



## The Competence of Teachers Based on Sufism a Perspective on the Thoughts of Muḥammad Ibn Saḥnūn in the Book *Ādāb al-Mu'allimīn*

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### ABSTRACT:

This research analyzes the Sufistic-based teachers' competences from the perspective of Muḥammad Ibn Saḥnūn's thought in the *Ādāb al-Mu'allimīn* book. The focus of this research was the Sufistic principles of teacher's competences, especially in the context of contemporary education which faces increasingly complex moral and spiritual challenges. The main objectives of this research were to analyze the concept of Sufistic-based teacher's competences from the perspective of Muḥammad Ibn Saḥnūn's thought and to analyze the urgency of Sufistic-based teacher's competences in improving the educational quality through the development of teacher's character and ethics. The method used in this research was library research with the textual analysis of the *Ādāb al-Mu'allimīn* book. Data collection was done through in-depth literature review, including classical books and relevant modern references, with data analysis technique in the form of content analysis. The results of this research showed that Sufistic-based teacher's competences from the perspective of Muḥammad Ibn Saḥnūn's thought include (1) Personality competence, namely discipline, compassion, responsibility, full dedication, and exemplary. (2) Social competences, it has a strong foundation with Sufistic-based teacher's competences such as wara', zuhud, patience, riḍā, murāqabah, qurbah, and maḥabbah. The urgency of implementation of Sufistic-based teacher's competences is to be an effective solution to strengthen the teacher's spiritual character in improving the education quality.

**KEYWORDS:** Teachers Competence, Sufistic, Muḥammad Ibn Saḥnūn, *Ādāb al-Mu'allimīn*, Education

### I. INTRODUCTION

Education is a fundamental pillar in shaping a generation that is both high in quality and integrity. In the context of Islamic education, the role of the teacher is strategic, not only as a deliverer of material but also as a moral and spiritual example. To enhance the quality of education, it is crucial to develop teacher competencies that encompass both scientific and personal aspects [1], [2], [3]. One promising approach is the development of teacher competencies based on Sufism, which emphasizes the spiritual and ethical dimensions of the educational process [4], [5], [6].

The four main pillars in education—teachers, students, learning materials, and educational institutions—are key elements in achieving educational goals. In Indonesia, both formal and non-formal education emphasize the importance of the teaching and learning process. Within this framework, the teacher's role becomes crucial. Teachers are not only responsible for the implementation of education but are also the key to achieving educational goals, both in terms of direction and predetermined outcomes [7], [8], [9].

Teachers are highly significant figures in the field of education because they are primarily responsible for the implementation of education, particularly in guiding students according to the set objectives. A teacher is required to have competence, which includes specific skills and adequate educational qualifications to achieve national education goals. A teacher's ability to carry out their duties and responsibilities professionally is referred to as competence [10], [11], [12].

According to the Indonesian Dictionary (KBBI), a teacher is defined as a person whose job (profession) is teaching. This definition is very broad in scope, covering any subject taught, which



is why there are terms such as religious teachers, martial arts instructors, sports teachers, and others. In education, the term "teacher" is known as a professional educator. A professional educator is commonly referred to as a teacher, leading many to equate educators with teachers. However, there are many educational specialists, both theorists and practitioners, who are educators but not necessarily teachers. The term "*murabbī*" refers to a religious teacher who must possess rabbānī qualities, meaning wise and knowledgeable about the divine. The term "*muallim*" refers to a religious teacher who is learned (*ālimun*), proficient in theoretical knowledge, highly creative, committed to the development of knowledge, and upholds values in everyday life. Meanwhile, the term "*ta'dib*" implies the integration of knowledge and practice [13], [14].

In Indonesia, teachers are also referred to as "guru," which means a person who is trusted and emulated. According to Hadari Nawawi, a teacher is someone who works by teaching or delivering lessons in schools or classrooms. More specifically, it refers to those working in education and teaching, contributing to shaping children to reach maturity. Meanwhile, in the Republic of Indonesia's Law No. 14 of 2005 concerning Teachers and Lecturers, it is explained that a teacher is a professional educator with the primary duties of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education, formal education, basic education, and secondary education. The researcher uses the term "teacher" because it refers to the Law on teacher competence and to the use of the term "*al-Mu'allimīn*" by Muḥammad Ibn Saḥnūn, which refers to teachers because they teach in formal educational institutions known as *kuttāb*. However, the researcher observes that based on the thoughts expressed in the book *Ādāb al-Mu'allimīn*, the term "*al-Mu'allimīn*" as intended by Muḥammad Ibn Saḥnūn encompasses both teachers (*mu'allim*) and educators (*murabbī*).

In E. Mulyasa's view, competence is a combination of personal, scientific, and social-spiritual competencies [15, p. 45]. The great responsibility teachers bear in achieving national education goals requires them to continuously develop their competencies. The issue of teacher competence in modern times remains a hot topic of discussion, needing to be addressed at any time and by anyone. Considering the changing times, learning processes, learning media, curricula, student conditions, educational institution environments, and ongoing challenges, it is

imperative that teachers' spirituality is strengthened through Sufism-based Islamic education. This will produce students with both intellectual and spiritual excellence.

The teacher competencies outlined by the government to achieve national education goals are divided into four categories: personal, pedagogical, social, and professional competencies. The demand for professionalism in work and teaching is emphasized in the following hadith narrated by Ṭabrānī:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقِنَهُ

Meaning, "Allah loves those who are thorough and meticulous in carrying out their tasks."

Similarly, the Qur'an commands us to work earnestly and meticulously, as stated in Surah al-An'ām (6): 135:

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Meaning, "Say: O my people, work according to your capacity, for indeed, I too am working. And you will come to know who will have the best outcome in the hereafter. Indeed, the wrongdoers will not succeed."

This verse emphasizes the importance of working with dedication and full commitment. In the context of teacher competence, this verse can be linked to the demand for high professionalism and integrity in carrying out educational duties. A teacher is required not only to be technically competent but also to work with sincerity, honesty, and the highest quality, as indicated by the verse. To achieve optimal work quality, the Sufi approach offers a significant additional perspective. Sufism teaches the importance of sincere intention, spiritual depth, and noble character development as the foundation for every activity, including teaching. Through the strengthening of Sufi competencies, a teacher will not only focus on the academic achievements of students but also on shaping their character, thereby creating a generation that is not only intellectually intelligent but also morally and spiritually deep.

Regarding teacher competence, E. Mulyasa explains that it includes a combination of personal, scientific, and social-spiritual competencies [15, p. 123]. Teachers are expected



to have not only adequate educational qualifications but also competencies that encompass these various aspects. However, in modern times, the issue of teacher competence remains a topic of lively debate, needing to be discussed in depth. The challenges faced include the changing times, learning media, curricula, student conditions, and the ever-evolving educational institution environment. In this context, strengthening teachers' spirituality through the Sufi approach can be a relevant solution for improving teacher competence.

Teacher competence in Indonesia is divided into four categories: personal, pedagogical, social, and professional. Each category has its own challenges and problems. Pedagogical competence includes planning and implementing lessons as well as evaluating learning outcomes [16], [17], [18], [19]. The common issue is the lack of awareness among teachers about properly planning and evaluating lessons. Professional competence involves a deep understanding of the material and the ability to guide students [20], [21], [22], [23]. The main challenge in this aspect is the lack of teachers' ability to plan and implement lessons effectively, as well as their lack of motivation for innovation. Social competence involves the ability to communicate and interact with students and the community, often hindered by ineffective communication. Personal competence, related to moral values and personal example, is often difficult to measure and assess [24], [25], [26].

There are phenomena where teachers tend to work instantly, merely transferring knowledge (transfer of knowledge) to students, and not all teachers have an understanding of Sufi morality. Moreover, the increasing administrative tasks related to curriculum development and the perception that educational success is measured by report card scores contribute to these issues [27, p. 123], [28, p. 45], [29, p. 23], [30, p. 31]. This is evident in various cases of violence and moral decline involving students in Islamic educational institutions. Some cases of violence and ethical violations in Islamic educational institutions indicate a lack of focus on character and moral education.

Various reports of moral decline among students, seen in both online and offline media, prove that education still faces challenges in producing students who are excellent both intellectually and spiritually, as evidenced by cases such as the abuse of a student by four of their peers in an Islamic educational institution in Kediri, East

Java. More recently, there are still instances of sexual violence and abuse occurring in Islamic educational institutions.

The current critical issues in Islamic education at pesantren, related to the moral conduct of pesantren caretakers, demand serious attention. One of the main challenges is moral decay involving a small number of pesantren leaders who misuse their influence and authority for highly detrimental actions. Some cases note that certain pesantren caretakers engage in unethical behavior, such as exploiting students under the guise of mysticism or promises of paradise, marrying students without parental knowledge, or even marrying based on a school of thought that permits marriage without the guardian's consent.

Worse still, there are cases where students are mistreated under the pretense of mystical whispers or the imparting of mystical light. These actions not only damage the integrity and reputation of Islamic educational institutions but also cause deep trauma to the students who fall victim. This situation reflects a serious gap between the moral principles that should be upheld in Islamic education and the practices that undermine these values. The conditions described are certainly concerning for all sectors of society and represent a shared anxiety that must be resolved collectively in accordance with the roles and functions of each member of society. As part of the Islamic education community at pesantren, the researcher is also concerned with these conditions. There needs to be a firm response and steps to strengthen teacher and administrator morality at pesantren so that such cases can be minimized and ultimately eliminated.

This research proposal aims to offer an alternative solution for developing teacher competence through the Sufi approach, with the expectation that this approach can address the current moral and ethical challenges in Islamic education. By focusing on character development through the reinforcement of a culture of shame and deep moral values, this research hopes to contribute to improving the quality of education at pesantren, ensuring that students not only achieve academic excellence but also develop strong moral integrity.



## II. METHOD

This study employs the library research method, [31], [32]. focusing on a literature review to analyze the thoughts of Muḥammad Ibn Saḥnūn on teacher competence from a Sufi perspective, as reflected in his work *Ādāb al-Mu'allimīn*. The purpose of this method is to examine and interpret Ibn Saḥnūn's ideas regarding the ethics and etiquette of a teacher, and how these values align with Sufi teachings, which emphasize purification of the soul and noble character [33], [34].

The approach used in this research is descriptive-analytical. The researcher describes Ibn Saḥnūn's views on teacher competence, including the characteristics a teacher should possess, such as patience, wisdom, and sincerity. Furthermore, analysis is conducted to understand the relevance of these concepts in the modern educational context, especially regarding the teacher's role as not only a knowledge transmitter but also a moral and spiritual role model for students [35], [36].

The data sources consist of primary and secondary sources. The primary source in this study is Muḥammad Ibn Saḥnūn's book *Ādāb al-Mu'allimīn*, which serves as the main object of analysis. Secondary sources include books, scholarly journals, and articles related to Islamic educational thought, Sufism, and teacher competence. Through these sources, the researcher gains a broader understanding and connects Ibn Saḥnūn's teachings with contemporary educational theories [37], [38].

The data collection technique involves identifying and classifying relevant literature. After gathering the data, the researcher conducts content analysis of the texts studied, especially Ibn Saḥnūn's work. The researcher performs an in-depth reading to uncover the key concepts related to teacher competence and ethics in education, then connects these to Sufi values such as purity of heart, sincerity, and patience in teaching [39], [40].

To ensure the validity and reliability of the data, source triangulation is carried out by comparing various primary and secondary sources. The researcher also applies source criticism to

evaluate the accuracy of the information collected. Thus, this study is expected to provide a deep understanding of teacher competence from a Sufi perspective, while also offering significant contributions to the development of character education focused on the moral and spiritual formation of teachers [41], [42].

## III. RESULTS AND DISCUSSION

### THE CONCEPT OF TEACHER COMPETENCE BASED ON SUFISM IN THE PERSPECTIVE OF MUḤAMMAD IBN SAḤNŪN IN THE BOOK ĀDĀB AL-MU'ALLIMĪN

Before presenting the concept of teacher competence based on Sufism from the perspective of Muḥammad Ibn Saḥnūn in the book *Ādāb al-Mu'allimīn*, the researcher will first provide a brief biography of Muḥammad Ibn Saḥnūn.

#### A. Biography of Muḥammad Ibn Saḥnūn

##### 1. Background of Muḥammad Ibn Saḥnūn

Muḥammad Ibn Saḥnūn was an Islamic scholar and thinker born in the 9th century CE in the Maghreb region, which was known as an intellectual and religious center at that time. He was recognized as a teacher and spiritual leader with a high dedication to knowledge and education. His life was characterized by a quest for knowledge and a commitment to spreading Islamic teachings through a profound and holistic approach [43, p. 32].

Muḥammad Ibn Saḥnūn's full name was Abū Abdillāh Muḥammad Ibn Abī Sa'īd Saḥnūn. His father's name was Abd al-Salām ibn Sa'īd ibn Ḥabīb al-Tunūkhī, known as Saḥnūn. Abū Abdillāh Muḥammad Ibn Abī Sa'īd Saḥnūn is more commonly known as Muḥammad Ibn Saḥnūn or Ibn Saḥnūn, and he was of Arab descent. Muḥammad Ibn Saḥnūn was born in the city of Ghadat (the center of the Maliki school revival in the Maghreb), Qairawan, in the year 202 H (around the early 3rd century AH or 9th century CE). The exact date and month of his birth are not known and are not found



in either his own works or in the writings of other authors who discuss Muḥammad Ibn Saḥnūn. His thoughts were shaped by several main factors, one of which was the influence of his father, Saḥnūn ibn Ḥabīb [44, p. 57].

## 2. Sufistic Thought of Muḥammad Ibn Saḥnūn

The researcher will present the Sufistic thought of Muḥammad Ibn Saḥnūn, quoted from the book "Siar A'lām al-Nubalā'," which demonstrates that he was a Sufi figure with deep views and principles regarding ethics, knowledge, and relationships with the world and the hereafter. The following are explanations of each point:

- a) The most miserable person is one who sells his hereafter for his world, and the most miserable of these is the one who sells his hereafter for the world of others.
- b) Whoever does not act according to his knowledge, his knowledge will not be beneficial and may even harm him.
- c) I will leave this world (die) while I ensure that Allah Subḥānahu Wata'ālā will not question me about any matter that I answered based on my own opinion. How much knowledge I have yet to learn!
- d) I eat according to necessity, not to satisfy my knowledge. The lover of the world is a blind person who is not illuminated by knowledge.
- e) How disgraceful it is for a scholar to approach government officials. By Allah, I do not approach rulers unless I introspect myself and feel exhausted. By Allah, I have never wanted to accept an honorarium from the government nor wear clothing from government gifts.
- f) The ancients wanted to speak with a statement that could benefit the public but held back their speech for fear of arrogance, while conversely, when they felt pride, they spoke excessively.
- g) A quick answer, even if correct, is more devastating in its temptation than the temptation of wealth.
- h) If someone comes to court for three consecutive days, then his testimony will not be accepted.
- i) I do not find anyone who sells his hereafter for the world of others except a mufti.
- j) Ismā'īl ibn Ibrāhīm said: "One day I visited Saḥnūn's house when he was still actively serving as a judge and I saw a prayer bead around his neck with which he was engaged in remembrance." [45], [46]

Muḥammad Ibn Saḥnūn passed away on the 3rd of Rajab in the year 240 H at the age of 80. This information provides historical context and indicates the time of Saḥnūn's death, showing that he lived to a relatively old age and left a significant legacy in the scholarly and religious world.

## B. The Concept of Teacher Competence Based on Sufism in the Book *Ādāb al-Mu'allimīn*

The concept of teacher competence based on Sufism from the perspective of Muḥammad Ibn Saḥnūn in the book *Ādāb al-Mu'allimīn* refers to the Republic of Indonesia Law No. 14 of 2005 concerning Teachers and Lecturers, which is further detailed by the Regulation of the Directorate General of GTK of the Ministry of Education, Culture, Research, and Technology No. 2626/B/HK.04.01/2023 on the Model of Teacher Competence. This is then elaborated with Sufistic theories in the form of maqāmat and aḥwāl by Abū Naṣr al-Sarrāj al-Tūsī.

### 1. Personality Competence

Personality competence refers to stable personal abilities, noble character, wisdom, and authority, serving as a role model for students. Muḥammad Ibn Saḥnūn does not specify teacher personality competence in a particular theme or chapter in his work, *Ādāb al-Mu'allimīn*. However, the explanation can be inferred from his views in each of the 10 chapters on the ethics of teachers toward students in the kuttāb institution. The researcher's analysis of the concept of Sufistic-based teacher personality competence in *Ādāb al-Mu'allimīn* includes:

#### a. Discipline (*Al-Inḍibāt*)

Discipline, in the view of Muḥammad Ibn Saḥnūn, is one of the indicators of achieving educational goals. Discipline also serves as evidence of the teacher's moral maturity and self-development



through reflective habits. Muḥammad Ibn Saḥnūn asserts that a teacher should not neglect his teaching obligations during teaching hours, even for acts of Sunnah or farḍu kifāyah (luzūm al-Ṣibyān). The concept of teacher discipline is articulated by Muḥammad Ibn Saḥnūn as follows:

قال ويلزم المعلم الاجتهاد وليتفرغ لهم، ولا يجوز له الصلاة على الجنائز، إلا فيما لا بدَّ له منه ممن يلزمه النظر في أمره لأنه أجبِر لا يدع عمله ولا يتبع الجنائز ولا عيادة المرضى [47, p. 100]

He said, 'A teacher should always strive and devote himself to his students. He is not allowed to attend funerals unless it is for someone he must pay attention to, because he is a professional worker who should not leave his job, follow the funeral, or visit the sick.

Muḥammad Ibn Saḥnūn also states that a teacher should not grant leave to students except on official holidays such as Friday and festive days.

قلت له: فكم ترى أن يأذن لهم في الأعياد؟ قال: الفطر يوماً واحداً ولا بأس أن يأذن لهم ثلاثة أيام، والأضحى ثلاثة أيام، ولا بأس أن يأذن لهم خمسة أيام [47, p. 97]

I asked him, 'How long do you think they should be allowed to take leave on holidays?' He replied, 'For 'Idul Fitri, one day is sufficient, but it is fine to allow them three days. For 'Idul Adhha, three days is sufficient, but it is fine to allow them up to five days.

From Muḥammad Ibn Saḥnūn's thoughts in *Ādāb al-Mu'allimīn*, it can be understood that the main holiday leave for 'Īdul Fiṭr is one day, but it is acceptable to grant students leave for three days. The main holiday leave for 'Īdul Aḍḥā is three days, but allowing leave up to five days is also permitted. This aims to ensure that the learning process runs optimally and thoroughly.

All of Muḥammad Ibn Saḥnūn's thoughts above about discipline have a strong basis in Sufistic teacher competence, namely maqām sabar and ḥāl maḥabbah. Teachers should have a patient personality during the teaching process and love knowledge, scholars, and the environment of knowledge as an expression of love for Allah [48, p. 11].

#### b. Compassion (*Al-'Atf*)

Muḥammad Ibn Saḥnūn explains in the second chapter of *Ādāb al-Mu'allimīn* that one of the personality competences of a teacher is the trait of compassion. Compassion is a fundamental competence of a teacher's noble character. This compassion is one of the keys to successful education established by Rasūlullāh. Compassion and gentleness are noble morals highly recommended by Islam, especially for teachers in educating. Allah Subḥānahu Wa Ta'ālā says:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ

"So, by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter." (Qur'an 3:159)

Based on this verse, a teacher should have compassion, love, and understanding towards students. If teachers display gentle and loving behavior towards students, it will create an atmosphere conducive to learning [43, p. 34], [44, p. 48].

According to Muḥammad Ibn Saḥnūn, the teacher must provide space for students to express their feelings, share stories, and express their opinions. Furthermore, the teacher is expected to listen and pay attention to students, as outlined in the following quote:

لا يأنف المعلم من محادثة الصبيان وموانستهم

"The teacher should not hesitate to converse with and befriend students."

This statement indicates that a teacher should have a friendly personality and be open to discussing various topics with students. This approach fosters a sense of warmth and affection in the teacher-student relationship.

In his book, Muḥammad Ibn Saḥnūn provides guidance on how teachers should maintain a friendly and intimate relationship with students. He states that teachers should be aware of their



students' backgrounds, family conditions, and personal experiences, as these factors can significantly impact their learning.

### **c. Patience (*Al-Ṣabr*)**

Patience is another essential trait of a teacher's personality. According to Muḥammad Ibn Saḥnūn, a teacher must possess the quality of patience in facing various challenges during the teaching process. The teacher should remain composed and calm when dealing with students' mistakes, misunderstandings, and behavioral problems. This patience is not merely a passive acceptance of circumstances but an active response that allows the teacher to guide students effectively.

The Sufistic view of patience, especially *maqām ṣabr*, encourages teachers to remain steadfast and persistent in their duties despite difficulties and obstacles. This principle is crucial in the educational field, where patience plays a vital role in shaping students' character and facilitating their learning.

### **d. Honesty (*Al-Ṣidq*)**

Honesty is a fundamental value that should be embodied by teachers in their interactions with students. Muḥammad Ibn Saḥnūn emphasizes the importance of honesty in education and the necessity for teachers to model truthful behavior. This includes being honest about their knowledge, avoiding misleading students, and always striving to provide accurate information.

The Sufi concept of honesty aligns with the idea of accountability before Allah. Teachers are seen as representatives of knowledge and bear the responsibility of conveying it accurately and ethically. This sense of accountability fosters a strong commitment to maintaining integrity in teaching.

