), who encourage their students to read *selawat* first in honor of the Prophet Muhammad, then his companions, then their followers, then the scholars, and then the teachers and end up with Muslims in general. When a student does not understand something in a knowledge session, he is permitted to ask his teacher. Al-Mawardi (1985) contended that asking the teacher questions helps in eliminating doubts and misunderstandings on the part of the student. According to him, 'Abdullah ibn 'Abbas once said that he managed to study to become a scholar by asking questions during knowledge sessions.

Asking a teacher questions is in itself considered an *adab* of studying whereas a student who feels too shy to ask questions when he does not understand something is not practicing the *adab* of studying. Ibn Jamaah (2012) reiterated that a student should never be shy to ask his teacher something that he does not grasp in a certain lesson. To ask a question to the teacher, a student needs to practice the *adab* of asking a question. When a student asks a question in a good way, it helps the teacher to answer the question with sufficient clarification, which benefits the student who asked the question as well as the other students. Nevertheless, if a student asks a question without using the *adab*, the teacher may not feel compelled to answer. Ibn Hajar al-Asqalani (1997) said that a good question is

half the knowledge. What he means is that when acquiring knowledge, it is not just a matter of listening to a teacher's explanation. However, it is also the duty of the student to ask questions when he does not understand the teacher's explanation or when he has doubts about certain topics.

It can be deduced from the above discussion that *adab* is very much crucial in the Islamic education milieu. In a teaching and learning setting, both the teacher and the student must know what types of *adab* are highly recommended for them each. The initial process begins by developing the inner state of the individual self and the soul in particular. This is associated with their intention in seeking God's pleasure in the path of knowledge while preparing themselves with a good character. The teacher should understand his important role in educating his student whereas the latter need to abide by the *adab* when delving into knowledge.

Conclusion:-

The process of education has undergone tremendous development with the introduction of modern education principles as well as the usage of extensive state-of-the-art technology. However, in an effort to streamline the form of information presented to students, it is important to take advantage of facilities and current developments to aspire to create a student's personality that is well-attuned to *adab* in the process of teaching and learning. *Adab* of the learned is as, to a great extent, important as the learner and hence this compels the former to show a good example to the latter. At the same time, the learned or the teacher must carry out what he or she teaches because, in this regard, the Qur'an apparently warns the believers to avoid such an act that creates displeasure of Allah. He says in the Qur'an, meaning: "O you who have believed, why do you say that which you do not do? Most hateful it is in the sight of Allah that you should say that which you do not do" (al-Saff 2-3).

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