## **2. Professional Competence**

Professional competence encompasses the mastery of teaching methods, the ability to develop effective lesson plans, and the capability to assess students' progress. Muḥammad Ibn Saḥnūn's insights in *Ādāb al-Mu'allimīn* highlight the

importance of teachers being well-versed in pedagogical principles and practices. The following points are derived from his teachings regarding professional competence:

### **a. Mastery of Teaching Materials**

Muḥammad Ibn Saḥnūn asserts that teachers must have a deep understanding of the subjects they teach. This mastery is not limited to theoretical knowledge but includes practical applications as well. A teacher's ability to explain complex concepts clearly and engage students actively is crucial for effective learning.

### **b. Effective Lesson Planning**

In his work, Muḥammad Ibn Saḥnūn emphasizes the significance of planning lessons that cater to students' diverse learning needs. Teachers should take into account their students' backgrounds, interests, and learning styles when designing lessons. This personalized approach enhances student engagement and facilitates better learning outcomes.

### **c. Assessment and Evaluation**

A teacher's professional competence also involves the ability to assess students' progress accurately. Muḥammad Ibn Saḥnūn advocates for ongoing evaluation to monitor students' understanding and performance. Regular assessments provide valuable feedback that can inform instructional adjustments and support students' growth.

### **d. Continuous Professional Development**

Muḥammad Ibn Saḥnūn emphasizes the need for teachers to engage in continuous learning and professional development. This commitment to self-improvement not only enhances their teaching skills but also sets a positive example for students. Teachers who prioritize their own education demonstrate the value of lifelong learning and inspire their students to adopt a similar mindset.



### 3. Social Competence

Social competence refers to the ability of teachers to interact effectively with students, parents, and the broader community. Muḥammad Ibn Saḥnūn emphasizes the importance of building positive relationships as a foundation for successful education. The following aspects of social competence are highlighted in his teachings:

#### a. Communication Skills

Effective communication is a critical skill for teachers. Muḥammad Ibn Saḥnūn encourages teachers to develop strong communication skills that enable them to convey information clearly and listen actively to their students. This two-way communication fosters a supportive learning environment where students feel comfortable expressing their thoughts and concerns.

#### b. Collaboration with Parents

Muḥammad Ibn Saḥnūn stresses the significance of involving parents in the educational process. Teachers should communicate with parents regularly to discuss students' progress and collaborate on strategies to support their learning. Building a partnership with parents enhances the overall educational experience and reinforces the value of education in the family context.

#### c. Community Engagement

A teacher's role extends beyond the classroom. Muḥammad Ibn Saḥnūn highlights the importance of teachers being actively involved in the community. This engagement can take various forms, such as participating in community events, organizing educational workshops, and fostering relationships with local organizations. By connecting education to the community, teachers contribute to the holistic development of students.

The concept of teacher competence based on Sufism in the perspective of Muḥammad Ibn Saḥnūn, as elaborated in the book *Ādāb al-Mu'allimīn*, emphasizes the importance of personality, professional, and social competencies. Each of these dimensions is rooted in Sufistic

principles that guide teachers to embody noble character traits, engage in continuous self-improvement, and foster positive relationships with students and the community. By integrating these competencies into their practice, teachers can effectively nurture their students' intellectual, moral, and social development, ultimately contributing to the broader goals of education and the cultivation of a knowledgeable and ethical society.

### 2. Social Competence

Muḥammad Ibn Saḥnūn, in his work *Ādāb al-Mu'allimīn*, emphasizes the importance of maintaining communication and harmony with all pillars of education, especially the parents of students. The professional competence of teachers in *Ādāb al-Mu'allimīn* can be understood from Muḥammad Ibn Saḥnūn's views in the seventh chapter, particularly regarding how long students should be given a break. Muḥammad Ibn Saḥnūn says:

قلت: أفيرسل الصبيان بعضهم في طلب بعض؟ قال: لا أرى ذلك يجوز له إلا أن يأذن له أبؤهم أو أولياء الصبيان في ذلك، أو تكون المواضع قريبة لا يشتغل الصبي في ذلك. وليتعاهد الصبيان هو بنفسه في وقت انقلاب الصبيان ويخبر أولياءهم أنهم لم يجيؤوا. [47, p. 97]

“I asked: ‘Can a student be sent to fetch another student?’ He replied: ‘I do not see it permissible unless their parents or guardians give permission for this, or the destination is close enough that the student would not be burdened by it. The teacher himself should monitor the students during their departure and inform their guardians if they did not come,’—in this case, referring to students who skip class.

From this explanation, it can be understood that teachers should maintain good communication with students, their parents, fellow educators, and the wider community. This aligns with the definition of social competence. Social competence refers to the teacher's ability, as part of the community, to



engage in effective verbal and written communication, use communication and information technology functionally, interact effectively with students, fellow teachers, educational staff, and students' parents/guardians, as well as interact politely with the surrounding community.

### C. General Description of the Contents of the Book *Ādāb al-Mu'allimīn*

History records that the first person to introduce the concept of education separate from literature and schools of philosophical thought was Muḥammad Ibn Saḥnūn. His ideas on education are mentioned in his book *Ādāb al-Mu'allimīn*. This work became a masterpiece and a reference for many scholars, considered the first book to discuss education as a distinct discipline from other branches of knowledge, such as philosophy and legal schools. The book, seemingly intended for primary education, addresses the proper conduct of teachers and students, referring to Hadith related to learning and teaching the Qur'an.

Historically, Muḥammad Ibn Saḥnūn was the first Muslim educator before becoming famous as a renowned jurist in Africa. His educational thoughts encompass a wide range of topics, including the importance of teaching the Qur'an, children's education, and the ethics of teachers, which form the foundation of his thought. These discussions are elaborated in *Ādāb al-Mu'allimīn*. The book is a collection of answers to questions posed to Muḥammad Ibn Saḥnūn and solutions to issues he had discussed with others. In addition to *Ādāb al-Mu'allimīn*, Muḥammad Ibn Saḥnūn produced other notable works, including:

1. *Kitab al-Jāmi'*, his largest work, covering more than 100 volumes across various disciplines, including 20 volumes on biographies, 25 volumes on proverbs, 10 volumes on decision-making ethics, 50 volumes on inheritance law, and others.
2. *Kitab al-Musnad*, a book on Hadith.

3. *Kitab Taḥrīm al-Muskir*.
4. *Kitāb al-Imāmah*, which, upon reaching Baghdad, was written in golden ink and presented to the caliph.
5. *Kitab Masāil al-Jihād*, comprising 20 volumes.
6. *Kitab Tafsir al-Muwatta'*, consisting of 4 volumes.
7. *Kitab al-Radd 'alā Ahl al-Bid'ī*, consisting of 3 volumes.
8. *Kitab al-Tārikh*, comprising 6 volumes.
9. *Kitab Ṭabaqāt al-Ulamā'*, consisting of 7 volumes.
10. *Kitab al-Ashribah wa Garīb al-Hadīth*, consisting of 3 volumes.
11. *Kitab al-Īmān wa al-Radd ala Ahl al-Syirk*.
12. *Kitab al-Ḥujjah ala al-Qādariyyah*.
13. *Kitab al-Ḥujjah ala al-Nasārā*.
14. *Kitab al-Radd ala al-Fikriyyah*.
15. *Kitab Mā Yajibu alā al-Mutanadhirīn min Ḥusn al-Ādāb*, consisting of 2 volumes.
16. *Kitab al-Wara'*.
17. *Kitab Sharah Arba'ah Kutub min Mudawwanah Saḥnūn*.
18. *Kitab Risālah fi Ma'na al-Sunnah*.
19. *Kitab Risālah fi Man Sabda al-Nabi*.
20. *Kitab al-Ibāḥah*.
21. *Kitab Ādāb al-Qāḍī*.
22. *Kitab Aḥkām al-Qur'ān*.

These works reflect Muḥammad Ibn Saḥnūn's expertise across various fields, including Hadith, jurisprudence, politics, exegesis, theology, history, ethics, and Qur'anic sciences. Many of his works have spread worldwide, including Indonesia, where his ideas have been adopted and reinterpreted to suit local needs. However, most of the works mentioned above are no longer extant. The only remaining works known today are:

- a) *Kitab Ajwibah Muḥammad Ibn Saḥnūn Riwayah Muḥammad ibn Sālim al-Qathan*.
- b) *Kitab Ādāb al-Mu'allimīn*, a highly spectacular work by Muḥammad Ibn Saḥnūn.

Muḥammad Ibn Saḥnūn lived during the



golden age of Islam, specifically during the Abbasid Dynasty (9th century CE). This period was marked by significant advancements in civilization and knowledge, providing an intellectual and educational environment conducive to Ibn Saḥnūn's development as a great scholar. Education at that time had advanced considerably, with a strong influence from Islamic intellectual centers in Baghdad, creating a favorable setting for Muḥammad Ibn Saḥnūn to thrive.

The book *Ādāb al-Mu'allimīn* covers various aspects of education and teaching ethics in great detail. Its third edition, which is used as a reference in this dissertation, comprises 171 pages, with an additional 43 pages in French, making it even more substantial. This book provides ethical guidance for teachers and includes the biography of Muḥammad Ibn Saḥnūn, the history of its writing, and the views of notable figures like Ibn 'Arabī and Ibn Khaldūn on Islamic education.

At the beginning of the book, Muḥammad Ibn Saḥnūn mentions his scholarly chain of transmission connecting to the Prophet Muhammad (Ṣallallāhu 'alayhi wa sallam) as follows:[43, p. 75]

قال أبو عبدالله محمد بن سحنون : حدثني أبي سحنون ، عن عبدالله بن وهب، عن سفيان الثوري، عن علقمة بن مرثد، عن أبي عبدالرحمن السلمي، عن عثمان ابن عفان رضي الله تعالى عنه أن رسول الله صلى الله عليه وسلم قال:(أفضلكم من تعلم القرآن وعلمه )

"Abū 'Abdullāh Muḥammad ibn Saḥnūn said: My father, Saḥnūn, conveyed to me: from 'Abdullāh ibn Wahb: from Sufyān al-Thawrī: from 'Alqamah ibn Marthad: from Abū 'Abdirrahmān al-Sulamī: from 'Uthmān ibn 'Affān, that the Messenger of Allah (Ṣallallāhu 'alayhi wa sallam) said, 'The best of you are those who learn the Qur'an and teach it.'"

It was common for Muḥammad Ibn Saḥnūn, as a scholar and jurist, to be approached by people seeking advice on various religious matters. His answers, especially regarding education, were recorded and compiled into *Ādāb al-Mu'allimīn*.

The book explains educational practices relevant to pre-school Islamic institutions, such as Qur'anic Learning Centers (TPQ) or Kuttāb. While the content reflects the educational context of the kuttāb of that era, it remains highly relevant for implementation in higher institutions, serving as a crucial reference for educating future generations.

According to Abd al-Āmir Shams al-Dīn, this book holds historical significance as it was the first written work on education and teaching after the Qur'an within the Arab Muslim community. It also contains educational values relevant to the society of its time. Furthermore, the author asserts that this work possesses educational and ethical importance, as it outlines the pedagogical ethics essential for teachers and students in the educational process within the kuttāb.

One of the remarkable aspects of Ibn Saḥnūn's intellectual legacy is his work *Ādāb al-Mu'allimīn*, recognized as the first book in Islamic history explicitly addressing education and the teaching of children in kuttāb, particularly concerning teacher ethics. The book, also known as *Ādāb al-Mu'allimīn wa al-Muta'allimīn* (Ethics of Teachers and Students), was compiled by Ibn Saḥnūn from his father's teachings.

The third edition of *Ādāb al-Mu'allimīn* comprises 171 pages, sized in B5, with an additional 43 pages in French. This makes the book appear thicker and includes the original manuscript.

- ١- (ما جاء في تعليم القرآن العزيز).
- ٢- (ما جاء في العدل بين الصبيان).
- ٣- (باب ما يكره محوه من ذكر الله تعالى وما ينبغي أن يفعل من ذلك)
- ٤- (باب ما جاء في الأدب وما يجوز من ذلك وما لا يجوز)
- ٥- (ما جاء في الختم وما يجب في ذلك للمعلم).
- ٦- (ما جاء في القضاء بعطية العيد).
- ٧- (ما ينبغي أن يخلي الصبيان فيه)
- ٨- (ما يجب على المعلم من لزوم الصبيان).
- ٩- (ما جاء في إجارة المعلم ومتى تجب).



١٠ - (ما جاء في إجارة المصحف وكتب الفقه و ما شابهها).

The book *Ādāb al-Mu'allimīn* is a work that discusses the ethics and manners of a teacher, especially in the context of Islamic education. This book consists of 10 chapters covering various aspects of teaching, particularly the teaching of the Qur'an. Below is an explanation of the book's content based on the translation from pages 73-111:

### 1. Teaching the Noble Qur'an ( ما جاء في تعليم القرآن ) العزير:

The first chapter of this book emphasizes the importance of teaching the Qur'an as the main foundation of Islamic education. The hadiths quoted in this chapter stress the virtue of those who learn and teach the Qur'an. For example, in a hadith narrated by 'Uthmān ibn 'Affān, it is mentioned that the Messenger of Allah, *ṣallallāhu 'alaihi wasallam*, said, "The best of you is the one who learns the Qur'an and teaches it."

Here is a complete explanation of the first chapter, which discusses the hadiths and the urgency of Qur'anic education and teaching, accompanied by the Arabic text and a brief analysis. In the first chapter, Muḥammad Ibn Saḥnūn cites the hadith:

قال أبو عبدالله محمد بن سحنون: حدثني أبي سحنون، عن عبدالله بن وهب، عن سفيان الثوري، عن علقمة بن مرثد، عن أبي عبدالرحمن السلمي، عن عثمان بن عفان رضي الله تعالى عنه أن رسول الله صلى الله عليه وسلم قال: (أفضلكم من تعلم القرآن وعلمه).

"Abū 'Abdillāh Muḥammad Ibn Saḥnūn said: My father, Saḥnūn, narrated to me: from 'Abdullāh Ibn Wahb: from Sufyān al-Thaurī: from 'Alqamah Ibn Marthad: from Abū 'Abdurrahman as-Sulamī: from 'Uthmān Ibn 'Affān: 'The Messenger of Allah ṣallallāhu 'alaihi wasallam said, 'The best of you is the one who learns the Qur'an and teaches it.'"

The researcher's analysis of this hadith

shows that Muḥammad Ibn Saḥnūn prioritizes the teaching of the Qur'an over other sciences, including Arabic, for students. This is based on the virtue of learning and teaching the Qur'an, which is considered one of the most noble acts of worship in Islam. Those who learn and teach it are regarded as the best among the followers of Muḥammad ṣallallāhu 'alaihi wasallam.

In the second hadith quoted by Muḥammad Ibn Saḥnūn in the first chapter, it states:

محمد عن أبي طاهر، عن يحيى بن حسان، عن عبدالواحد بن زياد، عن عبدالرحمن بن إسحاق، عن النعمان بن سعد، عن علي بن أبي طالب رضي الله عنه قال: قال رسول الله ( صلى الله عليه وسلم):  
(خيركم من تعلم القرآن وعلمه).

"Muḥammad: from Abū Ṭāhir: from Yahyā Ibn Ḥassān: from 'Abdul Wāḥid Ibn Ziyād: from 'Abdurrahmān Ibn Ishāq: from an-Nu'mān Ibn Sa'd: from 'Alī Ibn Abī Ṭālib: The Messenger of Allah ṣallallāhu 'alaihi wasallam said, 'The best of you is the one who learns the Qur'an and teaches it.'"

The writer's analysis indicates that this hadith emphasizes the same point as the first hadith, namely the virtue of learning and teaching the Qur'an. It reinforces the importance of Qur'anic education in a Muslim's life, especially for students, who should prioritize learning the Qur'an at an early stage to grow and develop into the best individuals.

In the third hadith quoted by Muḥammad Ibn Saḥnūn in the first chapter, it states:

محمد عن يعقوب بن كاسب عن يوسف بن أبي سلمة، عن أبيه، عن عبدالرحمن بن هرمز، عن عبدالله بن أبي رافع، عن علي بن أبي طالب رضي الله عنه أن النبي (صلى الله عليه وسلم) قال: (يرفع الله بالقرآن أقواماً).

"Muḥammad: from Ya'qūb Ibn Kāsib: from Yūsuf Ibn Abī Salamah: from his father: from 'Abdurrahmān Ibn Hurmuz: from 'Abdullāh Ibn Abī Rāfi': from 'Alī Ibn Abī Ṭālib: The Prophet ṣallallāhu 'alaihi wasallam said, 'Allah



Subḥanahu Wata'ālā raises the status of certain people with the Qur'an."

The writer's analysis states that this hadith shows that the Qur'an has the power to elevate the status of a person or a group of people. Those who implement the teachings of the Qur'an will gain honor in both this world and the hereafter. This serves as further support for Muḥammad Ibn Saḥnūn's priority on teaching the Qur'an to students before introducing them to other disciplines.

In the fourth hadith cited by Muḥammad Ibn Saḥnūn in the first chapter, it is narrated:

عن سحنون، عن عبدالله بن نافع قال: حدثني حسين، عن عبدالله بن ضميرة عن أبيه عن جده عن علي رضي الله عنه أن رسول الله (صلى الله عليه وسلم) قال: (عليكم بالقرآن فإنه ينفي النفاق كما تنفي النار خبث الحديد).

Meaning: "From Saḥnūn: from 'Abdullah ibn Nāfi', he said: Husain conveyed to me: from 'Abdullah ibn Ḍumairah: from his father: from his grandfather: from 'Alī: The Messenger of Allāh ṣallallāhu 'alaihi wasallam said, 'You must adhere to the Qur'ān, for it removes hypocrisy just as fire removes impurities from iron.'"

The author's analysis suggests that this hadith emphasizes the importance of reading and understanding the Qur'ān as a means to eliminate negative traits like hypocrisy. The Qur'ān is viewed as a purifier of the heart and soul.

In the fifth hadith cited by Muḥammad Ibn Saḥnūn in the first chapter, it is narrated:

موسى عن عبدالرحمن بن مهدي، عن عبدالرحمن بن بديل، عن أبيه، عن أنس بن مالك، قال رسول الله صلى الله عليه وسلم: إن لله أهلين من الناس، قيل من هم يا رسول الله؟ قال: هم حملة القرآن، هم أهل الله وخاصته.

Meaning: "Mūsa: from 'Abdurrahman ibn Maḥdī: from 'Abdurrahman ibn Budail: from his father: from Anas ibn Mālik: The Messenger of Allāh ṣallallāhu 'alaihi wasallam said, 'Indeed, Allāh Subḥanahu Wata'ālā has His chosen ones

among people.' Someone asked, 'Who are they, O Messenger of Allāh?' He replied, 'They are the bearers of the Qur'ān. They are the family of Allāh Subḥanahu Wata'ālā and His special ones.'"

The author's analysis highlights the great honor given to those who memorize, study, and apply the Qur'ān. They are referred to as the family of Allāh Subḥanahu Wata'ālā, indicating their noble status before Him.

In the sixth hadith cited by Muḥammad Ibn Saḥnūn in the first chapter, it is narrated:

عن مالك، عن ابن شهاب، عن عروة بن الزبير، عن عبدالرحمن بن عبدالقارئ، عن عمر بن الخطاب قال: قال رسول الله صلى الله عليه وسلم: أنزل القرآن على سبعة أحرف فأقرؤا ما تيسر منه.

Meaning: "From Mālik: from Ibn Shihāb: from 'Urwah ibn az-Zubair: from 'Abdurrahman Ibn 'Abdīl Qārī': from 'Umar ibn al-Khaṭṭāb, he said: The Messenger of Allāh ṣallallāhu 'alaihi wasallam said, 'The Qur'ān was revealed in seven dialects, so recite whichever is easiest for you.'"

The author's analysis indicates that this hadith shows the flexibility in reciting the Qur'ān. The Prophet provided ease for his followers by allowing them to recite according to their ability.

In the seventh hadith cited by Muḥammad Ibn Saḥnūn in the first chapter, it is narrated:

قال حدثني موسى بن معاوية الصمادحي، عن سفيان، عن الأعمش، عن تميم بن سلمة، عن حذيفة، قال: قال رسول الله صلى الله عليه وسلم: من قرأ القرآن بإعراب فله أجر شهيد.

Meaning: "He said: Mūsa ibn Mu'awiyah al-Ṣamadiḥī conveyed to me: from Sufyān: from al-A'mashī: from Tamīm ibn Salamah: from Hudhaifah, he said: The Messenger of Allāh ṣallallāhu 'alaihi wasallam said, 'Whoever recites the Qur'ān with proper I'rab (grammatical correctness) will receive the reward of a martyr.'"

The author's analysis suggests that this hadith emphasizes the importance of reciting the Qur'ān with proper tajweed and grammar, promising a reward akin to that of a martyr for



those who do so.

In the eighth hadith cited by Muḥammad Ibn Saḥnūn in the first chapter, it is narrated:

وحدثني عن الزهري أحمد بن أبي بكر، عن محمد بن طلحة، عن سعيد بن سعيد المقبري، عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم من تعلم القرآن في شببته اختلط القرآن بلحمه ودمه، ومن تعلمه في كبره وهو يتفلت منه ولا يتركه، فله أجره مرتين.

Meaning: “Aḥmad ibn Abū Bakar also conveyed to me: from al-Zuhri: from Muḥammad ibn Ṭalḥah: from Sa’id Ibn Sa’id al-Maqburī: from Abū Hurairah, he said: The Messenger of Allāh ṣallallāhu ‘alaihi wasallam said, ‘Whoever learns the Qur’ān in their youth, it will blend with their flesh and blood, and whoever learns it in old age while it slips from them, yet they persist, they will receive double the reward.’”

The author's analysis distinguishes between those who learn the Qur’ān in their youth, making it easier for them to internalize, and those who learn it in old age, who may face more difficulties but still earn a double reward due to their perseverance.

The next statement is from Uthman ibn ‘Affān, as cited by Muḥammad Ibn Saḥnūn in the first chapter:

وحدثني موسى، عن بن وهب، عن معاوية بن صالح، عن أسد بن وداعة، عن عثمان بن عفان رضي الله عنه في قول الله تبارك وتعالى (ثم أورثنا الكتاب الذين اصطفينا من عبادنا) قال: كل من تعلم القرآن وعلمه فهو ممن اصطفاه الله من بني آدم.

Meaning: “And Mūsa conveyed to me: from Ibn Wahb: from Mu’āwiyah ibn Ṣālih: from Asad ibn Wada’ah: from ‘Uthman ibn ‘Affān, regarding the words of Allāh Subḥanahu Wata’ālā (which mean), ‘Then We gave the Book as inheritance to those whom We chose from among Our servants.’ He said, ‘Everyone who learns the Qur’ān and teaches it is among those whom Allāh has chosen from the descendants of Adam.’”

This hadith refers to the Qur’ānic verse from Surah Fāṭir (32), which speaks of the inheritance of Kitābullah given to the chosen ones. Uthman emphasizes that anyone who learns and teaches the Qur’ān is among the chosen servants of Allāh Subḥanahu Wata’ālā.

The author’s analysis highlights the exalted status of teaching and learning the Qur’ān in Islam, stressing that both activities are honored. This hadith encourages professionalism in religious education, showing that it is not only a duty but also a great honor, motivating teachers and learners of the Qur’ān to remain dedicated to their roles.

The next statement is from Abdullah ibn Mas’ūd, as cited by Muḥammad Ibn Saḥnūn in the first chapter:

وحدثونا عن سفيان الثوري، عن العلاء بن السائب قال: قال ابن مسعود: ثلاث لا بد للناس منهم، لا بد للناس من أمير يحكم بينهم ولولا ذلك لأكل بعضهم بعضا، ولا بد للناس من شراء المصاحف وبيعها ولولا ذلك لقل كتاب الله؛ ولا بد للناس من معلم يعلم أولادهم ويأخذ على ذلك أجرا ولولا ذلك لكان الناس أميين.

Meaning: “They conveyed to us: from Sufyān al-Thaurī: from al-‘Alā’ ibn al-Sā’ib, he said: Ibn Mas’ūd said, ‘There are three (types of people) that society must have: (First), there must be a leader to govern among them. Otherwise, they would devour one another. (Second), people must buy and sell Mushafs (copies of the Qur’ān). Otherwise, the Kitābullāh would become scarce. (Third), people must have a teacher to educate their children, and he is entitled to take compensation for his profession. Without that, people would remain illiterate (ummī).’”

The author's analysis indicates that this hadith emphasizes three essential elements for society: the presence of a leader to maintain justice and prevent chaos, the circulation of the Qur’ān to preserve religious knowledge, and the role of teachers in education. Teachers, especially



those who teach the Qur'ān, play a vital role in society, and their profession is one of great importance and dignity.

The next explanation is the statement of Mālik ibn Anas as quoted by Muḥammad Ibn Saḥnūn in the first chapter:

ابن وهب عن عمر بن قيس، عن عطاء: أنه كان يعلم الكتب على عهد معاوية ويشترط. ابن وهب عن ابن جريج قال: قلت لعطاء آأخذ أجرا على تعليم الكتاب؟ أعلمت أن أحدا كرهه؟ قال: لا .

ابن وهب عن حفص بن عمر، عن يونس، عن ابن شهاب: أن سعد بن أبي وقاص قدم برجل من العراق يعلم أبناءهم الكتاب بالمدينة ويعطونه الأجر. قال ابن وهب، وقال مالك: لا بأس بما يأخذ المعلم على تعليم القرآن، وإن اشترط شيئا كان حلالا جائزا ولا بأس بالاشتراط في ذلك وحق الختمة له واجب اشترطها أو لم يشترطها، وعلى ذلك أهل العلم ببلدنا في المعلمين.

"Ibn Wahb: from 'Umar ibn Qais: from 'Atā', that he used to teach al-kitab (i.e., literacy) during the era of Mu'āwiyah and stipulated (a certain wage). Ibn Wahb: from Ibn Juraij, he said: I asked 'Athā', 'Can I take a wage for teaching literacy?' He replied, 'Have you ever known anyone who disapproved of it?' He answered himself, 'No.' Ibn Wahb: from Hafṣ ibn 'Umar: from Yūnus: from Ibn Shihab: indeed, Sa'ad ibn Mālik, namely Sa'ad ibn Abī Waqqāṣ, came from Iraq bringing a man who taught their children literacy in Madinah, and they (i.e., the Companions) gave him a wage. Ibn Wahb said, and Mālik said, 'There is no problem with the wage taken by a teacher for teaching the Qur'ān. If he stipulates a certain wage, then it is lawful and permissible. It is not problematic to stipulate a wage in this regard. And the right to complete the teaching of the Qur'ān is obligatory upon him, whether he stipulates it or not. Such is the view of the scholars in our country regarding teachers.'"

The author's analysis of this ḥadīth discusses the practice of Qur'ānic teaching and the acceptance of wages. Muḥammad Ibn Saḥnūn

mentions that the teaching of the Qur'ān in the past often involved agreements about wages, and this was considered legitimate. This practice of teaching indicates that, while teaching is a noble act, there is a practical acknowledgment that teachers should also receive fair compensation. The arrangement of wages for teachers is considered lawful and does not diminish the spiritual value of the teaching itself.

This ḥadīth demonstrates that wages for teaching the Qur'ān are accepted and considered legitimate within a religious context. It validates the modern practice in which teachers can receive compensation for their work without detracting from the value of the lessons they provide. The right to complete the Qur'ānic teaching underscores the importance of fulfilling the obligation to finish the Qur'ān's instruction, whether or not the teacher explicitly stipulates it. This affirms the commitment to fully delivering Qur'ānic knowledge.

Overall, these ḥadīths provide a strong ethical and practical foundation for the teaching of the Qur'ān within an Islamic context. Muḥammad Ibn Saḥnūn emphasizes the importance of the role of teachers and their right to receive appropriate compensation, while highlighting the high value of this work in society.

This chapter underscores the importance of studying and teaching the Qur'ān, as well as the virtues that will be attained by those involved in these activities. The Qur'ān is the primary source of Islamic teachings that not only guides individual behavior but also shapes character and grants a noble status in the sight of Allāh Subḥānahu Wata'ālā. All eight ḥadīths in this chapter support the importance of a close bond between teacher and student with the Qur'ān, whether through teaching, learning, or practicing it in daily life.

## 2. Justice in Treatment of Students ( ما جاء في العدل بين )

(الصبيان)

This chapter discusses the importance of



treating all students fairly, regardless of their backgrounds. Teachers are reminded not to show favoritism, as this can lead to division and injustice within the educational environment.

In the first hadith of the second chapter, or the ninth hadith in the book *Ādāb al-Mu'allimīn*, quoted by Muḥammad Ibn Saḥnūn, it states:

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْكَرِيمِ الْبَرْقِيِّ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الْعَمْرِيُّ، قَالَ: حَدَّثَنَا آدَمُ بْنُ بَهْرَامِ بْنِ إِيَّاسَ، عَنِ الرَّبِيعِ، صَبِيحٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ( أَيْمًا مُؤَدَّبٌ وَلِي ثَلَاثَةٌ صَبِيَّةٌ مِنْ هَذِهِ الْأُمَّةِ فَلَمْ يَعْلَمِهِمْ بِالسُّوِيَّةِ فَقِيرَهُمْ مَعَ غَنَمِهِمْ، وَغَنَمِهِمْ مَعَ فَقِيرِهِمْ، حُسْرِيَوْمِ الْقِيَامَةِ مَعَ الْخَائِنِينَ).

“Muḥammad ibn Abd al-Karīm al-Barqī narrated to me, saying: Aḥmad ibn Ibrāhīm al-Umarī narrated to me: Adam ibn Bahram ibn Iyās narrated to us: from al-Rabī: from Ṣubaiḥ: from Anas ibn Mālik, who said: The Messenger of Allah ṣallallāhu ‘alaihi wasallam said, ‘Any teacher (mu’addib) who is responsible for the (education) of three children from this nation, yet does not teach them equally—poor and rich alike—will be raised on the Day of Judgment among the traitors.’”

From this hadith, it can be understood how crucial justice is in education. A teacher is required to treat all students equally, without distinguishing their social background. This principle of justice is an integral part of Islamic educational ethics. Injustice in the treatment of students can lead to a lack of self-confidence and feelings of inferiority in some students. This highlights how serious this issue is in the context of Islamic teachings, as it will lead to suffering in the hereafter.

In the following statement, al-Ḥasan, as quoted by Muḥammad Ibn Saḥnūn in the second chapter, says:

عَنْ مُوسَى، عَنْ فَضِيلِ بْنِ عِيَّاضَ، عَنْ لَيْثِ، عَنْ الْحَسَنِ قَالَ: ( إِذَا قَوَّعَ الْمَعْلَمُ عَلَى الْأَجْرَةِ فَلَمْ

يَعْدِلَ بَيْنَهُمْ أَيْ الصَّبِيَّانِ كَتَبَ مِنَ الظُّلْمَةِ).

“From Mūsa: from Fuḍail ibn ‘Iyād: from Layth: from al-Ḥasan, he said: ‘When the teacher’s wage has been agreed upon, but he is not just among the students, he will be recorded as one of the oppressors (zālimīn).’”

From Muḥammad Ibn Saḥnūn’s explanation, it is clear that a teacher must be just in giving attention and treatment to all students. Justice in this aspect is considered part of professional integrity. Fairness in all aspects of work, including administration and treatment of students, is essential to avoid being judged as an oppressor.

### 3. The Prohibition of Erasing Remembrance (Dhikr) of Allāh and What Should Be Done (باب

(ما يكره محوه من ذكر الله تعالى وما ينبغي أن يفعل من ذلك

This chapter discusses the importance of maintaining the remembrance of Allāh and the prohibition against erasing it from the heart and mind. In this teaching, erasing dhikr or forgetting Allāh is considered disliked and spiritually harmful. The chapter also provides guidance on how one should preserve dhikr, ensuring that remembrance and awareness of Allāh remain alive in every aspect of life.

The first hadith quoted by Muḥammad Ibn Saḥnūn in this chapter is:

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ رَبِيعٍ، عَنْ بَشْرِ بْنِ حَكِيمٍ، عَنْ سَعْدِ بْنِ هَارُونَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِذَا مَحَتِ صَبِيَّةُ الْكِتَابِ (تَنْزِيلَ مِنْ رَبِّ الْعَالَمِينَ) مِنْ أَلْوَابِهِمْ بِأَرْجُلِهِمْ، نَبَذَ الْمَعْلَمُ إِسْلَامَهُ خَلْفَ ظَهْرِهِ، ثُمَّ لَمْ يَبَالِ حِينَ يَلْقَى اللَّهَ عَلَى مَا يَلْقَاهُ عَلَيْهِ.

“Muḥammad ibn ‘Abd al-Raḥmān narrated to me: from ‘Abdullah ibn Mas’ud: from Zaid ibn Rabī: from Bisyr ibn Ḥakīm: from Sa’id ibn Hārūn: from Anas ibn Mālik, who said, ‘If a young child erases the inscription of *tanzīlun min rabb al-‘ālamīn* (Qur’ānic verse) from their slates



using their feet, the teacher has thrown away his Islam behind his back, and no longer cares about what condition he will meet Allāh in.”

From this explanation, it is understood how important it is to show respect to the verses of the Qur’ān. Erasing them in an inappropriate manner is considered highly disrespectful and degrading. This also indicates that a teacher must ensure that the sacred teachings of the Qur’ān are treated with honor and care.

The next statement, as cited by Muḥammad Ibn Saḥnūn from Anas ibn Mālik, reads:

قيل لأنس كيف كان المؤدبون على عهد الأئمة أبي بكر وعمر و عثمان و علي رضي الله تعالى عنهم؟ قال أنس: كان المؤدب له إجانة، وكل صبي يأتي كل يوم بنوبته ماءً طاهراً فيصبونه فيها، فيمحوون به ألواحهم قال أنس: ثم يحفرون حفرة في الأرض، فيصبون ذلك الماء فيها فينشف.

“Anas was asked, ‘How were the teachers during the times of the Imams: Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī, may Allāh be pleased with them?’ He replied, ‘In those days, a teacher had a wash basin. Each day, the students took turns bringing pure water, which they poured into the basin. They would use this water to erase their writing boards.’ Anas continued, ‘Then they would dig a hole in the ground, pour the water into it, and let it be absorbed.’”

From this narration, it is evident that cleanliness and orderliness were maintained in the educational process of the past. The use of clean water and proper waste management reflects attention to cleanliness. This traditional method shows an effective way to maintain hygiene in educational tools.

Muḥammad Ibn Saḥnūn also cites the following:

قلت: أفترى أن يلعط؟ قال: لأبأس به، ولا يمسح بالرجل، ويمسح بالمنديل وما أشبهه، قلت: فما ترى فيما يكتب الصبيان في الكتاب من المسائل؟ قال: أما ما كان من ذكر الله فلا يمحوه برجله، ولا بأس

أن يمحي غير ذلك مما ليس من القرآن.

"I asked, ‘Do you think it is permissible to wet it with saliva?’—meaning to erase it. He replied, ‘It is not a problem. However, it should not be erased with the feet. It may be wiped with a cloth or something similar.’ I then asked, ‘What do you think about the issues that children write in their notebooks?’ He replied, ‘If it is part of the remembrance of Allāh (dhikr), it should not be erased with the feet. It is acceptable to erase anything else that is not from the Qur’ān.’”

From this explanation, we understand the guidance on the appropriate ways to erase writing, especially writing that involves *zikhullah* or Qur’ānic verses. Sacred writings like \*zikhullah\* should not be erased in an improper manner, whereas other writings may be erased more casually.

The next statement cited by Muḥammad Ibn Saḥnūn in this chapter reads:

وحدثنا عن موسى عن جويبر بن منصور قال: كان إبراهيم النخعي يقول: من المروءة أن يرى في ثوب الرجل وشفته مداد قال: وفي هذا دليل أنه لا بأس أن يلعطه، يعني يلعقه.

“He narrated to us: from Mūsa ibn Juwaibir ibn Maṣūūr, who said: Ibrāhīm al-Nakha’ī used to say, ‘It is part of *\*muru’ah\** (honorable character) to see ink stains on a man's clothes and lips.’ He said, ‘This indicates that it is not an issue to wet it with saliva, meaning to lick it.’”

From this explanation, it is understood that ink stains were seen as a sign of someone engaged in writing, and it was considered honorable. It also suggests that cleaning ink with saliva was not viewed negatively in this context.

#### 4. Ethics and Etiquette in Teaching (ما جاء في الأدب وما)

(يجوز من ذلك وما لا يجوز)

This chapter discusses the ethics and etiquette that must be upheld by a teacher. These ethics include the manner of speaking, behaving,



and interacting with students. Some of the etiquettes mentioned involve giving constructive criticism, respecting students, and maintaining integrity as a teacher.

In the first ḥadīth quoted by Muḥammad Ibn Saḥnūn in the fourth chapter:

قال: وحدثنا عن عبدالرحمن عن عبيد بن إسحاق، عن سيف بن محمد، قال: كنت جالساً عند سعد الخفاف فجاءه ابنه يبكي فقال: يا بني ما يبكيك؟ قال ضربني المعلم، قال أما والله لأحدثنكم اليوم حدثي عكرمة عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: (شرار أمتي معلمو صبيانهم، أقلهم رحمة لليتيم وأغلظهم على المسكين).

"He said: He conveyed to us from 'Abd al-Raḥmān: from 'Ubaid ibn Ishāq: from Saif ibn Muḥammad, he said: I was sitting beside Sa'ad al-Khaffāf, and his son came crying. He asked, 'My son, why are you crying?' He replied, 'The teacher hit me.' He then said, 'If that is the case, by Allāh, I will tell you a ḥadīth today. 'Ikrimah conveyed to me from Ibn 'Abbās that the Prophet ṣallallāhu 'alaihi wasallam said: 'The worst of my ummah are the teachers of your children. They are the least compassionate towards orphans and the harshest towards the poor.'"

From the above ḥadīth, it can be understood that criticism is warranted towards teachers who act harshly towards students and prioritize anger over compassion. The Prophet ṣallallāhu 'alaihi wasallam considered those who do not show care and concern for their students and the poor to be among the worst of his ummah. This ḥadīth emphasizes the importance of kindness and compassion in educating students. A teacher must educate with attention and empathy, not with violence.

Muḥammad Ibn Saḥnūn explains in the fourth chapter:

قال محمد: وإنما ذلك لأنه يضربهم إذا غضب، وليس على منافعهم، ولا بأس أن يضربهم على

منافعهم، ولا يجوز بالأدب ثلاثاً، إلا أن يأذن الأب في أكثر من ذلك إذا أذى أحداً. ويؤدبهم على اللعب والبطالة ولا يجاوز بالأدب عشرة، وأما على قراءة القرآن فلا يجاوز أدبه ثلاثاً.

"Muḥammad said: That is because the teacher hits them when he is angry, and not for their benefit. However, there is no problem in hitting them for their benefit. Do not give punishment, i.e., more than three strikes, unless the father permits more than that if the child harms someone. The teacher may discipline them for playing and idling, but the punishment should not exceed ten times. As for teaching the Qur'an, the punishment should not exceed three times."

From the above explanation, it can be understood that physical punishment can be either positive or negative. In other words, hitting out of personal anger is considered inappropriate, while punishment for educational purposes is allowed but with limitations and permission from the student's parent. Punishment for educational purposes should not exceed three times, especially in teaching the Qur'an, and ten times for other matters. This shows that there are rules to ensure punishment is not excessive.

Muḥammad Ibn Saḥnūn explains in the fourth chapter:

قلت: لِمَ وَقَّتْ عَشْرَةَ فِي أَكْثَرِ الْأَدْبِ فِي غَيْرِ الْقُرْآنِ، وَفِي الْقُرْآنِ ثَلَاثَةً؟ فَقَالَ: لِأَنَّ عَشْرَةَ غَايَةُ الْأَدْبِ وَكَذَلِكَ سَمِعْتُ مَالِكًا يَقُولُ: وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُضْرَبُ أَحَدُكُمْ أَكْثَرَ مِنْ عَشْرَةِ أَسْوَاطٍ إِلَّا فِي حِدٍّ.

"I asked, 'Why did you set the limit at ten strikes for non-Qur'anic instruction, and three for Qur'anic instruction?' He replied, 'Because ten is the maximum limit of discipline. I heard Mālik say: The Prophet ṣallallāhu 'alaihi wasallam said: "Do not hit anyone with more than ten lashes, except in ḥudūd." i.e., punishments for adultery, drinking alcohol, etc.'"

From this explanation, it is understood that ten strikes are the maximum allowable



punishment in the context of education and discipline, except for more serious offenses like those related to ḥudūd. This emphasizes the principle of justice and limitation in the application of punishment. This principle aims to prevent the misuse of authority and ensure that punishment is applied fairly and proportionally.

Muḥammad Ibn Saḥnūn explains in the fourth chapter:

قال محمد: وحدثنا يعقوب بن حميد، عن وكيع، عن هشام بن أبي عبد الله بن أبي بكر عن النبي صلى الله عليه وسلم قال: لا يحل لرجل يؤمن بالله واليوم الآخر أن يضرب فوق عشرة أسواط إلا في حد.

"Muḥammad said: Ya'qūb ibn Ḥumaid conveyed to us: from Wakī': from Hishām ibn Abū 'Abdillāh ibn Abi Bakar: from the Prophet ṣallallāhu 'alaihi wasallam, he said: 'It is not permissible for a man who believes in Allāh and the Last Day to strike more than ten lashes, except in the case of ḥudūd.'"

From this narration, it can be understood that the limit for physical punishment is not to exceed ten lashes except in the context of ḥudūd. This is an important limit to maintain fairness and prevent excessiveness in applying punishment.

Muḥammad Ibn Saḥnūn explains in the fourth chapter:

قال محمد: وحدثنا رباح، عن ثابت، عن عبد الرحمن بن زياد، عن أبي عبد الرحمن الحبلي قال: بلغني أن رسول الله صلى الله عليه وسلم قال: أدب الصبي ثلاث درر، فمأزاد عليه قوصص به يوم القيامة، وأدب المسلم في غير الحد عشرة إلى خمسة عشرة فما زاد عنه إلى العشرين يضرب به يوم القيامة.

"Rabāḥ conveyed to us: from Thābit: from 'Abdurrahman ibn Ziyād: from Abū 'Abdirrahman al-Habaliy: It was conveyed to me that the Prophet ṣallallāhu 'alaihi wasallam said: 'Punishment for a child is three lashes, and anything more will be recompensed on the Day of Judgment. For a Muslim, the punishment outside

of ḥudūd is ten to fifteen lashes, and anything beyond twenty will be punished on the Day of Judgment.'"

From this, it can be understood that punishment for children should be limited to three lashes, and for adults outside the context of ḥudūd, it should be limited to ten to fifteen lashes. More than this should be avoided, as it will be held accountable on the Day of Judgment.

Muḥammad Ibn Saḥnūn further explains:

قال محمد: وكذلك أرى ألا يضرب أحدٌ عبده أكثر من عشرة، فما زاد على ذلك قوصص به يوم القيامة إلا في حدٍ، إلا إذا تكاملت عليه الذنوب، فلا بأس أن تضربه أكثر من عشرة، وذلك إذا كان لم يَعِفَّ عما تقدم، وقد أذن النبي صلى الله عليه وسلم في أدب النساء، وروي أن ابن عمر رضي الله عنهما ضرب امرأته.

"Muḥammad said: Likewise, I believe no one should hit his servant more than ten times. Anything beyond that will be recompensed on the Day of Judgment, except in the case of ḥudūd. If the faults of the servant accumulate, there is no harm in hitting more than ten times, i.e., when the servant does not refrain from previous wrongdoings. The Prophet ṣallallāhu 'alaihi wasallam allowed discipline for women, and it is narrated that Ibn 'Umar may Allāh be pleased with him struck his wife."

From this, it can be understood that the maximum limit of punishment for a servant is ten lashes. If the wrongdoing is repeated, it may exceed ten lashes. The application of punishment should adhere to justice and the established rules.

In the hadith quoted by Muḥammad Ibn Saḥnūn in the fourth chapter, it says:

وقال النبي صلى الله عليه وسلم: يؤدب الرجل ولده خيره من أن يتصدق.

"The Prophet ṣallallāhu 'alaihi wasallam said, 'A man disciplining his child for a wrongdoing is better than giving charity.'"

This highlights that educating and disciplining one's children correctly is more



important than giving charity, underscoring the significance of proper upbringing in religion.

وقد قال بعض أهل العلم إن الأدب على قدر الذنب، وربما جاوز الأدب الحد، منهم سعيد بن المسيب وغيره.

"Some scholars have said, 'Discipline should be proportional to the sin, and sometimes discipline exceeds the limit, such as by Sa'id ibn al-Musayyab and others.'"

This chapter discusses the principles of etiquette and punishment in education, outlining what is allowed and what is prohibited in the application of punishment. The ḥadīths provide guidelines on limits and justice in disciplining children, emphasizing the importance of compassion and fairness in education.

#### 5. The Obligation of Completing Teaching ( ما جاء في )

(الختم وما يجب في ذلك للمعلم)

This chapter discusses the obligation of a teacher to ensure that their students can complete their lessons, especially in finishing the recitation of the Qur'an. The teacher must make sure that the teaching is done thoroughly and not halfway.

In this chapter, the obligation to complete (khatam) lessons and what should be given to the teacher in this context are discussed. Muḥammad Ibn Saḥnūn explains:

وسألته متى تجب الختمة فقال: إذا قاربها وجاوز الثلثين، فسألته عن ختمة النصف، فقال: لا أرى ذلك يلزم.

"I asked him, 'When is completing (the lesson) obligatory?' He replied, 'When it is near completion and has surpassed two-thirds.' I asked him about completing (the lesson) when it had only reached half, and he replied, 'In my view, that is not obligatory.'"

From this explanation, it can be understood that completing the lesson is considered obligatory when it is near completion and has surpassed two-thirds of the material. Completing the lesson at the halfway point is not deemed obligatory according to this view.

Muḥammad Ibn Saḥnūn further explains:

قال سحنون: ولا يلزم ختمة غير القرآن كله ولا نصف ولا ثلث ولا ربع، إلا أن يتطوعوا بذلك.

"Saḥnūn said, 'For lessons other than the Qur'an, it is not obligatory to complete the whole, nor half, nor a third, nor a quarter, unless they voluntarily choose to do so.'"

From this explanation, it can be understood that for lessons other than the Qur'an, there is no obligation to complete the whole, half, a third, or a quarter. This obligation only applies if someone voluntarily chooses to do so.

Muḥammad Ibn Saḥnūn further explains:

قال محمد: وحضرت لسحنون قضي بالختمة على رجل وإنما ذلك على قدر يسر الرجل وعسره.

"Muḥammad said, 'I was present when Saḥnūn set (a fee) for completing someone's lesson, and that was based on the individual's ability, whether they were affluent or poor.'"

From this explanation, it can be understood that setting a fee for completing a lesson must be adjusted to the individual's financial capability. The fee or compensation for completing the lesson is determined according to the person's ability.

Muḥammad Ibn Saḥnūn further explains:

وقيل له: أترى للمعلم سعة في إذنه للصبيان اليوم ونحوه؟ قال: مازال ذلك من عمل الناس مثل اليوم وبعضه، ولا يجوز له أن يأذن لهم أكثر من ذلك إلا بإذن آبائهم كلهم، لأنه أجبر لهم.

"He was asked, 'Do you think the teacher has the liberty to grant permission (i.e., a holiday) to the children for a day or something similar?' He replied, 'That has always been customary among the people, such as granting a day off or part of a day. However, he may not permit them to be absent for more than that without the permission of all their parents, as he is hired by them.'"

From this explanation, it can be understood that the teacher should not grant students permission for more than a day or part of a day off without the consent of all parents. This is because



the teacher is employed professionally and must adhere to agreements made with the parents.

Muhammad Ibn Saḥnūn further explains:

وما أهدى الصبي للمعلم أو أعطاه شيئاً فيأذن له على ذلك؟ فقال: لا، إنما الإذن في الختم اليوم ونحوه، وفي الأعياد، وأما في غير ذلك فلا يجوز له إلا بإذن الآباء، قال: ومن هنا سقطت شهادة أكثر المعلمين لأنهم غير مؤدين لما يجب عليهم، إلا من عصم الله.

"I asked, 'What about something gifted by the student to the teacher, or the student gives something to the teacher; may the teacher grant permission based on that?' He replied, 'No, permission at the time of completing (the lesson) is only for a day or something similar, also on festive days. Beyond that, permission may not be granted unless the parents agree.' He said, 'This is why most teachers' testimony is invalid because they fail to fulfill what is required of them, except for those whom Allah protects.'"

From this explanation, it can be understood that gifts from students to the teacher do not affect the teacher's right to grant extra permission. Permission can only be granted in the context of completing (khatam) the lesson or on festive days, and for permission beyond that, the parents' consent is required. Failure to comply with this can result in the invalidation of some teachers' testimony.

Muhammad Ibn Saḥnūn further explains:

قال لي: هذا إذا كان المعلم يعلم بأجر معلوم كل شهر أو كل سنة، وأما إن كان على غير شرط فما أُعطي قبل، وما لم يُعط لم يسأل شيئاً، فله أن يفعل ما شاء، إذا كان أولياء الصبيان يعلمون تضييعه فإن شأوا أعطوه على ذلك، وإن شاءوا لم يعطوه.

"He said to me: This applies if the teacher teaches for a fixed wage every month or every year. However, if he teaches without stipulating a wage, if he is given something, he accepts it, and if he is not given anything, he asks for nothing. In

that case, he may do as he wishes. If the guardians of the children know that the teacher is neglecting his duty, they may give him (a wage), or if they wish, they may not."

From this explanation, it can be understood that there is a distinction between a teacher who teaches for a fixed wage and one who does not stipulate a wage. If the teacher receives a fixed wage, certain obligations and rights are governed by that agreement. However, if no wage is stipulated, the teacher is free to act according to his discretion, and the students' guardians have the right to compensate him based on his performance.

This chapter outlines the obligations and rights related to completing lessons and the regulations concerning teachers giving permission to their students. Emphasis is placed on the importance of agreements between teachers and parents, as well as fairness in setting wages and teachers' rights. The hadiths mentioned establish the boundaries and principles that should be followed in the educational context to ensure compliance and justice.

## 6. Distribution of Gifts on Eid ( ما جاء في القضاء بعطية العيد )

This chapter discusses the etiquette of giving gifts or rewards to students on specific occasions, such as Eid. Teachers are encouraged to offer gifts as a form of recognition for the students' achievements.

The chapter delves into the ruling on giving gifts during Eid and the teacher's role concerning such gifts. Muhammad Ibn Saḥnūn explains:

قلت: فعطية العيد يقضى بها؟ قال: لا، ولا أعرف ما هي إلا أن يتطوعوا بها. قال: ولا يحل للمعلم أن يكلف الصبيان فوق أجرته شيئاً من هدية وغير ذلك، ولا يسألهم في ذلك، فإن أهدوا إليه على ذلك، فهو حرام، إلا أن يهدوا إليه من غير مسألة، إلا أن تكون المسألة منه على وجه المعروف، فإن لم يفعلوا



فلا يضرهم في ذلك، وإما إن كان يهددهم في ذلك، فلا يحل له ذلك أو يخلهم إذا أهدوا له، فلا يحل له ذلك، لأن التخلية داعية إلى الهدية، وهو مكروه.

"I asked, 'Is the giving of gifts on Eid (permissible) enforced?' He replied, 'No, except if the students do it voluntarily.' He continued, 'It is not lawful for the teacher to burden the students with anything beyond his wages, such as gifts, or anything else. Nor is he allowed to ask for it. If he receives a gift because of the burden he imposed, it is haram (forbidden). However, if they offer him a gift without being asked, then it is permissible, provided the request from the teacher was within reasonable limits. If the students do not comply, the teacher should not harm them because of it. However, if he threatens them for a gift, it is not allowed. If he refrains from punishing them when they offer him a gift, this too is not permissible because leniency in this case encourages giving gifts, and that is considered makruh (disliked).'"

From the above explanation, it can be understood that receiving gifts on Eid is not a mandatory right of the teacher. The giving of gifts should be voluntary by the students, without any coercion or pressure from the teacher. A teacher should not burden students with requests for gifts or extras beyond the agreed-upon wage. If the teacher requests gifts, this act is considered unlawful (haram). If such requests are made in a reasonable manner, they may be permissible. However, if the request turns into a threat or pressure on the students, this is haram and makruh. If the teacher refrains from punishing students because they offer gifts without any prior requests, this could set a precedent for unwanted gift-giving, and it is thus deemed makruh.

This chapter emphasizes that gifts on Eid should be given voluntarily without any coercion from the teacher. The teacher is prohibited from burdening students with requests for gifts, and any form of request or threat related to gifts is considered haram. Teachers should maintain integrity and fairness in their relationship with students, avoiding making gifts a condition or

pressure point in the educational process.

## 7. How Long Should Students Be Given a Holiday? (ما ينبغي أن يخلي الصبيان فيه)

Muhammad Ibn Saḥnūn explains the duration of holidays during Eid:

قلت له: فكم ترى أن يأذن لهم في الأعياد؟ قال: الفطر يوما واحدا ولا بأس أن يأذن لهم ثلاثة أيام، والأضحى ثلاثة أيام، ولا بأس أن يأذن لهم خمسة أيام

"I asked him, 'In your opinion, how long should students be allowed to take a holiday during Eid?' He replied, 'For Eid al-Fitr, one day is enough, but it is not a problem to allow them three days. For Eid al-Adha, three days are enough, but it is permissible to give them up to five days.'"

From this explanation, it can be understood that one day of holiday for Eid al-Fitr is ideal, but allowing up to three days is permissible. For Eid al-Adha, a three-day holiday is considered ideal, but granting up to five days is also allowed.

Muhammad Ibn Saḥnūn on Sending Students to Find Their Friends

قلت: أفيُرسل الصبيان بعضهم في طلب بعض؟ قال: لا أرى ذلك يجوز له إلا أن يأذن له آبؤهم أو أولياء الصبيان في ذلك، أو تكون المواضع قريبة لا يشتغل الصبي في ذلك. وليتعاهد الصبيان هو بنفسه في وقت انقلاب الصبيان ويخبر أولياءهم أنهم لم يجيؤوا.

"I asked, 'Can a student be sent to find his friend?' He replied, 'I do not see it as permissible unless their parents or guardians give their consent, or the destination is nearby so that it does not burden the student. The teacher himself should monitor the students' attendance and inform their parents if they do not show up,' referring to cases of absenteeism."

From this, it is understood that sending a student to find a friend is not allowed unless there



is consent from the parents or guardians, or the destination is close and does not cause inconvenience. Teachers should supervise attendance and notify parents if a student is absent.

Muhammad Ibn Saḥnūn on the Duties and Supervision of Teachers

قال: وأحب للمعلم أن لا يولي احداً من الصبيان الضرب، ولا يجعل لهم عريفاً منهم إلا أن يكون الصبي الذي قد ختم وعرف القرآن، وهو مستغن عن التعليم، فلا بأس بذلك، وأن يعينه فإن ذلك منفعة للصبي في تخرجه، أو يأذن والده في ذلك. وليل هو ذلك بنفسه، أو يستاجر من يعينه، إذا كان في مثل كفايته.

He said, "I prefer that the teacher does not delegate the task of disciplining to any of the students. Nor should the teacher appoint one of the students as a tutor for their peers, unless the student has completed and mastered the Qur'an and no longer requires additional instruction. In such a case, there is no harm in it, and the teacher should assist him, as it benefits the student in advancing his learning. Or, if the parents permit, the teacher may assign this responsibility. However, the teacher should either handle the task himself or hire someone qualified to assist if necessary."

From this, it can be understood that teachers are advised not to assign students the task of disciplining or acting as a supervisor, except when a student has reached a high level of understanding, such as having completed the Qur'an. If the student is proficient, the teacher may give them additional responsibilities with parental consent. However, the teacher should remain directly involved or hire someone qualified if needed.

This chapter discusses the duration of students' holidays during Eid, the conditions for sending students to look for their friends, and the responsibilities and duties of teachers toward students. The focus is placed on appropriate

holidays, close supervision of student attendance, and caution when delegating responsibilities to maintain the integrity of the educational process.

## 8. Teacher's Obligation to Pay Attention to Students (ما يجب على المعلم من لزوم الصبيان)

This chapter reminds teachers of the importance of their responsibility to continuously monitor their students' development, both academically and morally. Teachers are expected to consistently guide and support students in their learning process.

In this chapter, the duties of a teacher to closely monitor and supervise their students are discussed. Teachers should not become too engrossed in personal matters to the extent that they neglect their students. Even if the teacher is engaged in other activities, they must still pay attention to the students directly. Muhammad Ibn Saḥnūn explained:

ولا يحل للمعلم أن يشتغل عن الصبيان إلا أن يكون في وقت لا يعرضهم فيه، فلا بأس أن يتحدث وهو في ذلك ينظر إليهم ويتفقدهم

\_"It is not permissible for a teacher to be distracted from the students except during times when their attention is not required. However, it is acceptable for the teacher to engage in conversation while still watching over and supervising them."\_"

Muhammad Ibn Saḥnūn also explained about teachers' wages and responsibilities, and the issue of ceremonies or celebrations held upon completing a course, such as throwing fruits to the crowd.

قلت: فما يعمل الناس من (الأفلام) عن الختم، ومن الفاكهة يُرمى بها على الناس هل يحل؟ قال: لا يحل لأنه نهيته وقد نهى رسول الله صلى الله عليه وسلم عن أكل النخلة.

\_"I asked, 'What about the celebrations or the act of throwing fruit at people during a ceremony for course completion, is it permissible?' He replied, 'It is not permissible



because it constitutes confiscation, and the Prophet (peace be upon him) forbade eating what is confiscated.”\_

Muhammad Ibn Saḥnūn emphasized that a teacher must fully commit to teaching during class hours, demonstrating responsibility and professionalism.

قال ويلزم المعلم الاجتهاد وليتفرغ لهم، ولا يجوز له الصلاة على الجنائز، إلا فيما لا بد له منه ممن يلزمه النظر في أمره لأنه أجبر لا يدع عمله ولا يتبع الجنائز ولا عيادة المرضى.

“He said, ‘A teacher must exert effort and devote their time entirely to the students. It is not permissible for the teacher to leave their work to perform funeral prayers unless it is for someone they are obliged to attend to, because the teacher is a professional worker and must not abandon their duties to follow a funeral or visit the sick.’”\_

The teacher should also dedicate time to teaching the students how to write and encourage them to compare their work as a way of improving their skills. However, punishments should not exceed three strikes, and hitting the head or face is not allowed. The teacher should not withhold food or drink from the students if it is sent to them.

وينبغي له أن يجعل لهم وقتاً يعلمهم فيه الكتب، ويجعلهم يتحايزون لأن ذلك مما يصلحهم ويخرجهم ويبيح لهم أدب بعضهم بعضاً، ولا يجاوز ثلاثاً، ولا يجوز له أن يضرب رأس الصبي ولا وجهه، ولا يجوز له أن يمنع من طعامه وشرابه إذا أرسل وراءه.

“It is appropriate for the teacher to allocate time to teach writing and to allow students to compare their work, as this helps them grow. They may also discipline each other, but no more than three times. The teacher should not hit the head or face of the students and must not withhold food or drink sent to them.”\_

Muhammad Ibn Saḥnūn also addressed the permissibility of allowing students to write letters or teaching them mathematics, poetry, and Arabic grammar.

قلت فهل ترى للمعلم أن يكتب لنفسه كتب الفقه؟ قال: أما في وقت فراغه من الصبيان فلا بأس أن يكتب لنفسه وللناس، مثل أن يأذن لهم في الانقلاب، وأما ما داموا حوله فلا، ولا يجوز له ذلك وكيف يجوز له أن يخرج مما يلزمه النظر فيه إلى ما لا يلزمه؟ ألا ترى أنه لا يجوز له أن يوكل تعليم بعضهم إلى بعض، فكيف يشتغل بغيرهم؟

“I asked, ‘Do you think it is permissible for a teacher to copy a book of jurisprudence for themselves?’ He replied, ‘If it is during their free time when not engaged with students, it is acceptable for them to copy for themselves or others, for example, when the students are allowed to leave. But if the students are still around, it is not permissible. How can they neglect what they are required to attend to and turn to something they are not required to? Don’t you see that it is not permissible to delegate teaching to one student for another? How then can the teacher be preoccupied with something else?’”\_

The chapter also highlights the teacher's responsibility to teach the correct recitation of the Qur'an, including proper grammar and reading with beautiful pronunciation and appropriate pauses.

ويلزمه أن يعلمهم ما علم من القراءة الحسنة وهو مقراً نافع، ولا بأس إن أقرأهم لغيره إذا لم يكن مستبشعاً مثل (يُبَشِّرُكَ) و (وُلْدُهُ) و (حِرْمٌ عَلَى قَرِيَّةٍ) ولكن يقرأها (يُبَشِّرُكَ) و (وُلْدُهُ) و (حَرَامٌ عَلَى قَرِيَّةٍ) وما أشبه هذا، وكل ماقرأ به أصحاب رسول الله صلى الله عليه وسلم.

“It is incumbent upon the teacher to teach good Qur’anic recitation, specifically the recitation of Nāfi’. However, it is permissible to teach other acceptable recitations as long as they do not seem awkward, such as ‘yabshuruka’ instead of ‘yubashiruka,’ and similar variations. All recitations used by the Companions of the Prophet (peace be upon him) may be taught.”\_



Finally, the teacher is reminded to show proper attention and care toward students in all aspects of their education, including Qur'an memorization, writing, and manners.

Teach also) all the Qira'at (recitations) of the Companions of the Messenger of Allah *Shallallahu 'alaihi wasallam*."

وعلى المعلم أن يكسب الدرّة والفلقة، وليس ذلك على حساب الصبيان. وعليه كراء الحانوت وليس ذلك على الصبيان. وعليه أن يتفقدهم بالتعليم والعرض ويجعل لعرض القرآن وقتاً معلوماً مثل يوم الخميس وعشية الأربعاء، ويأذن لهم في يوم الجمعة، وذلك سنة المعلمين منذ كانوا لم يُعَب ذلك عليهم.

Translation: "A teacher should strive to earn his own sustenance and that is not the responsibility of his students. He must pay for the rental of the shop, and that is not the responsibility of the students. He must also supervise them, either by teaching or listening to their recitations (sorogan). He must set a specific time for listening to their recitation of the Qur'an, such as Thursday and Wednesday evenings, and give them permission (to rest) on Friday. This has been the tradition of teachers from ancient times, and no one has ever criticized them for it."

ولا بأس أن يعلمهم الخطب إن أرادوا، ولا أرى أن يعلمهم ألحان القرآن لأن مالكا قال: لا يجوز أن يقرأ القرآن بالألحان، ولا أرى أن يعلمهم التحبير لأن ذلك داعية إلى الغناء وهو مكروه، وأن ينهى عن ذلك بأشد النهي، قال سحنون: ولقد سئل مالك عن هذه المجالس التي يجتمع فيها للقراءة، فقال: بدعة، وأرى للوالي أن ينهاهم عن ذلك ويحسن أدبهم.

"It is permissible to teach them speech/rhetoric, if they wish, but I do not agree with teaching them to chant the Qur'an in melodic tones, for Imam Mālik said: 'It is not permissible to read the Qur'an with melodic tunes.' I also do not agree with teaching them rhythmic recitations, as that leads to singing, which is disliked. The

teacher should prohibit this strictly. Ibn Ṣaḥnūn said: 'Mālik was asked about these gatherings where people come together to recite (the Qur'an), and he replied: 'It is an innovation (bid'ah).' I believe the authority (wali) should prevent them from this and discipline them properly."

وليعلم الأدب فإنه من الواجب لله عليه النصيحة وحفظهم ورعايتهم.

"He should teach them proper manners (adab), as it is his duty to Allah to offer counsel, protect, and care for them."

وليجعل الكتب من الضحى إلى وقت الانقلاب. ولا بأس أن يجعلهم يُملئ بعضهم على بعض لأن ذلك منفعة لهم، ولتتفقد إملاءهم. ولا يجوز أن ينقلهم من سورة إلى سورة، حتى يحفظوها بأعرابها وكتابتها، إلا أن يسهل له الآباء. فإن لم يكن لهم آباء وكان لهم أولياء أو وصي، فإن كان دفع أجر المعلم من غير مال الصبي إنما هو من عنده، فله أن يسهل للمعلم كما للأب، وإن كان من مال الصبي يعطى الأجرة، لم يجز أن يسهل للمعلم أن يخرج من السورة حتى يحفظها كما اعلمتك، وكذلك إن كان الأب يعطي من مال الصبي، قال وأرى ما يلزم الصبي من مؤنة المعلم في ماله إن كان له مال بمنزلة كسوته ونفقته.

"He should designate the lesson time from mid-morning until the students go home. It is permissible for the teacher to let the students dictate to one another, as that is beneficial for them, and he should supervise their dictation. The teacher is not allowed to move them from one surah to another until they have memorized it with its proper grammar (i'rab) and writing, unless their parents allow it. If they do not have parents, but have guardians or caretakers, and if the teacher's payment comes from sources other than the child's wealth, the guardian may ease the task for the teacher, as the parent would. However, if the payment comes from the child's wealth, the guardian cannot grant permission for the child to



move on from one surah to the next without fully memorizing it, just as I have explained to you. The same applies if the parents pay the teacher from the child's wealth. The teacher said: 'I believe that the child's wealth should be used for the teacher's sustenance just like it is used for the child's clothing and daily expenses.'

قلت: فالصبي يدخل عند المعلم وقد قارب الختمة هل له أن يقضي له بالختمة وقد ترك الأول أن يطالبه؟ فقال: إن كان أخذ عنه من الموضوع الذي لا يلزمه الختمة للأول أن لوقام مثل أكثر من الثلث من (يونس) و (هود) ونحو ذلك فالختمة لازمة له، لأن الأول حينئذ لوقام لم يقض له بشئ، وأما إن كان دخوله عنده في وقت لوقام عليه الأكل لزمته الختمة لم يقض للداخل عنده بشئ، لأن الأول كأنه إنما تركها لأبيه أو للصبي إلا أن يتطوع لهذا بشئ، وأستحسن إن ترضخ لهذا بشئ استحساناً، وليس بقياس.

I asked, "What if a child starts learning from a teacher when he is close to completing (the Qur'an)? Should the teacher be compensated for completing the Qur'an, even though the previous teacher has not claimed compensation?" He replied, "If the child starts learning at a point that doesn't require the first teacher to be entitled to claim completion (khatam), like if he has completed more than a third of Surah Yunus, Hud, or the like, then the compensation for completing the Qur'an belongs to the current teacher, because if the previous teacher had resumed, he would not be entitled to anything. However, if the child started learning from the current teacher at a point where, had the first teacher continued, the child would have been declared to have completed the Qur'an, then the current teacher has no claim to compensation. It is as if the previous teacher had left the remainder for the child or the father to complete, unless the first teacher voluntarily relinquishes the right. I think it's better to give some compensation out of goodwill, though this is not based on qiyas (legal

analogy)."

قلت: أ رأيت لو أن والده أخرجه وقال: لا يختم عندك وقد قارب الختمة، وإنما كانت الأجرة على شهر؟ فقال: أقضي له بالختمة ثم لا أبالي أخرجه أم تركه.

I asked, "What do you think if the parent withdraws the child and says: 'He will not finish (the Qur'an) with you, even though he is close to finishing, and the payment was based on a monthly fee?'" He replied, "I will still declare that he has completed (the Qur'an) with me, and after that, I don't care whether the parent withdraws him or not."

قلت: فما يقول إن قال: إبنى لا يعلم القرآن، هل تجب عليه الختمة؟ فقال: إن قرأ الصبي القرآن في المصحف وعرف حروفه وأقام إعرابه، وجبت للمعلم الختمة، وإن لم يقرأه ظاهراً، لأنه قلَّ صبي يستظهر القرآن أول مرة. قلت: فإن كان أخطأ في قراءة المصحف؟ فقال: إن كان الشئ اليسير، والغالب عليه المعرفة، فلا بأس.

I asked, "What should a teacher say if a parent claims, 'My child doesn't understand the Qur'an'? Is the teacher still entitled to compensation for completion?" He replied, "If the child can read the Qur'an from the mushaf, knows the letters, and reads with correct i'rāb (grammar), then the teacher is entitled to compensation, even if the child cannot memorize it by heart, because it's rare for a child to memorize the Qur'an fully on the first try." I asked further, "What if the child makes mistakes in reading the mushaf?" He replied, "If the mistakes are minor and overall, the child understands, then it's acceptable."

قال سحنون: ولا يجوز للمعلم أن يرسل الصبيان في حوائجه، وينبغي للمعلم أن يأمرهم بالصلاة إذا كانوا بني سبع سنين، ويضربهم عليها إذا كانوا بني عشر. وكذلك قال مالك، حدثنا عنه عبدالرحمن قال: قال مالك: يُضربون عليها بنو عشر ويفرق بينهم في المضاجع، قلت: الذكور والإناث؟ قال نعم.



Sahnūn said: "A teacher should not send children to run personal errands. The teacher should instruct them to pray when they reach seven years of age and punish them if they do not pray when they are ten. Mālik also said this, and it was narrated to us by 'Abdulrahmān who said, Mālik said: 'They should be disciplined for not praying at ten, and their sleeping arrangements should be separated.' I asked, 'Between boys and girls?' He replied, 'Yes.'"

قال سحنون: ويلزمه أن يعلمهم الوضوء والصلاة لأن ذلك دينهم، وعدد ركوعها وسجودها والقراءة فيها والتكبير وكيف الجلوس، والإحرام، والسلام، وما يلزمهم في الصلاة والتشهُد والقنوت في الصبح، فإنه من سنة الصلاة ومن واجب حقها الذي لم يزل رسول الله صلى الله عليه وسلم عليها حتى قبضه الله تعالى صلوات الله عليه ورحمته وبركاته ثم الأئمة بعده على ذلك لم يُعلم أحد منهم ترك القنوت في الفجر رغبةً عنه، وهم الراشدون والمهديون أبو بكر وعمر وعثمان وعلي، كلهم على ذلك، ومن تبعهم رضي الله تعالى عنهم أجمعين.

Sahnūn said: "It is obligatory for the teacher to teach them wudhu' and prayer, for that is their religion. He should teach the number of bowings (ruku'), prostrations (sujood), recitations in prayer, takbīr (saying 'Allahu Akbar'), sitting positions, takbiratul ihram (the opening takbir), salam (ending the prayer), and everything required in prayer such as tashahhud (testification of faith) and the qunūt in the Fajr prayer. This is part of the sunnah of the prayer and its rightful practice, which the Prophet ﷺ consistently observed until Allah took him, and which the rightly guided caliphs, Abū Bakr, 'Umar, 'Uthmān, and 'Alī, also observed. None of them is known to have abandoned the qunūt in Fajr out of dislike, and those who followed them, may Allah be pleased with all of them, did the same."

وليتعاهد بتعليم الدعاء ليرغبوا إلى الله، ويعرفهم عظمته وجلاله، ليكبروا على ذلك. وإذا أُجذب

الناس واستسقى بهم الإمام فأحب للمعلم أن يخرج بهم من يعرف الصلاة منهم، وليبتهلوا إلى الله بالدعاء، ويرغبوا إليه، فإنه بلغني أن قوم يونس صلى الله على نبينا وعليه، لما عاينوا العذاب خرجوا بصبيانهم فتضرعوا إلى الله بهم.

It means, "Let him always pay attention to the students by teaching them prayers, so that they love Allah; and introduce them to His greatness and majesty, so that they glorify Allah because of it. If the community is afflicted by drought and the Imam (that is, the leader of the country) requests rain with the people, then the teacher is encouraged to go out with some of the students who know how to pray so that they can sincerely supplicate to Allah with prayers, hoping to Him. Because it has reached me that the people of Prophet Yunus, peace be upon him, when they saw the punishment of Allah with their own eyes, they went out with their children, then humbly prayed to Allah with (their intercession)."

وينبغي أن يعلمهم سنن الصلاة مثل ركعتي الفجر والوتر وصلاة العيدين والاستسقاء والخسوف، حتى يعلمهم دينهم الذي تعبد الله به، وسنة نبيهم صلى الله عليه وسلم. قال: ولا يجوز للمعلم أن يعلم أولاد النصراني القرآن ولا الكتب.

It means, "Let him teach them the sunnah prayers, such as the two rak'ahs (before) Fajr, Witir, the two Eid prayers, Istisqa, and Khusuf; so that he teaches them the religion that they will use to serve Allah, and the Sunnah of their Prophet. He said, 'A teacher is not allowed to teach the Qur'an or reading and writing to the children of Christians.'"

قال: وقال مالك: ولا بأس أن يكتب المعلم الكتاب على غير وضوء، ولا بأس على الصبي إذا لم يبلغ الحلم، أن يقرأ في اللوح على غير وضوء، إذا كان يتعلم، وكذلك المعلم. ولا يمس الصبي المصحف إلا على وضوء، وليأمرهم بذلك حتى يتعلموه. قال: وليتعلّموا الصلاة على الجنائز والدعاء عليها فإنه من



دينهم، وليجعلهم بالسواء في التعليم، الشريف و  
الوضيع، وإلا كان خائناً.

It means, "He said: Mālik said, 'It is not a problem for the teacher to write in a notebook without ablution, nor is it a problem for a boy who has not reached puberty to read from a board without ablution while he is learning. Likewise, the teacher. A child should not touch the Qur'an except in a state of ablution. The teacher should command them to do so until they understand it.' He said, 'Let them learn the funeral prayers and how to pray for it, for that is part of their religion. Let him treat them equally in education, whether noble or common, otherwise, he would be a traitor.'"

Mālik was asked about teaching young children in the mosque, he said, "I do not see that permissible because they cannot protect themselves from impurity, and the mosque was not established for teaching."

قال مالك: ولا أرى أن ينام في المسجد ولا يؤكل فيه إلا من ضرورة، ولا يجد بداً منه مثل: الغريب و  
المسافر والمحتاج الذي لا يجد موضعاً.

It means, "Mālik said, 'I also believe that it is not permissible to sleep in the mosque or eat in it, except in cases of necessity, and where it cannot be avoided, such as for a stranger, a traveler, and a person in need who cannot find another place.'"

قال محمد: وحدثني سحنون، عن عبدالله بن نافع،  
قال: سمعت مالكا يقول: لا أرى لأحد أن يقرأ القرآن  
وهو ماؤه على الطريق إلا أن يكون متعلماً. ولا أرى أن  
يقرأ في الحمام.

It means, "Muhammad said: Muḥammad Ibn Saḥnūn told me from 'Abdullah bin Nafi', he said: I heard Mālik say, 'I do not believe anyone should read the Qur'an while walking on the road unless he is a teacher. I also do not believe that someone should read it in the bathroom.'"

قال مالك: وإذا مرَّ المعلم بسجدة وهو يقرأها عليه  
الصبي، فليس عليه أن يسجد، لأن الصبي ليس

بإمام، إلا أن يكون بالغاً، فلا بأس أن يسجدها، فإن  
تركها فلا شئ عليه لأنها ليست بواجبة. وكذلك إذا  
قرأها هو، فإن شاء سجد، وإن شاء ترك، ألا ترى أن  
عمراً قرأها مرة على المنبر، فنزل فسجد، ثم قرأها  
مرة أخرى، فلم يسجد وقال: إنها لم تُكتب علينا.

It means, "Mālik said, 'If a teacher passes by an ayah of prostration, and it is read to him by a child, he is not obliged to prostrate, because the child is not an imam, except if he is already baligh, then it is permissible for the teacher to prostrate. If he does not prostrate, it is fine because it is not obligatory. Likewise, if he reads it himself, he can prostrate if he wishes, or leave it if he wishes. Don't you see that 'Umar read it once on the pulpit, then came down and prostrated? The next time he read it, he did not prostrate and said, 'Indeed, prostration (of recitation) is not obligatory upon us.'"

قال مالك: وكذلك المرأة إذا قرأت السجدة على  
الرجل، لم يسجد الرجل معها، لأنها ليست بإمام.  
قال رسول الله صلى الله عليه وسلم للذي قرأ عليه:  
كنت إماماً، فلو سجدت سجدت معك.

It means, "Mālik said, 'Similarly, if a woman reads the verse of prostration (to a man), the man should not prostrate with her, because the woman is not an imam.' The Messenger of Allah, peace be upon him, said to someone who read the Qur'an before him, 'You are the imam. So, if you prostrated, I would have prostrated with you.'"

قال سحنون: وأكره للمعلم أن يعلم الجواري  
ويخلطن مع الغلمان، لأن ذلك فساد لهم. وسئل  
سحنون عن المعلم يأخذ الصبيان بقول بعضهم  
على بعض في الأذى؟ فقال: ما أرى هذا من ناحية  
الحكم، وإنما على المؤدب أن يؤدبهم إذا أذى  
بعضهم بعضاً. وذلك عندي إذا استفاض علم الأذى  
من الجماعة منهم، أو كان الاعتراف، إلا أن يكونوا  
صبياناً قد عرفهم بالصدق فيقبل قولهم ويعاقب  
على ذلك، ولا يجاوز في الأدب كما أعلمتك، ويأمرهم



بالكف عن الأذى، ويردُّ ما أخذ بعضهم لبعض، وليس هو من ناحية القضاء. وكذلك سمعت من غير واحد من أصحابنا، وقد أجزت شهادتهم في القتل والجراح فكيف بهذا؟ والله أعلم.

It means, "Muhammad Ibn Saḥnūn said, 'I dislike if a teacher teaches girls and mixes them with boys, because that corrupts them.' Sahnun was asked whether a teacher should take the children's word against each other in cases of harm? He answered, 'I do not see this from a legal standpoint, rather it is the teacher's duty to educate them if they harm each other. This is, in my opinion, if the signs of harm are evident from the majority of them, or there is a confession, unless they are children known for honesty, then their word can be accepted and punishment can be given based on that. However, the teacher should not exceed in discipline as I have informed you, and should command them to stop harming others, and return what one of them has taken from another. This should not be seen from a legal perspective. I have also heard this from several of our companions. Their testimony is acceptable in cases of murder and injury, so how about in this case?' *Wallahu a'lam.*"

## 9. Hiring Teachers and When It Is Obligatory ( ما

جاء في إجارة المعلم ومتى تجب

This chapter discusses the wages of teachers. Teachers are also entitled to receive compensation for their dedication and significant responsibilities. Muḥammad Ibn Saḥnūn, in the ninth chapter, quotes a saying:

قال محمد: وكتب شجرة بن عيسى إلى سحنون يسأله عن المعلم يستأجر على صبيان يعلمهم فيمرض أحد الصبيان أو يريد أبوه أن يخرج به إلى سفر أو غيره. فقال: إذا استؤجر سنة معلومة فقد لزمتم أباؤهم الإجارة خرجوا أو أقاموا. وإنما تكون الإجارة هنا تبعض على حال الصبيان لأن منهم الخفيف والثقيل، وقد يكون الصبي له المؤنة في

تعليمه ومنهم من لا مؤنة على المعلم فيه، ففي هذا ينظر

Muḥammad said: Shajarah ibn 'Īsa wrote to Saḥnūn asking about a teacher who is contracted to teach some children, and then one of them falls ill or his parent wants to take him on a journey or for another purpose. He replied, "If he is contracted for a specific term, then the parents must provide wages, whether they travel or stay. However, the wages here are determined according to the condition of each child, as some are capable and others are not. Some children can afford to learn, while others do not have the means to pay their teacher. In this case, it must be assessed on a case-by-case basis."

The researcher's analysis of Muḥammad Ibn Saḥnūn's explanation offers a clearer and more accurate understanding of wage adjustments in teacher contracts according to Islamic law. By considering individual circumstances and financial capabilities, this principle reflects justice and flexibility in fiqh practices.

Muḥammad Ibn Saḥnūn, in the ninth chapter, further explains:

قال: وقال سحنون: انتقض ما ينوب أباه من إجارة باقي الشرط ولا يلزمه ذلك، وكذلك إن مات الأب انتقض ما بقي من الإجارة وكان ما بقي في مال الصبي، قال محمد: مثل الرضاع إذا استأجر الرجل لولده من يرضعه ثم مات الأب أو الصبي، فإن عبد الرحمن روي عن مالك: أن الإجارة تنتقض، ويكون ما بقي في مال الصبي إن كان له مال، ويكون ذلك موروثاً عن الميت، وإن مات الصبي أخذ الأب باقي الإجارة، وروى أشهب عن مالك أن تلك العطية نفذت للصبي، فإن مات الأب كانت للصبي، وإن مات الصبي كان ما بقي موروثاً عن الصبي كأنه مال له، وكذلك أجرة المعلم مثل هذا، والله أعلم. قال محمد: وهذا قولي، وهو القياس.

He said: Muḥammad Ibn Saḥnūn said: "The obligation to pay wages on the remaining period of the contract no longer burdens the parents of



the child, and this obligation ceases. Likewise, if the father dies, the obligation to pay for the remaining contract is nullified. The remaining period of the contract is then borne by the child's assets." Muḥammad said, "This is analogous to breastfeeding (raḍā'). If a man hires someone to breastfeed his child, then the father or child dies, 'Abd al-Raḥmān narrated from Mālik that the rental contract is nullified. The wages due for the remaining period of the contract will be borne by the child's property if he has assets, and this will be inherited from the deceased (i.e., his father). If the infant dies, then the father takes the remaining wages. Asyhab narrated from Mālik that this gift has been validly executed for the child. If the father dies, it becomes the child's right, and if the child dies, the remaining wages will be inherited as if they were the child's property. The wages of a teacher are similar to this. Muḥammad said, "This is my opinion, and this is the qiyas (legal analogy)."

Based on the above explanation, it can be understood that the responsibility for paying wages in educational contracts can change in the event of the death of a parent or child. By using the analogy of breastfeeding, this explanation connects similar fiqh principles to clarify the rules regarding contractual obligations and inheritance rights. The use of qiyas indicates an effort to apply fiqh principles to situations requiring interpretation based on individual cases. This reflects flexibility and justice in Islamic law.

Muḥammad Ibn Saḥnūn, in the ninth chapter, further explains:

قال سحنون: وقد سئل بعض علماء الحجاز منهم ابن دينار وغيره أن يستأجر المعلم لجماعة وأن يفرض على كل واحد ما ينوبه، فقال يجوز إذا تراضى بذلك الآباء لأن هذا ضرورة ولا بد للناس منه، وهو أشبه. وقال: وهو بمنزلة ما لو استأجر رجل عبيدين من رجلين، لكل واحد عبد، وإنما ذلك بمنزلة البيع، وعبدالرحمن لا يجوز هذه الإجارة، لأنه لا

يجوز ذلك في البيع. والله أعلم

Saḥnūn said: Some scholars from Hijaz, including Ibn Dīnār and others, were asked about hiring a teacher for a group and assigning each one their respective wage. They replied, "It is permissible if the parents agree, as this is a necessity and indispensable for the people." It seems this is the most appropriate. He said, "This action is akin to a person hiring two slaves from two different owners, each owner having one slave. However, this is considered similar to a sale, whereas 'Abd ar-Raḥmān does not permit such a rental contract, as he does not allow it in a sales transaction. Allah knows best."

Based on the above explanation, it can be understood that Muḥammad Ibn Saḥnūn and the scholars of Hijaz generally agree that the wage contract for education, with mutual consent, is acceptable in Islamic law. Agreement and consent are key in the contract, while the differing opinions with 'Abd ar-Raḥmān about similar contracts in the context of buying and selling indicate differences in legal interpretation. This explanation underscores the importance of agreement in contracts and how Islamic law accommodates practical needs of society, despite variations in legal interpretation.

وسئل مالك عن المعلم يجعل للصبيان عريفا فقال إن كان مثله في نفاذه فقد سهل في ذلك إذا كان في ذلك الصبي منفعة

Mālik was asked about a teacher who appoints a tutor for his students, and he replied, "If he is comparable to him in knowledge, then it is permissible if it benefits the students."

#### 10. Permission in the Use of the Mushaf and Fiqh Books ( ما جاء في إجارة المصحف وكتب الفقه وما شابهها )

This chapter discusses the etiquette of using the Mushaf (al-Qur'an) and fiqh books in teaching. Teachers must maintain the purity and authenticity of these texts and ensure that their



usage aligns with the established etiquette and rules.

Muhammad Ibn Sahnūn in the tenth chapter explains:

قال سحنون: قلت لابن القاسم: رأيت المصحف أيسح أن يستأجر ليقراً فيه؟ فقال لا بأس به لأن مالكا قال: لا بأس ببيعه. ابن وهب عن ابن لهيعة ويحيى بن أيوب عن عمارة بن عرفة عن ربيعة قال: لا بأس ببيع المصحف، وإنما يباع الحبر والورق والعمل.

ابن وهب عن عبد الجبار بن عمر أن ابن مصبح كان يكتب المصاحف في ذلك الزمان ويبيعها. أحسبه قال في زمن عثمان بن عفان رضي الله تعالى عنه، ولا ينكر عليه أحد، ولا رأيت أحداً بالمدينة ينكر ذلك. قال: وكلهم لا يرون به بأساً. قال: ولا أرى أن تجوز إجارة كتب الفقه لأن مالكا كره بيعها، لأن فيه اختلاف العلماء: قوم يجيزون ما يبطل قوم. قلت: فقد أجزتم إجارة الحر وهو لا يحل بيعه، فكيف لا تجيزون إجارة كتب الفقه؟ فقال: لأن الإجارة في الحر معلومة: خدمته تملك. وإنما في كتب الفقه القراءة، والقراءة لا تملك.

قال محمد: لا أرى بأساً بإجارتها وبيعها إذا علم من استأجرها واشتراها. لا بأس أن يستأجر الرجل المعلم على أن يعلم أولاده القرآن بأجرة إلى أجل معلوم، أو كل شهر. وكذلك نصف القرآن أو ربعه أو ما سعى منه.

قال: وإذا استأجر الرجل معلماً على صبيان معلومين، جاز للمعلم أن يعلم معهم غيرهم إذا كان لا يشغله ذلك على تعليم هؤلاء الذين استؤجر لهم. قال: وإذا استؤجر المعلم على صبيان معلمين سنة، فعلى أولياء الصبيان كراء موضع المعلم. قال: وإذا قيل للمعلم: علم هذا الوصيف ولك نصفه، لم يجز ذلك.

قال: وإذا أدب المعلم الصبي الذي يجوز له فأخطأ، ففقاً عينه، أو أصابه فقتله، كانت على المعلم الكفارة في القتل، والدية على العاقلة إذا جاوز الأدب، وإذا لم يجاوز الأدب، وفعل ما يجوز له، فلا دية عليه، وإنما يضمن العاقلة من ذلك ما يبلغ الثلث، وما لم يبلغ الثلث ففي ماله.

قال: ولا بأس بالرجل يستأجر الرجل أن يعلم ولده الخط والهجاء، وقد كان النبي صلى الله عليه وسلم يفادي بالرجل يعلم الخط. قال: ولا أرى أن يجوز بيع كتب الشعر ولا النحو ولا أشباه ذلك، ولا يجوز إجارة من يعلم ذلك. قال مالك: ولا أرى إجارة من يعلم الفقه والفرائض.

Muhammad Ibn Sahnūn said: I asked Ibn al-Qāsim, "Do you think it is permissible to rent the Mushaf of the Qur'an for the purpose of reading?" He replied, "There is no problem with that, for Mālik said: 'There is no problem in selling it.'"

Ibn Wahb narrated from Ibn Luhai'ah, and Yahya ibn Ayyūb narrated from 'Umārah ibn 'Arafah from Rabī'ah: "There is no problem in buying and selling the Mushaf. What is sold is only the ink, the paper, and the labor (of copying)."

Ibn Wahb narrated from 'Abdul Jabbār ibn 'Umar that Ibn Mushih used to write Mushafs in that time and sell them. I believe he meant during the time of 'Uthmān ibn 'Affān, and no one opposed him. I have not seen anyone in Madinah opposing it. He said, "They all consider it permissible."

He said: "I do not think it is permissible to rent out fiqh books because Mālik disliked (kariha) selling them. Because it contains differing opinions among scholars: some permit what others consider invalid."

I said, "You have permitted the rental of a free person, although he is not permissible to be sold, then how can you not permit the rental of fiqh books?" He replied, "Because the rental of a free person is known: his service is owned. However, in fiqh books, there is only reading, and



reading cannot be owned.”

Muhammad said: “There is no problem in renting and selling them if it is known who rents and buys them.”

There is no problem if someone contracts a teacher to teach his children the Qur’an for a fee until a specified time, or each month. Likewise, half or a quarter of the Qur’an, or any part they specify.

He said: “If a teacher is contracted to teach certain boys, it is permissible for the teacher to teach others along with them if that does not distract him from teaching those for whom he was hired.”

He said: “If a teacher is contracted for a specified number of boys for a year, then the guardians of those boys are obliged to pay the cost of the teacher’s place. If it is said to the teacher: ‘Teach this servant, and you have half of it,’ then that is not permissible.”

He said: “If the teacher disciplines a student under his authority and errs, causing the student to become blind in one eye, or he acts in such a way that leads to his death, then the teacher must bear the expiation in the case of killing, and the diya (blood money) falls on the tribe if he exceeded the limits. If he did not exceed the limits and acted within what is permissible for him, then he does not owe diya, but he is responsible to the tribe for what reaches a third, and what does not reach a third is from his wealth.”

He said: “There is no problem if a person hires someone to teach his child writing and spelling. The Prophet, peace be upon him, himself used to ransom a person who would teach writing.”

He said: “I do not think it permissible to sell poetry books, grammar, and the like, nor is it permissible to hire someone to teach those. Mālik said: ‘I do not see the hiring of someone who teaches fiqh and farā’id (laws of inheritance).’ He said, “Muhammad Ibn Sahnūn also holds this view.”

قال، وقال سحنون: وإذا ضرب المعلم الصبي بما يجوز له أن يضربه إذا كان مثله يقوى على مثل

ذلك فمات أو أصابه منه بلاء، لم يكن على المعلم شيئاً غير الكفارة إن مات، وإن جاوز الأدب ضمن الدية في ماله مع الأدب، وقد قيل على العاقلة مع الكفارة. فإن جاوز الأدب فمرض الصبي من ذلك فمات، فإن كان جاوز ما يُعلم أنه أراد به القتل أقسموا وقتله به الأولياء، وإن كان لم يجاوز ما يُرى أنه أراد به القتل إلا على وجه الأدب، إلا أنه ج اhal الأدب، أقسم واستحقوا الدية قبل العاقلة، وعليه هو الكفارة، فإن كان المعلم لم يل الفعل وإنما وليه غيره، كان الأمر على ما فسرت لك، ولا شيء على المأمور وإن كان بالغاً، فمن أصحابنا من رأى الدية على عاقلة الفاعل وعليه الكفارة، ومنهم من رأى على عاقلة المعلم، وعلى الفاعل الكفارة. والله أعلم.

“He said, ‘Sahnun also holds this view.’ If a teacher strikes a child for reasons that he is permitted to strike for, and if the child, comparable to him, is able to withstand such a strike, but then dies or suffers a calamity (such as becoming disabled), then there is no obligation on the teacher, except for a kaffārah (expiation) if the child dies. If he exceeds the limits in inflicting punishment, then the diyat (blood money) is to be borne by his wealth along with the punishment (to the teacher). It has been said that the diyat is also to be borne by the ‘aqilah (the relatives who pay the diyat) along with the kaffārah. If he exceeds the limits in inflicting punishment, and the child becomes ill from that and dies, if his action reaches a certain level that is recognized as intending to kill, then the guardians swear an oath, and the teacher is killed by them (i.e., through legal proceedings). However, if he does not exceed the level that can be seen as an intention to kill but merely intended to impose punishment, yet he himself is ignorant of (the limits of) inflicting punishment, then the teacher is required to swear an oath, and the guardians are entitled to the diyat, while the teacher is obliged to pay it, and he is also obliged to pay the kaffārah. If the teacher did not perform the action himself, but



rather assigned someone else to do it, then the case is as I have explained to you, and the person assigned does not bear any obligation. If the person assigned has reached adulthood, then some of our companions believe that the diyat is to be borne by the perpetrator while the teacher bears the kaffārah. Some of our colleagues believe that the diyat is to be borne by the teacher, while the perpetrator bears the kaffārah.” Wallahu a’lam (And Allah knows best).

قال: وسمعت سحنون يقول: لأرى للمعلم أن يعلم (أبا جاد) وأرى أن يتقدم للمعلمين في ذلك، وقد سمعت حفص بن غياث يحدث أن (أبا جاد) أسماء الشياطين ألقوها على ألسنة العرب في الجاهلية فكتبوها. قال: وسمعت بعض أهل العلم يزعم أنها أسماء ولد سابور ملك فارس أمر العرب الذين كانوا في طاعته أن يكتبوها، فلا أرى لأحد أن يكتبها، فإن ذلك حرام. وقد أخبرني سحنون بن سعيد، عن عبدالله بن وهب، عن يحيى بن أيوب، عن عبدالله بن طاوس، عن أبيه، عن ابن عباس رضي الله عنه قال: قوم ينظرون في النجوم يكتبون (أباجاد) أولئك لا خلاق لهم.

“He said: I heard Sahnun say, ‘I do not think it is permissible for a teacher to teach the technique of Aba-Jad (that is, divination using the weights of letters). I believe this matter should be brought to the teachers. I heard Hafsh bin Ghiyath narrate that Aba-Jad refers to the names of devils that were cast upon the tongues of the Arabs in the pre-Islamic era, and they wrote them down.’ He said: ‘I heard some scholars claim that Aba-Jad refers to the names of the children of Sabur, the king of Persia, who commanded the Arabs under his rule to write them down. Therefore, I do not think anyone should write them down, as that is haram (forbidden). Sahnun bin Sa’id informed me: from Abdullah ibn Wahb: from Yahya ibn Ayyub: from Abdullah ibn Thawus: from his father: from Ibn Abbas (may Allah be pleased with him), who said: ‘There are people who observe the stars and write down Aba-Jad. They

will have no share (in the Hereafter).”

قال: وسئل مالك عن معلم ضرب صبياً ففقاً عينه أو كسر يده، فقال: إن ضرب بالدرة على الأدب وأصابه بعودها فكسريده أو فقاً عينه، فالدية على العاقلة إذا عمل ما يجوز له، فإن مات الصبي فالدية على العاقلة بقسامة وعليه الكفارة. وإن ضربه باللوح أو بعضاً فقتله فعليه القصاص، لأنه لم يؤذن له أن يضربه بعضاً ولا بلوح.

“He said: Mālik was asked about a teacher who struck a child and caused him to lose an eye or break his arm. He replied, ‘If he struck him with a stick in a manner permitted for giving discipline, and he accidentally struck him in such a way that caused him to break his arm or lose an eye, then the diyat is to be borne by the ‘aqilah if he acted within the limits permitted to him. If the child dies, then the diyat is also to be borne by the ‘aqilah with an oath, and he is also obliged to pay kaffārah. If he struck him with a tablet or stick and killed him, then he is subject to qīṣāṣ (retaliation), as he was not permitted to strike with a stick or tablet.”

قلت: روى بعض أهل الأندلس أنه لا بأس بالإجارة على تعليم الفقه والفرائض والشعر والنحو وهو مثل القرآن، فقال: كره ذلك مالك وأصحابنا. وكيف يشبه القرآن والقرآن له غاية ينتهي إليها، وما ذكرت ليس له غاية ينتهي إليها، فهذا مجهول، والفقه والعلم أمر قد اختلف فيه، والقرآن هو الحق الذي لا شك فيه. والفقه لا يستظهر مثل القرآن فهو لا يشبهه، ولا غاية له، ولا أمد ينتهي إليه.

The explanation regarding the content of the book *Ādāb al-Mu’allimīn* above is highly relevant for research focused on the ethical and moral aspects of Islamic education. This book provides profound insights into the importance of teaching the Quran and the virtues of imparting it, as well as how fair attitudes and correct ethics in education can influence the character development of students. The cited hadiths clarify that the teaching of the Quran not only holds high



spiritual value but also contributes to the formation of good morals and character in students. In this context, research can utilize the material from this book as a theoretical foundation to explore how the ethical and moral principles outlined in it can be applied in the practice of Islamic education.

The educational concept proposed by Muḥammad Ibn Saḥnūn leans towards a psychological understanding of children, as explained in his book *Ādāb al-Mu'allimīn* above. Nevertheless, some scholars criticize Muḥammad Ibn Saḥnūn's thoughts, including:

**a. Ibn al-‘Arabī:**

He stated, as quoted by Ibn Khaldūn in his book *Tārīkh Ibn Khaldūn*:

ولقد ذهب القاضي أبو بكر بن العربي في كتاب رحلته إلى طريقة غريبة في وجه التعليم وأعاد في ذلك وأبدأ، وقدّم تعليم العربية والشعر على سائر العلوم كما هو مذهب أهل الأندلس، قال: لأن الشعر ديوان العرب. ويدعو إلى تقديمه وتعليم العربية في التعليم ضرورة فساد اللغة، ثم ينتقل منه إلى الحساب ليتمرن فيه حتى يرى القوانين، ثم ينتقل إلى درس القرآن فإنه يتيسر عليه بهذه المقدمة. ثم قال: ويا غفلة أهل بلادنا في أن يؤخذ الصبي بكتاب الله في أول أمره يقرأ ما لا يفهم ويُتصَّب في أمر غيره أهمُّ عليه منه. ثم قال: ينظر في أصول الدين ثم أصول الفقه ثم الجدل ثم الحديث وعلومه، ونهى مع ذلك أن يخلط في التعليم علمان، إلا أن يكون المتعلم قابلاً لذلك بجودة الفهم والنشاط.

“Indeed, Qadi Abū Bakar ibn al-‘Arabī took a strange approach in education and reiterated that, prioritizing the teaching of Arabic and poetry over all other sciences, as is the doctrine of the people of Andalusia. He said: ‘Because poetry is the *dīwān* (record) of the Arabs.’ He advocates for presenting it and teaching Arabic as a necessity in education to preserve the language from

corruption, then transitioning from that to arithmetic for practice until he sees its laws, and then moving on to Quranic studies, which becomes easier for him with this introduction. Then he said: ‘Oh, the negligence of our people in taking the child to the Book of Allah first to read what he does not understand and focusing on something less important than this.’ Then he said: ‘He should study the fundamentals of religion, then the fundamentals of fiqh, then dialectics, then hadith and its sciences,’ and he forbade mixing two sciences in education unless the learner is capable of it with good understanding and activity.”

**b. ‘Aṭīyah al-Abrasyī:**

According to ‘Aṭīyah al-Abrasyī, the first education taught by the teacher to the students is the Arabic language. As stated in his book *al-Tarbiyah fi al-Islām*:

حينما اختلط العرب بغيرهم من المسلمين فسدت اللغة العربية، وكثر الخطأ واللحن ولهذا نادى القاضي أبو بكر بن العربي بالبدء بتعليم النشء اللغة العربية. وتقديماً على غيرها من المواد ثم الانتقال إلى دراسة القرآن الكريم لأن دراسته تسهل بعد معرفة اللغة العربية.

"When the Arabs mixed with other Muslims, the Arabic language became corrupted, and mistakes and errors abounded. This is why Qadi Abū Bakar ibn al-‘Arabī called for teaching the youth the Arabic language and prioritizing it over other subjects, and then transitioning to studying the Quran because learning it becomes easier after knowing the Arabic language."

This statement emphasizes the importance of the Arabic language as an initial foundation in education, particularly in the context of Islamic education. The Arabic language is not only a means of communication but also the key to correctly understanding religious texts such as the Quran and Hadith. In the view of Qāḍī Abu Bakr ibn al-‘Arabī, as quoted by al-Abrashī, the



learning of the Arabic language should be prioritized because errors in language can lead to deviations in understanding religious teachings.

Furthermore, al-Abrashī highlights the phenomenon of cultural mixing that has led to a degradation in the use of the Arabic language, necessitating efforts for restoration through education. By teaching the Arabic language first, it is hoped that students can better understand the Quran, which is the core of Islamic education. This perspective also illustrates the integral relationship between language and religious understanding within the tradition of Islamic education, emphasizing that language is the primary tool for exploring and deeply understanding religious teachings.

Moreover, the appreciation of scholars for the book *Ādāb al-Mu'allimīn* is significant. Several prominent scholars who align with the ideas of Muḥammad Ibn Saḥnūn include Ibn Khaldūn. Ibn Khaldūn argued:

اعلم أن تعليم الولدان للقرآن شعار من شعار الدين أخذ به أهل الملة ودرجوا عليه في جميع أمصارهم، لما يسبق فيه إلى القلوب من رسوخ الإيمان وعقائده من آيات القرآن وبعض متون الأحاديث، وصار القرآن أصل التعليم الذي ينبنى عليه ما يحصل بعد من الملكات، فأما أهل المغرب فمذهبهم في الولدان الاقتصار على تعليم القرآن فقط، وأخذهم أثناء المدارس بالرسم ومسائله واختلاف حملة القرآن فيه، لا يخلطون ذلك بسواه في شيء من مجالس تعليمهم لا من حديث ولا من فقه ولا من شعرو ولا من كلام العرب إلى أن يحذق فيه أو ينقطع دونه ... وأما أهل الأندلس فمذهبهم تعليم القرآن والكتاب من حيث هو؛ وهذا هو الذي يراعيه في التعليم، إلا أنه لما كان القرآن أصل ذلك ورأسه ومنبع الدين والعلوم جعلوه أصلاً في التعليم فلا يقتصرون لذلك عليه فقط، بل يخلطون في تعليمهم للولدان رواية الشعر في الغالب والترسل

وأخذهم بقوانين العربية وحفظها وتجويد الخط والكتاب، ولا تختص عنايتهم في التعليم بالقرآن دون هذه، بل عنايتهم فيه بالخط أكثر من جميعها إلى أن يخرج الولد من عمر البلوغ إلى الشبيبة فأفادهم التفنن في التعليم وكثرة رواية الشعر والترسل ومدارس العربية من أول العمر حصول ملكة صاروا بها أعرف في اللسان العربي، وقصروا في سائر العلوم لبُعدهم عن مدارس القرآن والحديث الذي هو أصل العلوم وأساسها؛ فكانوا لذلك أهل خط وأدب بارع أو مقصر على حسب ما يكون التعليم الثاني من بعد تعليم الصِّبَا.

"Know that teaching the Quran to children is a symbol of the religious identity held by the Muslim community and practiced in all their regions. Teaching the Quran instills strong faith and beliefs in the hearts through the verses of the Quran and some texts of hadith. The Quran becomes the foundation of education that underpins the skills acquired afterward. As for the people of the Maghreb (North Africa), their view is that teaching children focuses solely on the Quran. They teach the writing of the Quran and the issues related to it, as well as the differences of opinion among the scholars of the Quran, without mixing it with anything else in their teaching sessions, whether it be hadith, fiqh, poetry, or Arabic language, until the children become proficient in it or stop along the way. Meanwhile, the people of Andalusia believe that teaching the Quran and writing is important, and this is what they prioritize in education. However, since the Quran is the foundation and main source of religion and other sciences, they consider it as the basis for education. Therefore, they do not limit themselves to the Quran alone, but also mix in the teaching of poetry, writing, and the laws of the Arabic language, paying attention to the quality of handwriting. Their focus is not limited to the Quran, but their attention to handwriting is greater than any other aspect, until the children reach their teenage years. As a result, they



become skilled in various fields such as teaching and poetry and become more knowledgeable in the Arabic language. However, they fall short in other sciences because they do not study the Quran and hadith extensively, which are the main sources and foundations of knowledge. Thus, they become proficient in writing and literature, whether brilliant or lacking, depending on the second level of education after childhood."

Ibn Khaldūn in the written excerpt above discusses the differences in educational methods between the inhabitants of the Maghrib and Andalusia in teaching children. The inhabitants of the Maghrib place great emphasis on exclusively teaching the Qur'an, without mixing it with other subjects such as hadith, fiqh, or Arabic language. This approach aims to instill strong faith and beliefs from an early age. In contrast, the inhabitants of Andalusia have a broader approach, combining the teaching of the Qur'an with other subjects such as poetry, language, and writing. This results in more diverse skills but also leads to deficiencies in mastering the Qur'an and hadith, which are considered the primary sources of knowledge.

Ibn Khaldūn shows that these different approaches yield different results in mastering knowledge. The focus on the Qur'an alone in the Maghrib leads to a stronger grasp of religion, while the more diverse approach in Andalusia results in proficiency in literature and language, but with a possibly less profound understanding of religion. This provides important insights into how different educational methods can affect the intellectual and spiritual development of children.

Ibn Khaldūn states that teaching the Qur'an to children is an important part of religious symbols, serving as a symbol of belief and practice in Islam. Scholars and religious authorities have always regarded teaching the Qur'an as an integral part of children's education in every generation. This teaching plays a crucial role because the Qur'an instills faith and beliefs in children's hearts through its holy verses and hadith texts, making it the main foundation for all

knowledge and skills they will learn later on.

Based on Ibn Khaldūn's views, it can be concluded that the Qur'an is the foundation of education, particularly for children. The goal of children's education, according to Ibn Khaldūn's concept, although not explicitly stated, is to form strong beliefs or faith within the child. Education based on the Qur'an aims to cultivate noble foundations in religion, educate the soul, and build good morals and ethics, encouraging children to engage in good and beneficial deeds.

إن الغاية في ذلك الوصول بالوليد إلى رسوخ العقائد الإيمانية في نفسه , وغرس أصول الأخلاق الكريمة عن طريق الدين الذي جاء مهنبا للنفوس مقوما للأخلاق باعنا للخير

"Indeed, the purpose of this is to instill the beliefs of faith in the child, as well as to instill the foundations of noble morals through the path of religion that purifies the soul, upholds ethics, and awakens goodness."

In Ibn Khaldūn's view, children's education focuses on two main aspects: instilling a strong belief in faith and forming noble morals. This education emphasizes not only mastering religious knowledge but also developing good character. Good beliefs and morals are seen as essential foundations that must be instilled from an early age, as they will significantly influence a child's development into adulthood.

This view is supported by other educational figures such as al-Qābisī, Ibn Sīnā, and al-Ghazālī, who emphasize the importance of moral education and ethics, as well as teaching religious values as integral parts of children's education. They argue that the main goal of education is to shape individuals who are faithful and possess noble morals, which will ultimately create a good and just society.

In conclusion, according to Ibn Khaldūn, children's education should emphasize the goals of religious knowledge and the formation of good morals, as this will greatly influence the child's long-term development. Education focused on faith and morals is expected to cultivate a



generation that is faithful, virtuous, and capable of making positive contributions to society.

The theory of Imām Abū Naṣr al-Sarrāj al-Tūsī, along with its maqamāt and aḥwāl, in this research develops the ethical theory of Imām al-Ghazālī concerning moral education, as discussed in previous research by Lalu Agus Murzaki titled “The Values of Morality in the Book of Ādāb al-Mu’allimīn.” It states that traits or character are inherent qualities of the soul, from which actions arise easily and smoothly without the need for thought and consideration. In contrast, according to the theory of Imām Abū Naṣr al-Sarrāj al-Tūsī, maqamāt requires mujāhadah (spiritual struggle) and is acquired through an iktisābī process. This means that maqamāt is equivalent to values that cannot be realized without effort, and are inherent and permanent. Meanwhile, aḥwāl are qualities bestowed by Allāh that occur suddenly, residing in a pure heart, and cannot be sustained for long periods.

Based on the above explanation, the researcher concludes that the concept of teacher competency based on the Sufi perspective of Muḥammad Ibn Saḥnūn emphasizes personal competencies, such as discipline, compassion, responsibility, full dedication, and exemplary conduct. Social competency is also highlighted.

The thoughts of Muḥammad Ibn Saḥnūn have a strong foundation with Sufi-based teacher competencies, including wara’ (piety), zuhud (asceticism), patience, riḍā (contentment), murāqabah (vigilance), qurbah (closeness to God), and maḥabbah (love). The results of this research correspond to the following table:

**Table 1: The Concept of Teacher Competency Based on the Sufi Perspective of Muḥammad Ibn Saḥnūn in the Book of Ādāb al-Mu’allimīn.**

Teacher Competency from the Perspective of Law No. 14 of 2005	Teacher Competency from the Perspective of Muḥammad Ibn Saḥnūn	Explanation of Teacher Competency from the Perspective of Muḥammad Ibn Saḥnūn	Sufi Values
A. Personality Competence (The ability to have a stable personality, noble character, wisdom, and authority, as well as to serve as a role model for students)	1. Discipline	a. The teacher begins lessons on time; b. The teacher does not engage in activities unrelated to teaching during class hours; c. No days off are given except on Fridays and religious holidays.	Maqām sabar and ḥāl maḥabbah
	2. Compassion	a. The teacher teaches with compassion and fairness, without	Maqām sabar and ḥāl maḥabbah



		discriminating against students;	
		b. The teacher does not administer punishments by excessive physical means, except for educational disciplinary measures;	
		c. The teacher does not instruct students to perform personal tasks unrelated to their learning.	
	3. Responsibility	a. The teacher delivers the learning material thoroughly and to completion;	maqām sabar and ḥāl marāqabah
		b. The teacher does not appoint a tutor to replace them in teaching unless the tutor has equivalent educational qualifications.	
	4. Full Dedication	a. The teacher provides full guidance and support to the students;	maqām sabar and ḥāl marāqabah
		b. The teacher teaches practical aspects of worship after delivering the theory.	
	5. Exemplary Behavior	a. The teacher does not ask for gifts or payment from the students;	Maqām Wara', Zuhud and Riḍa
		b. The teacher instills and reflects the values of the Qur'ān to the students;	
		c. The teacher should always engage in remembrance (dhikr) of Allāh Subḥānahu Wata'ālā.	
B. Social Competence (The teacher's ability to communicate and interact effectively and efficiently with students, fellow teachers, parents/guardians of students, and the surrounding community)	The teacher maintains good communication with all levels of society.	a. The teacher maintains communication with the students;	maḥabbah
		b. The teacher maintains communication with fellow teachers;	
		c. The teacher maintains communication with the broader community.	



## URGENCY OF SUFISTIC TEACHER COMPETENCE FROM THE PERSPECTIVE OF MUHAMMAD IBN SAHNUN'S THOUGHT IN IMPROVING TEACHER CHARACTER

In this discussion, the researcher presents the urgency of teacher competence based on Sufism from the perspective of Muḥammad Ibn Saḥnūn's thought.

### A. Urgency of Sufistic Teacher Competence in the Perspective of Muḥammad Ibn Saḥnūn's Thought

Before delving into the core discussion regarding the urgency of Sufistic teacher competence from the perspective of Muḥammad Ibn Saḥnūn's thought, it is essential to understand how the concept of maqāmāt plays a role in shaping the character of a teacher within the chapters of the book \*Ādāb al-Mu'allimīn\*, based on the seven maqāmāt in Sufism from the perspective of Imam Abū Naṣr al-Sarrāj al-Tūsī. The maqāmāt, as stages of spiritual development in Sufism, not only guide a teacher in living a life full of awareness and integrity but also provide a strong moral foundation in imparting knowledge to their students. With this foundation, the researcher analyzes each of the ten chapters of the book *Ādāb al-Mu'allimīn* through the lens of maqāmāt and aḥwāl, reflecting the urgency of Sufistic teacher competence based on the thought of Muḥammad Ibn Saḥnūn that should be possessed by a teacher.

#### 1. The Noble Teaching of the Qur'ān ( ما جاء في )

(تعليم القرآن العزيز):

The importance of teaching the Qur'ān in the perspective of Muḥammad Ibn Saḥnūn's thought embodies fundamental Sufistic values in basic education institutions. Teachers must teach the Qur'ān with sincere intentions and maintain the purity of their hearts. Pure and sincere teaching is a reflection of the maqām of wara' which keeps oneself from bad intentions or riya' (showing off).

In the Sufistic perspective, the maqām of wara' is a crucial stage in an individual's spiritual journey, including that of a teacher. Wara' literally means to distance oneself from doubtful matters or those that may lead to sin, and to maintain the purity of heart and intention. In the context of teaching the Qur'ān, the maqām of wara' requires teachers to convey knowledge with sincere and pure intentions, solely for seeking the pleasure of Allāh, not for praise, status, or other worldly gains, and to act toward students in accordance with the teachings of the Qur'ān.

Sufi scholars emphasize that pure and sincere teaching is a direct reflection of the maqām of wara'. Muḥammad Ibn Saḥnūn stresses the importance of sincere intentions in every action, especially in religious education. According to him, a teacher immersed in the Qur'ān must always be vigilant against the traps of riya' (showing off) and sum'ah (seeking popularity), ensuring that every word they utter while teaching the Qur'ān is to uphold the word of Allāh, not to gain human praise.

Furthermore, Imām al-Ghazālī in his work *Iḥyā' Ulūm al-Dīn* explains that a teacher who truly reaches the maqām of wara' will safeguard their heart from worldly desires and focus on the



ultimate goal, which is to draw closer to Allāh. In al-Ghazālī's view, a teacher must always correct their intention before starting their teaching, ensuring that their motivation is for the good of their students and not for personal gain.

Al-Qushayrī in *Risālah Qushayriyah* also emphasizes that the maqām of wara' not only protects against clearly prohibited actions but also from things that may obscure sincere intentions. In the context of teaching, this means that a teacher must be very careful in conveying knowledge, ensuring that every teaching is delivered with full responsibility and a pure intention free from worldly elements [49, p. 67]. Therefore, from a Sufistic perspective, a teacher who has achieved the maqām of wara' will always maintain their intentions in teaching the Qur'ān, ensuring that the teaching is purely for the benefit of the students and for the honor of the religion. This is a high form of devotion, where the teacher functions not only as a conveyer of knowledge but also as a spiritual exemplar reflecting moral excellence and sincerity of heart, in accordance with the principles of wara' that are highly esteemed in Sufism.

## 2. Justice in Treatment of Students ( ما جاء في العدل (بين الصبيان):

Justice in the treatment of all students embodies Sufī values that illustrate the maqām of patience (sabr) and love (mahabbah). A teacher must be patient in facing the diverse backgrounds of students and be content with their circumstances, ensuring fair treatment without discrimination. A teacher should understand and acknowledge that each student has different characteristics, allowing the teacher to place and treat students proportionally in education and teaching services.

In a different sense, it is important for a teacher to avoid discriminatory attitudes towards students. If this occurs, it can harm both parties, both the teacher and the students. The disadvantage for students is that they may feel ostracized and marginalized by their peers who

have advantages in material aspects, as they may be children of wealthy individuals or esteemed families. On the other hand, the disadvantage for the teacher is that they will be disliked and shunned by the marginalized students. The negative impact experienced by the teacher will not only be in this world but also in the hereafter. In the afterlife, teachers who discriminate against students will be resurrected alongside traitors, as acts of discrimination are considered treachery. This means that a traitor in the educational realm refers to teachers who discriminate between one student and another based on differences in social status, race, gender, and so forth. Therefore, the principle of equal rights in obtaining education is vital for a teacher in achieving educational goals.

In Sufī analysis based on the theory of Imām Abū Naṣr al-Sarrāj al-Tūsī, particularly regarding the maqām of patience, a teacher bears a deeper responsibility than merely imparting knowledge. The maqām of patience illustrates the necessity for a teacher to remain calm and steadfast in facing the various challenges that may arise from students' multicultural backgrounds. This includes patience in overcoming difficulties in the teaching process, patience regarding the differing learning abilities of students, and patience in upholding discipline wisely and compassionately.

In this context, Imām Abū Naṣr al-Sarrāj al-Tūsī emphasizes the importance of this maqām in keeping a teacher's heart pure and sincere while carrying out their duties. Patience becomes key in creating a harmonious and blessed learning environment, where each student can develop optimally, both intellectually and spiritually. Therefore, the integration of the maqām of patience and love in teaching practice not only makes the teacher a teacher but also a moral and spiritual role model for their students [49, p. 74].

## 3. Prohibition of Erasing Remembrance of Allah and What Should Be Done ( باب ما يكره محوه )

(من ذكر الله تعالى وما ينبغي أن يفعل من ذلك

The importance of maintaining



remembrance of Allah carries Sufi values related to *aḥwāl qurbah* (states of closeness) and *maḥabbah* (love). Keeping up with remembrance is a manifestation of closeness and love for Allah in every action, reminding the teacher to always remain in spiritual awareness.

In a Sufi context, analysis based on the theories of Imām Abū Naṣr al-Sarrāj al-Tūsī and other figures such as Imām al-Ghazālī reveals the significance of *aḥwāl qurbah* and *maḥabbah* in a teacher's life [50, p. 76]. Repentance, in Sufi thought, is a profound form of regret for negligence or sin, followed by a strong resolve not to repeat the mistake. For a teacher, maintaining remembrance (awareness of Allah) is one manifestation of this *maqām* of repentance. When a teacher constantly engages in remembrance, they continuously renew their spiritual awareness, seeking forgiveness for any potential negligence and striving to remain in a state that is pleasing to Allah.

Furthermore, *tawakkal* (trust in Allah) in the context of teaching is a full conviction in Allah in every action and decision made by a teacher. Imām Abū Naṣr al-Sarrāj al-Tūsī emphasizes that *tawakkal* does not mean being passive or surrendering to fate but is an inner state of tranquility and confidence that all efforts and sacrifices are within Allah's control. A teacher who practices the *maqām* of *tawakkal* will always attribute the success of their teaching process to Allah's will while still striving to do their best in their duties.

The combination of *aḥwāl qurbah* and *maḥabbah* in a teacher's life ensures that the teaching process is not only focused on the transfer of knowledge but also on the formation of spiritual character for both the teacher and the students. By constantly remembering Allah, adorning themselves with *aḥwāl qurbah* and *maḥabbah*, a teacher becomes a role model in demonstrating how to live with awareness of Allah's presence, which in turn can inspire students to follow the same path.

#### 4. Sanctions and Punishments in Teaching ( ما

جاء في الأدب وما يجوز من ذلك وما لا يجوز):

Sanctions and punishments in teaching embody Sufi values that reflect *maqām sabar* (the station of patience) and *aḥwāl maḥabbah*. Teachers must possess love and compassion in their interactions during the teaching process while remaining patient in the face of challenges and avoiding mistakes.

In Sufi analysis based on the theories of Imām Abū Naṣr al-Sarrāj al-Tūsī, *maqām sabar* and *aḥwāl maḥabbah* are two essential pillars in a teacher's life that must be applied in interactions and teaching. *Maqām sabar*, which means to avoid anger and control emotions that could lead to chaos and sin, demands that a teacher have high moral integrity in every action and decision made. A teacher who embodies *aḥwāl maḥabbah* always strives to maintain etiquette in all interactions, whether with students or colleagues. This includes speaking with courtesy, avoiding actions or words that might hurt feelings, and maintaining purity of intention in teaching.

Meanwhile, *maqām sabar* teaches the importance of steadfastness and the ability to face all forms of challenges calmly and without complaint. In the educational world, teachers often encounter various challenges, from classroom management to differences in students' abilities and limitations in facilities and resources. Patience becomes key for teachers to remain consistent in providing quality education even in difficult circumstances. Imām al-Ghazālī also emphasizes the importance of patience as part of spiritual resilience, where a teacher must be able to restrain themselves from anger or frustration when facing undesirable situations and continue to strive to provide the best for their students.

From another Sufi perspective, as taught by al-Junaid al-Baghdādī, patience is not only the ability to refrain from negative reactions but also an active acceptance of Allah's decrees. In this regard, a teacher not only endures difficulties but also accepts them as part of a test that will



strengthen the soul and enhance closeness to Allah. Through patience, a teacher exemplifies a true role model for their students, teaching them how to face life with calmness and complete trust in Allah's will.

The competencies of maqām sabar and aḥwāl maḥabbah are essential for a teacher because they work together to shape a teacher's character that is not only competent in knowledge but also strong in moral and spiritual values. Aḥwāl maḥabbah ensures that teachers educate with love and without violence, while patience ensures that teachers remain steadfast and enthusiastic in their duties, even when faced with various obstacles from negative student behavior. By applying these two Sufi-based competencies, a teacher is not only emulated by students and other teachers for their patience but also becomes a spiritual role model, which is crucial in the formation of students' character.

#### 5. Obligations in Completing Teaching ( ما جاء في )

(الختم وما يجب في ذلك للمعلم)

The obligation to complete teaching contains Sufi values related to the maqām of patience (sabr) and the aḥwāl of murāqabah, where teachers must have the patience to ensure that every student completes all lessons thoroughly and with full commitment.

In the context of education, the obligation to complete teaching is a responsibility shared by both the teacher and the students with full commitment. The teacher not only acts as a transmitter of knowledge but also as a companion who must ensure that each student completes the lessons well and thoroughly. This process requires great patience, especially when facing various challenges such as differences in ability, timing mismatches, and other constraints that may arise. In this regard, the maqām of patience becomes a crucial foundation for the teacher. Patience is necessary to continue encouraging and motivating students, even if the results may not be immediately visible.

Furthermore, the aḥwāl of murāqabah also

play a key role. In making every effort to teach and support students, the teacher must feel that the students are a trust from Allāh for which they will be held accountable in the hereafter, regardless of the final outcomes. The teacher needs to understand that their duty is to educate with patience and responsibility until the entire curriculum is completed, while the final results, in terms of students' understanding and success, are determined by Allāh.

On the other hand, students must also develop the maqām of patience during the learning process. Patience is needed to face difficulties in understanding the material and completing assignments, while the aḥwāl of murāqabah are necessary to strive to educate students to the fullest. Students must believe that every effort made with sincerity and seriousness will yield good results, both in this world and the hereafter. Thus, the teaching and learning process becomes more meaningful, as it is accompanied by patience and the aḥwāl of murāqabah towards Allāh, ultimately bringing blessings in the knowledge acquired.

#### 6. Distribution of Gifts on Holidays ( ما جاء في )

(القضاء بعطية العيد)

The etiquette of giving gifts embodies Sufi values that illustrate the maqāmāt of wara', zuhud, and riḍā, where the teacher adorns themselves with these qualities by not asking for gifts in any form from their students. As expressed by Muḥammad Ibn Saḥnūn, who said:

قال: ولا يحل للمعلم أن يكلف الصبيان فوق أجرته شيئاً من هدية وغير ذلك، ولا يسألهم في ذلك، فإن أهدوا إليه على ذلك، فهو حرام، إلا أن يهدوا إليه من غير مسألة، إلا أن تكون المسألة منه على وجه المعروف .

“He said, ‘It is not permissible for a teacher to burden the students with anything beyond their salary, such as gifts or anything else. He should not ask them for it. If he is given a gift because of



this burden, it is forbidden, except if they give him a gift without being asked; unless his request is made in a reasonable manner.”

The theme of the etiquette of giving gifts underscores the ethics and manners that must be observed when giving gifts, especially in the educational context. Giving a gift is not merely a physical act but also reflects good intentions and students' appreciation for the teacher's achievements. Gifts given by students should be done with full awareness of etiquette, meaning they should be given in a polite, sincere manner and in accordance with ethical principles. This includes choosing appropriate gifts, respectful delivery methods, and genuine feelings in giving.

From a Sufi perspective, this theme is closely related to the maqāmāt of wara', zuhud, and riḍā. The maqāmāt of wara' and zuhud illustrate a sense of sufficiency and acceptance of what has been provided as sustenance by Allāh. A teacher is not permitted to ask students for gifts aside from their salary, whether for personal needs or for others, especially on significant occasions such as Teachers' Day or Santri Day. This would degrade the dignity of the teacher and diminish the knowledge entrusted by Allāh. Meanwhile, the maqām of wara' also plays a role in this process. The maqām of wara' teaches the teacher to surrender to Allāh regarding their share from Him while continuously striving to seek other lawful means without involving students, due to the risk of doubt (syubhat). Overall, the theme of the etiquette of giving gifts is grounded in the Sufi values of maqāmāt of wara', zuhud, and riḍā.

### 7. How Long Should Students Be Given Leave

(ما ينبغي أن يخلي الصبيان فيه)

Teachers must serve as role models for their students. The diligence of the teacher serves as a good example for the students. This is reflected in the behavior of the Messenger of Allah (Rasūlullāh) in all aspects, including his speech, actions, decisions, and inherent qualities. The indicators of the success of the Messenger of

Allah are described by Allah in Surah Al-Imran, verse 159, which states:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا  
الْقَلْبِ لَأُنْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ  
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ  
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“So by mercy from Allah, you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

This is very important as a teacher continuously strives to help maintain attitudes and behaviors that align with religious teachings. The Sufistic competencies of the teacher, as proposed by Muḥammad Ibn Saḥnūn in this chapter, encompass the maqām of patience (sabr) and the state of love (maḥabbah). It is important for the teacher to be patient in teaching and educating without frequent requests for leave, as this significantly impacts the educational development of the students. Love (maḥabbah) also reflects the importance of a teacher's affection for knowledge, love for the instructor (mu'allim), the educational institution, and educational activities, leading to discipline among students.

### 8. The Teacher's Obligation to Accompany Students

(ما يجب على المعلم من لزوم الصبيان)

The teacher's responsibility towards students carries Sufistic values related to the maqām of patience (sabr) and vigilance (murāqabah), where the teacher must pay attention to and accompany students with care and patience.

The theme of the teacher's dedication to students reflects the crucial role played by the teacher in the educational process. This dedication encompasses various aspects, from delivering learning materials to providing guidance and emotional support to the students. Teachers are



obligated to ensure that students receive quality education and develop optimally. This involves a deep concern for the needs of each student and efforts to create a conducive and supportive learning environment.

From a Sufistic perspective, this theme is closely related to the maqām of patience (sabr) and vigilance (murāqabah). Patience (sabr) is an essential attitude that teachers must possess when accompanying students. Patience is required to face various challenges in the educational process, such as differences in ability, learning difficulties, or even challenging student behavior. A teacher must be able to demonstrate high patience, continually striving to provide guidance, and not easily giving up when faced with difficulties.

Additionally, vigilance (murāqabah) is also very important in the context of conducting the educational process optimally and orderly. Murāqabah teaches teachers to feel as if they are always being observed by Allah in every aspect of their teaching, even if it may not always meet expectations. A teacher who practices vigilance will always be motivated and enthusiastic in carrying out their dedication without being burdened by unrealistic expectations.

Overall, a teacher's dedication to students reflects a commitment to providing the best education, driven by attitudes of patience (sabr) and vigilance (murāqabah). By integrating the maqām of patience and vigilance into their approach, teachers can ensure that every student receives the attention and guidance they need, creating a productive and harmonious learning atmosphere, and providing a sustainable positive impact on the students' development.

## 9. Hiring Teachers and When It is Obligatory

(ما جاء في إجازة المعلم ومتى تجب)

The chapter on hiring teachers and when this obligation arises contains sufistic values that demonstrate the maqām of patience (sabār). Although teachers have the right to payment after the teaching process, as stipulated, the amount

should be adjusted to the conditions of each student, as some are well-off while others are in need. Similarly, if a student's father passes away, the obligation to pay for the remaining term of the contract is canceled. This is reflected in the words of Muḥammad Ibn Saḥnūn:

قال محمد: وكتب شجرة بن عيسى إلى سحنون يسأله عن المعلم يستأجر على صبيان يعلمهم فيمرض أحد الصبيان أو يريد أبوه أن يخرج به إلى سفر أو غيره. فقال: إذا استؤجر سنة معلومة فقد لزممت آبؤهم الإجازة خرجوا أو أقاموا. وإنما تكون الإجازة هنا تبعض على حال الصبيان لأن منهم الخفيف والثقيل، وقد يكون الصبي له المؤنة في تعليمه ومنهم من لا مؤنة على المعلم فيه، ففي هذا ينظر

Muhammad said: Syajarah bin 'Isa wrote to Sahnun asking him about a teacher contracted to teach some boys, and one of the boys falls ill, or his father wants to take him on a trip or for other reasons. He replied, "If he is contracted for a specific term of years, the parents are obliged to pay for the contract, whether they travel or remain. However, the payment in this case is to be determined according to the conditions of the boys, as some are easier to teach while others are more difficult. Some children may have the means to cover their education, while others may not be able to provide anything for their teacher. In this regard, each case needs to be examined."

He said: Sahnun stated: "The obligation to pay the teacher's fee falls off from the shoulders of the child's parents for the remaining term of the contract, and it is no longer their responsibility. Likewise, if the father dies, the obligation to pay for the remaining term of the contract is lifted. The remaining term of the contract is now the responsibility of the child's estate."

Thus, patience means that although a teacher has the right and opportunity to enjoy payment, his heart remains focused on spiritual goals and is not swayed by the desire for worldly pleasures. This reflects a balance between meeting worldly needs without losing sight of the ultimate goals of



the hereafter.

### 10. Permission in the Use of the Mushaf and Fiqh Books ( ما جاء في إجازة المصحف وكتب الفقه و ما

شايها)

The etiquette of using books contains sufistic values that reflect the maqām of wara' (piety), where the use of books must be conducted with caution and purity, safeguarding against misuse.

The theme of etiquette in using books reflects the ethics and manners that must be applied when interacting with books, whether in the context of education, study, or religious practice. Books, as sources of knowledge and guidance in life, must be treated with respect and care. This includes proper handling, maintaining the cleanliness and purity of the books, and utilizing their contents correctly and in accordance with the principles of the teachings.

From a sufistic perspective, this theme is closely related to the maqām of wara'. The maqām of wara' describes a state of vigilance and caution in living life, especially regarding matters related to religion and worship. This includes avoiding things that may lead to doubt or that come close to boundaries that are not in accordance with religious law (shari'ah).

By applying good etiquette in using books, we demonstrate appreciation and respect for these sources of knowledge. The application of maqām wara' ensures that we always maintain purity and caution when interacting with books, while the maqām of repentance (taubah) reminds us to continuously improve ourselves and maintain pure intentions in the use of knowledge. In this way, we can preserve the integrity and blessings of the knowledge acquired and ensure that books are used in accordance with the true purposes and principles of the teachings.

The following is a table illustrating the urgency of sufistic-based teacher competencies from the perspective of the thought of Muḥammad

Ibn Saḥnūn:

**Table 2: The Urgency of Sufistic-Based Teacher Competencies in the Perspective of Muḥammad Ibn Saḥnūn's Thought**

Chapter of the Book <i>Ādāb al-Mu'allimīn</i>	Explanation	Sufistic Maqām
1. Teaching the Noble Qur'an	The importance of teaching the Qur'an as the main foundation in Islamic education and the virtues of those who study and teach it.	Maqām al-Wara' - The beginning of the spiritual journey that starts with teaching the fundamentals of faith, namely the Qur'an.
2. Justice in Treating Students	The importance of a teacher maintaining justice in treating all students regardless of their backgrounds.	Maqām al-Ṣabr and ḥāl maḥabbah - Maintaining fairness and equality in all actions and decisions, in accordance with the maqām of justice in Sufism.
3. Prohibition of Erasing Remembrance of Allāh	The importance of a teacher preserving the remembrance of Allāh and the prohibition against erasing it from the heart and mind.	Maqām al-Qurbah and ḥāl maḥabbah - Emphasizing the importance of continuous dhikr as part of the spiritual awareness that remains alive in the heart.
4. Sanctions and Punishments in Teaching	The importance of a teacher exercising patience in educating so as not to hit the students.	Maqām al-Ṣabr and ḥāl maḥabbah - Patience in maintaining the continuity of dhikr and sustaining spiritual awareness.
5. Obligation to Complete Teaching	The importance of a teacher completing the learning material thoroughly.	Maqām al-Ṣabr and ḥāl murāqabah - Emphasis on ethics and good behavior, which are essential aspects of the spiritual journey



		of both students and teachers.
6. Distribution of Gifts on Holidays	The importance of a teacher not to burden their students by asking for gifts.	Maqāmat wara', zuhud, riḍa - The will and determination to complete spiritual and academic tasks thoroughly, just like a teacher's obligation in educating.
7. How Long Students Should Be Given Leave	The importance of a teacher not overextending holidays beyond Friday and holiday breaks.	Maqām al-Ṣabr and ḥāl maḥabbah - A sense of gratitude manifested in appreciation for the achievements and kindness shown by the students.
8. Teachers' Obligation to Pay Attention to Students	The importance of a teacher's responsibility to monitor the academic and moral development of their students.	Maqām al-Ṣabr and ḥāl maḥabbah - Continuous supervision and attention, similar to the maqām where a student always feels watched by Allāh.
9. Regulating Leave Time for Teachers	The importance of teachers managing their break or holiday time so that they can return to teaching with renewed enthusiasm.	Maqām al-Ṣabr - Satisfaction and acceptance of time provisions, including taking breaks to maintain life balance.
10. Permission in Using the Mushaf and Fiqh Books	Etiquette in using the Mushaf and fiqh books in teaching, preserving the purity and authenticity of these texts.	Maqām al-Wara' - Maintaining modesty and purity in actions.

This table illustrates how the teachings and ethics outlined in the book *Ādāb al-Mu'allimīn* can be connected to the concepts of maqām and aḥwāl in Sufism, linking the principles of Islamic

education with the spiritual journey taught by Imām Abū Naṣr al-Sarrāj al-Tūsī. Each chapter in *Ādāb al-Mu'allimīn* not only focuses on the practical aspects of teaching and the etiquette of a teacher but also reflects the stages of a student's spiritual journey toward self-perfection. Through this connection, education is not merely viewed as the transmission of knowledge but as a process of character and spirituality development that aligns with the maqām that each seeker of Sufism must traverse. Thus, this table demonstrates that education in Islam is not separate from the spiritual dimension; rather, it is a holistic journey that integrates teaching, etiquette, and spiritual awareness into every aspect of life.

### B. Relevance of the Concept of Sufi-Based Teacher Competence

Efforts to improve the quality of education in Indonesia have been significantly undertaken, including curriculum changes, teacher upgrading training, the In-Service Teacher Professional Education (PPG) program, and the teacher driving program, among others. However, despite these intensive efforts, if the educational framework is not intended for the purpose of moral and ethical improvement for worship to Allah, what will occur is prolonged moral decay that seems never-ending.

Al-Ghazālī, in his book *\*Sirāj al-Tālibīn\**, as quoted by Shaikh Muḥammad Dahlān, states that knowledge and worship are two inseparable jewels. It is for these two purposes that the prophets were sent, and for these same reasons, the heavens and the earth and all that is within them were created.

The low quality of educational implementation continues to give rise to fundamental issues that reflect the decline of education, both in terms of process and outcomes. In this regard, the educational problems have yet to be resolved. This concerning state of education demands a thorough re-examination of educational administration in educational



institutions and requires serious attention from various parties to seek appropriate alternative solutions to these issues.

Muzayyin Arifin, in the book by Mohammad Tidjani, highlights the challenges in Islamic education that need urgent rectification as follows:

### 1. Crisis of Values

Almost every day, we encounter news about phenomena in this country where sometimes what is clearly wrong is reversed to appear right, and what is right becomes wrong. Even someone who is clearly in the wrong is defended, while a person who is right is imprisoned for fighting for the truth, whereas the wrongdoer is free to act and walk about as if they have no issues. It seems that the values of virtue have lost their worth, replaced by the slogan "onward without fear to defend those who pay."

### 2. Crisis of Concept Regarding the Meaning of a Good Life

A glamorous lifestyle is now visible everywhere. It appears that the current way of life has strayed from what it should be. Students seem proud of things that are gaudy and different from others, seeking superficiality over substance.

### 3. Crisis of Credibility Gap

The residents of this country seem to have idolized and praised those who should not be emulated. Religious leaders, teachers, and even parents seem to have lost their authority in their eyes. Consequently, some parents of students must deal with the authorities (police) for reprimanding their own children for inappropriate behavior, only to be reported to the police on the grounds of human rights. The figures they admire and even take pride in are often celebrities whose credibility in moral matters is questionable, receiving moral support instead of facing consequences.

### 4. Crisis of Idealism

The most concerning current situation is when students prioritize materialistic elements over knowledge. Everything is measured in terms of money: "If you have money, you are cherished;

if not, you are kicked aside."

The concept of sufistic-based teacher competence from the perspective of Muḥammad Ibn Saḥnūn holds great relevance in contemporary Islamic education to shape strong character among teachers and students, with the following elaborations:

First, sufistic-based teacher competence according to the perspective of Muḥammad Ibn Saḥnūn is very relevant to the current state of contemporary Islamic education, which aims to build strong character. The value crisis, gap crisis, crisis of materialistic life concepts, and idealism crisis can be addressed by teachers and policymakers by internalizing sufistic values in the realm of educational policy, namely teacher competence. For example, teachers must possess personal competence in being patient and ascetic in facing challenges and differences in the teaching and learning process. When teachers apply sufistic values such as wara', zuhud, patience, and riḍa, students tend to imitate and internalize these attitudes, which can lead to the formation of strong and integrity-filled character. This will positively impact character formation among students.

Second, sufistic-based teacher competence according to the perspective of Muḥammad Ibn Saḥnūn, with its holistic approach, provides an effective solution that is highly relevant to the current conditions of contemporary Islamic education, which is to integrate moral, emotional, and spiritual values in education. This helps students develop not only intellectually but also spiritually and morally. A holistic educational approach can meet students' needs comprehensively, including emotional and spiritual aspects that are often overlooked in conventional education. The balance between academics and character aids in creating equilibrium between academic achievements and character development, which is essential for producing graduates who are not only intelligent but also possess strong character.

In the context of Islamic education today, educational institutions face various challenges



such as value shifts, cultural differences, and academic pressures. Sufistic-based competence can provide solutions by offering strong moral and spiritual guidance.

By elaborating on the relevance of sufistic-based teacher competence in this chapter, a clear foundation is established on how sufistic-based teacher competence, influenced by the thoughts of Muḥammad Ibn Saḥnūn, can be effectively applied to shape student character in contemporary Islamic educational institutions. The moral decadence that is a concern for society is believed to be minimized through a sufistic approach. Herein lies the moment for sufistic values and perspectives to aptly respond to the dilemmas and problems of contemporary Islamic education.

Muḥammad Ibn Saḥnūn was a great scholar known as one of the pioneers of Islamic education, particularly in the aspects of teacher ethics and character. His thoughts in the book *Ādāb al-Mu'allimīn* (The Ethics of Teachers) provide profound insights into how a teacher should educate, interact, and shape the character of students.

### **Educational Concept According to Muḥammad Ibn Saḥnūn**

Muḥammad Ibn Saḥnūn emphasizes that education is not only about transferring knowledge and *tafaqquh*, but also about shaping character and morality of students (*taqarrub*). Teachers have a great responsibility not only to impart knowledge but also to guide students toward good behavior and a meaningful life. In *Ādāb al-Mu'allimīn*, he stresses the importance of integrity and purity of intention in educating, where the ultimate goal of education is to bring oneself closer to Allah Subḥānahu Wata'ālā.

### **Role of Teachers in Shaping Student Character**

#### **a. Character of Teachers:**

Muḥammad Ibn Saḥnūn emphasizes that teachers must be the primary role models for students, just as the Messenger of Allah was a role

model for his companions who learned from him. According to Muḥammad Ibn Saḥnūn, in addition to being a role model, a teacher should embody discipline, responsibility, full dedication, and compassion. Essentially, every word, action, and trait of a teacher serves as a lesson for their students. It can be understood that all competencies of teachers as described by Muḥammad Ibn Saḥnūn are always based on the hadiths of the Messenger of Allah. The character, words, attitudes, and daily behaviors of teachers greatly influence the character development of their students. Teachers must display qualities such as honesty, patience, sincerity, and humility in all their actions. They are not only teachers but also spiritual guides who help students internalize Islamic values.

#### **b. Ethics-Based Teaching:**

In *Ādāb al-Mu'allimīn*, Muḥammad Ibn Saḥnūn emphasizes the importance of *adab* (ethics) in the educational process. He argues that *adab* is more important than knowledge itself because good ethics will result in beneficial knowledge. Therefore, teachers should teach *adab* before knowledge, instilling in students attitudes of respect, politeness, and responsibility. The formation of student character through this *adab* encompasses various aspects of life, including how they speak, interact with others, and face different situations in life.

### **Teaching Methods and Strategies According to Muḥammad Ibn Saḥnūn**

#### **a. Gradual Education:**

Muḥammad Ibn Saḥnūn proposes a gradual approach in the educational process, where teachers should adjust teaching methods to the understanding and readiness levels of students, including for lesson submissions. This reflects the principles of patience and compassion in education, where teachers do not impose knowledge but guide students according to their capacities. This strategy enables students to digest knowledge well and develop their character naturally and sustainably.



b. Comprehensive Education:

Comprehensive education is an important aspect of Muḥammad Ibn Saḥnūn's thoughts. He believes that comprehensive education is key to the success of the educational process. According to Muḥammad Ibn Saḥnūn, comprehensive education is the teacher's responsibility to create an effective and conducive learning environment. However, comprehensive education should be grounded in patience, compassion, and justice, not violence or coercion. This comprehensive education also serves to strengthen students' knowledge and morals, acclimating them to live orderly, value time, and adhere to rules, all of which contribute to the formation of strong character.

In this discussion, the urgency of sufistic-based teacher competence according to Muḥammad Ibn Saḥnūn shows that a teacher in Islamic education must possess profound knowledge as well as moral and spiritual integrity. Integrating sufistic principles into teaching practices will enhance the quality of education and assist in the character formation of both teachers and students. This sufistic approach ensures that the educational process is not only academically effective but also enriches spiritual and moral aspects, creating a holistic and blessed learning environment.

**Table 3: Relevance of the Sufistic-Based Teacher Competence Concept**

Chapter in the Book <i>Āḍāb al-Mu'allimīn</i>	Concept of Sufistic-Based Teacher Competence	Relevance
1. Teaching the Noble Qur'an (ما جاء في تعليم القرآن العزيز)	Spiritual Piety: Teachers must have a strong commitment to teaching the Qur'an with a pure heart and sincere intention.	Emphasizing the importance of teaching the Qur'an as the core of Islamic education that inspires students to love and practice the teachings of the Qur'an.
2. Justice in Treatment of	Fairness and Balance:	This fosters a multicultural,

Students (ما جاء في العدل بين الصبيان)	Teachers must treat all students fairly, regardless of their background or social status.	inclusive, and just educational environment that encourages respect and fairness among students, which is crucial in addressing diversity.
3. Prohibition Against Erasing the Remembrance of Allāh (باب ما يكره محوه من ذكر الله تعالى وما ينبغي أن يفعل من ذلك)	Spiritual Awareness: Maintaining the remembrance of Allāh in every teaching activity.	Integrating spiritual values into the educational curriculum helps students maintain spiritual awareness.
4. Avoiding the Erasure of Allāh's Remembrance (باب ما يكره محوه من ذكر الله)	Strengthening Faith: Teachers must remind students of the importance of dhikr and worshipping Allāh in daily life.	Fostering a religious and obedient character in students, maintaining a balance between worldly and spiritual education in facing the challenges of the times.
5. Ethics and Manners in Teaching (ما جاء في الأدب وما يجوز من ذلك وما لا يجوز)	Manners and Morality: Teachers must uphold ethics and manners in teaching, both in speaking and interacting with students.	Building a cultured educational environment, where the relationship between teachers and students is based on respect, politeness, and integrity.
6. Obligation to Complete Teaching (ما جاء في الختم وما يجب في ذلك للمعلم)	Excellence in Teaching: Teachers are responsible for ensuring that their students complete lessons effectively and thoroughly.	Encouraging teachers' commitment to students' academic achievement, ensuring that the education provided is comprehensive and in-depth.
7. Distribution of Gifts on Eid (ما جاء في القضاء بعطية العيد)	Appreciation and Motivation: Providing rewards to	Using reward methods as motivational tools to enhance student



	students to motivate them in their learning.	achievement, relevant to contemporary educational approaches that emphasize appreciation and recognition.
8. Teachers' Duty to Pay Attention to Students ( ما يجب على المعلم من لزوم الصبيان)	Attention and Guidance: Teachers must always pay attention to the development of students, both academically and morally.	Establishing strong and supportive relationships between teachers and students is essential for the holistic development of students.
9. Teacher's Compensation and When It Is Obligatory ( ما جاء في إجارة المعلم ومضى تجب)	Life Balance: Teachers also need rest time to remain enthusiastic and productive in teaching.	Ensuring the welfare of teachers, which in turn affects the quality of teaching and learning. This is relevant to the principle of work-life balance in contemporary education.
10. Renting the Mushaf al-Qur'ān, Fiqh Books, and Similar Literature ( ما جاء في إجارة المصحف وكتب الفقه وما شابهها)	Scholarly Responsibility: Ensuring the responsible and respectful use of the Mushaf and fiqh books.	Emphasizing the importance of respecting sources of Islamic knowledge, protecting the integrity of religious education in a contemporary context where information is easily accessible but often misused.

The table above illustrates how the thoughts of Muḥammad Ibn Saḥnūn in the book *Ādāb al-Mu'allimīn* remain highly relevant in the context of contemporary Islamic educational institutions. Each chapter in this book emphasizes important aspects of sufistic-based teacher competence, such as discipline, compassion, responsibility, full dedication, and exemplary behavior in teaching. These values are not merely theoretical but can be

practically applied in today's contemporary Islamic educational institutions. For example, the concept of justice in treating students as part of a teacher's compassion can serve as a foundation for developing multicultural education aimed at achieving an inclusive and fair learning environment, which is crucial in addressing diversity and modern challenges in Islamic schools. Similarly, strengthening spiritual awareness through dhikr and proper etiquette in the use of religious texts helps maintain a balance between worldly and spiritual education, which is essential in shaping students' character.

Furthermore, Muḥammad Ibn Saḥnūn's thoughts provide a relevant framework for enhancing teacher competence in educating the younger generation in an increasingly complex and challenging world. Principles such as attention to student development, appreciation as motivation, and balance between professional responsibility and personal well-being all align with contemporary educational approaches that emphasize the importance of holistic education. By adopting and implementing these concepts, contemporary Islamic educational institutions can continue to cultivate strong, ethical, and religious character in their students, preparing them to be individuals who can positively contribute to society.

The results of Muḥammad Ibn Saḥnūn's theory in this research, which includes personality competence such as discipline, compassion, responsibility, full dedication, and exemplary behavior, have a strong foundation with sufistic-based teacher competence, including wara', zuhud, sabar, riḍā, murāqabah, qurbah, and maḥabbah. This reinforces the theory of personality competence as stated in the Republic of Indonesia Law No. 14 of 2005 concerning Educators and Lecturers, as the emphasis on sufistic-based values is stronger and deeper.

#### IV. CONCLUSION

The findings of this research focus on the



concept and urgency of teacher competencies based on a Sufi perspective according to the thoughts of Muḥammad Ibn Saḥnūn in the book *Ādāb al-Mu'allimīn*. The following are the conclusions derived from the two research questions that are the focus of this study:

1. The Concept of Teacher Competencies Based on a Sufi Perspective According to the Thoughts of Muḥammad Ibn Saḥnūn in the Book *Ādāb al-Mu'allimīn*:

The concept of teacher competencies based on a Sufi perspective according to Muḥammad Ibn Saḥnūn integrates Sufi dimensions in education related to teacher competencies. The competencies emphasized in Muḥammad Ibn Saḥnūn's thought focus on personality traits such as discipline, responsibility, full dedication, compassion, and exemplary conduct. Similarly, professional competencies are also highlighted. The ideas of Muḥammad Ibn Saḥnūn are firmly grounded in Sufi-based competencies, including wara' (piety), zuhud (asceticism), sabr (patience), riḍā (contentment), murāqabah (self-observation), qurbah (closeness to God), and maḥabbah (love).

2. The Urgency of Teacher Competencies Based on a Sufi Perspective According to the Thoughts of Muḥammad Ibn Saḥnūn in Enhancing Teacher Character:

Teacher competencies based on a Sufi perspective according to Muḥammad Ibn Saḥnūn in the book *\*Ādāb al-Mu'allimīn\** are crucial for enhancing the character of teachers, which in turn impacts the character development of students. This is because it combines spiritual aspects with professional ones. Muḥammad Ibn Saḥnūn emphasizes that teachers must possess strong character. The role of teachers in Islam is multidimensional, encompassing intellectual, moral, spiritual, and social responsibilities. They are the main pillars of education, guiding students not only to achieve academic success but also to shape them

into morally upright individuals with strong faith, ready to contribute positively to society.

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